

A
SUPPLEMENT
TO THE
COMMENTARY
On the BOOK of
COMMON-PRAYER, &c.
CONTAINING,

- I. A Commentary on all the Occasional Offices, viz. the Form of Prayer to be used at Sea: The Forms for the Ordering Bishops, Priests and Deacons: for the Fifth of November; Thirtieth of January; Twenty ninth of May; and the Day of the Queen's happy Accession to the Crown. Wherein, besides the Explanation of the Texts and Rubricks, is treated of the Original and Progress of Navigation, Ships of War, and Sea-Fights. Of the *Ἀρχιερωμένοι* or Lower Orders, used in the ancient Church, Sub-Deacons, Readers, Acolyths, &c. Of the Apostolical Antiquity of the three Great Orders of Bishops, Priests and Deacons. Of the Age, Qualifications, &c. of Persons to be Ordained. Of the Diaconal Privileges at Synaxes, Baptisms, &c. The Rise and Downfall of, with the Mischiefs in several Ages accruing from, the Papal Supremacy. The Regal Supremacy maintain'd. Of external and internal Calls to the Ministry. Of Canonical Obedience and Imposition of Hands. Of the Dignity and Privileges of Presbyters, both in and out of Synods: Of their particular Qualifications, Stipulations, &c. Of the ancient Ordination Forms. Of Bishops, and their sole Right to Ordain; their Qualifications, &c. Of Archbishops and Metropolitans, their Preeminence and Power. A short History of the Powder Plot; and a Dissertation, shewing, That Resistance, Deposition and Murder of Princes, took their first Rise from the Pope, and his Dependents, contrary to Scripture, and the constant Doctrine of Christian Writers, for near twelve Centuries. Of the Civil War, the King's Murder, and the Restoration, with some short Memoirs concerning the present Reign.
- II. To which is added an Introduction to the Liturgy of the Church of England, written by way of Preface before Archbishop Laud's Collection of various Readings out of the several Ancient Common-Prayer Books, being *A brief Survey of the Times and Manners of the Reformation in Religion of the Churches of England and Scotland, and of the Liturgy, Rites, Ceremonies, and Discipline therein used and Controverted.* With an Answer to all the Puritans Objections, before, at, and after the Conference at Hampton-Court. Printed by a Copy exactly compared with the Original MSS. in his Grace of Canterbury's Library at Lambeth.
- III. Offices out of the several Protestant Liturgies, and Rituals, that are not in the Liturgy of the Church of England. An Office for Women with Child. For private Confession to the Minister. For publick Confession. For Persons possessed with evil Spirits. For Persons troubled in Mind. For Malefactors both in Prison and at Execution. Forms for the Excommunicating and Restoring of Offenders. For Preparation to the Lord's Day. Morning and Evening Prayer for Families. Forms of Prayer for Preparation to the Communion. Form for publick Catechism. One to be used for our Protestant Brethren, in time of Distress or Persecution.

By WILL. NICHOLLS, D. D.

L O N D O N :

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SUPPLEMENT

TO THE

COMMITTEE

OF THE

COMMONS

CONTAINING

A Collection of the Reports of the Committees of the House of Commons, on the Petitions presented to them, and on the Resolutions passed by them, in relation to the Affairs of the Colonies, from the Year 1763 to 1775. In two Volumes. The first Volume contains the Reports on the Petitions presented to the House of Commons, and on the Resolutions passed by them, in relation to the Affairs of the Colonies, from the Year 1763 to 1775. The second Volume contains the Reports on the Petitions presented to the House of Commons, and on the Resolutions passed by them, in relation to the Affairs of the Colonies, from the Year 1763 to 1775.

Printed by J. DODD, at the Sign of the Sun in Pall Mall, 1775.

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T H E P R E F A C E.



IN the last Year, when I Published my Commentary on the Book of Common-Prayer, I promised, if my Health would allow me, to go on in the Explication of the Occasional Offices, which I had left undone, and of some other of the Authentick Books of our Church. I have made what Progress therein I have been able, and more than I could have well expected, considering a long Fit of Sickness, which God has pleased to visit me with, and a very unestablished State of Health, both before and after it. In my Notes upon the several Offices, I have pursued the same Method, which I before used; partly because it has been tolerably well approved of, and partly, because it may look more suitable to the other Part, if bound up with it.

I have not Paraphrased upon the Collects in these several Offices, because I find it is the Judgment of some Persons, that the Prayers are so plain of themselves, that they need no Explication. I own indeed, that this last Assertion is true; but I do not take it to be a Reason against writing a Paraphrase, or Commentary, upon them. We have the best Commentary upon the most perspicuous Writer in the Latin Tongue, I mean that of Servius upon Virgil; which does not evince that Virgil is an obscure Author, but that there are several Beauties in that excellent Poet, which would pass over unobserved, unless they were pointed to by the Hand of that Learned Critique. But besides, I take a Paraphrase upon the Collects of our Liturgy to have its use, in being a Witness against some new-fangled Interpretations, which the Promoters of fond Opinions may put upon them. For there are few Nostrums in Divinity vented, but some Passages of the Authentick Books of our Church are drawn in, to Countenance the Writer's Opinion. And sometimes new Controversies are set on Foot, which Parties eagerly on each side engage in, as Marks to distinguish themselves by, both being eager to engage the publick Forms of the Church, to speak on their Side the Question. Now a Paraphrase, or Exposition of our Forms, written by a disinterested Hand, before any such Controversy has arisen, which may have given a Bent to his Thoughts, may have some Weight in putting a stop to such Novelty. To make this matter plainer; Suppose, any one should have a Mind, to set up for the Notions of Certain and Infallible Marks of Grace, and a Particular Time of Regeneration, subsequent to that of Baptism. There is little doubt to be made, but that Passage in the Collect of Christmas-Day would be brought, to prove this to be a Doctrine of our Church; Grant that we being Regenerate and made thy Children by Adoption and Grace, may daily be renewed by thy Holy Spirit, &c. It would be said, that here the Church prays for Regeneration, and therefore it must be a thing Subsequent to Baptism; it being a Prayer which Baptized Persons are to join in. But when we consider, that this Word Regenerate, has regard* to the Ancient Latin Forms written before this Controversy was set a-foot, and, that these refer to Baptism, (as every Commentator, who has observed the ancient use of the Word, must explain it,) this Argument drops on Course. So that being Regenerate signifies the same as ἀναγεννημένοι or ἀναστανταί: and we do not pray now to be Regenerated, but having been Regenerated in our Baptism, and since that time several Decays having happened in our Spiritual Nature, and are frequently like to

* Filii tui qui ex Virgine natus est, vel ex Spiritu sancto regeneratus est. Mabill. Missal. Goth. p. 191. Præsta quæsumus omnipotens Deus: ut natus hodie Salvator mundi, sicut divina nobis generationis est Author, ita & immortalitatis sit ipse largitor. Miss. Rom. in die Nat. Dom.

do so, That these Decays, as often as they happen, may be repaired or renewed, by God's Holy Spirit. Nay, after all, the very Text alluded to here, is a clear Argument that this is meant only of Baptismal Regeneration, who according to his Mercy has saved us, by the washing of Regeneration, and the Renewing of the Holy Ghost, Tit. iii. 5. Therefore, upon the whole, Paraphrases are not such despicable and useless things, as some People imagine. And if any one will take the pains to Translate back again some part of the Prayers into the vulgar Latin, or the old Italick Version of the Bible, as must sometimes be done, to find out the particular Passages of Scripture referred to in them, he will find that this is neither an easy, nor yet an unprofitable Task.

The Notes are chiefly to shew the Correspondence between the Forms and Usages of the Ancient Church and Ours, and will serve to Silence the Outcry against Popery, to refresh the Memories of Learned Men, and to instruct those who are not so well versed in these Matters.

As to the State-Days, Gun-Powder Treason, &c. I have been obliged to give an Account of the Histories of the Matters of Fact, which in the Service of the Church, are upon those Days remembred. These I have collected out of the best and most faithful Historians, as succinctly as I could with Perspicuity, that it may be an Information to ordinary Readers, or may be read in Families upon the Anniversaries of those Days.

As to the Doctrines of Submission to the Magistrate, and the Unlawfulness of Resisting the Supreme Power, which I was necessitated to treat of upon these Days, I have explained them according as I learned them in my Childhood from my Bible and my Catechism; and agreeably to the Judgment of those grave and ancient Authors, whom I have been since most acquainted with; and I hope I shall be excused, if I rather support the Doctrine in our publick Services, by the Authority of St. Austin, Jerome, &c. than oppose them by the Judgment of Buchanan, Doleman, and Milton, and such other Writers of the same Stamp, whose Books have been looked upon Scandalous and Accursed by all wise and good Men, both in the Times they lived in, and since. But still I have always had re-

gard

The P R E F A C E.

gard to the *Alteration of Affairs at the Revolution*, which, I think, That one may very readily comply with, and heartily thank God for, without giving up a *Doctrine of our Religion*, and That we may keep the Gospel and our Liberties together. I have a grateful Remembrance of the Revolution, but do not think that I am obliged to defend all that was done by every Revolutioner. I do not think my self obliged to maintain the Original Power of the People on one side, nor the Princes Indefeasible Right on the other: I will not pretend to justify the actual taking up of Arms by some, nor the Associations of others; nor allow that the one are the only true Englishmen, or that the other are the only true Churchmen. This was an extraordinary Case, which might call for strong and unusual Applications; but which must not be laid down as standing Maxims and Rules of our Constitution.

There are some few Sheets added upon other Subjects. The first is The Preface before Archbishop Laud's Common-Prayer-Book; which being an excellent Compendium of the History of our Liturgical Affairs, and containing Answers to almost all the Objections against our Liturgy, I thought it would neither be useless, nor unprofitable to the World, to have it printed here. As this Piece had been reckoned to be written by the Archbishop himself, so there is the greatest Reason to esteem it to be his. The Original MSS. in the Archbishop's Library at Lambeth, is an Interleaved Common-Prayer-Book, with many Sheets of Paper bound up at the beginning, and at the end of the Book; in the former of which is written this Historical Introduction by way of Preface, in a neat, small, Secretary Hand, being in several Places mended by the Archbishop's own Hand, who has several times set down in the Margin, upon the Citation of a scarce Book, these words, which Book I have; which shews that he was the Person who wrote the Preface. He likewise, in the Body of the Treatise, speaking, in the Singular Number thus, I have a Book of Common-Prayer set forth, p. 9. But to me the Style of these Papers is a sufficient Argument, that they are the Archbishop's; they having the Plainness, the Gravity, and the exact Propriety which is peculiar to his Writings. Add to this, several particular ways of Expression, which are used by the Archbishop in his other Writings, and must come either from Archbishop Laud himself, or from some other Antient Person who had his Education in Queen Elizabeth's Days, whom he must be supposed to have employ'd in this Work, which is hardly supposable. For can any one think Archbishop Laud had any Chaplain about him, that would Translate Latin Hexameters into the old long Seven Foot Verse, like one who had learnt his Poetry from Chapman's Translations, in an Age when Waller and Cowley shone?

St. Paul did pass the Seas, where Isle makes Ships in Harbour stand,

Arriving, &c. vid. *Introd.* p. 1.

Any one will readily attribute this to the oldest Verse-Maker at Lambeth, which to be sure then was Archbishop Laud himself, who in all probability had not exercised his Pen this way, unless in Translating a Shred of an Antient Poet, in fifty Years before. But the Reader will be better satisfy'd of this matter, when he observes these particularities of Style; best Authority hath it: to Preach for the Faith of Christ: Painims for Pagans; marvellously well learn'd; should for might, p. 3. would for should, p. 4. Disputation thereof, p. 5. withstand the King for resist the King, *ib.* &c. and will from thence conclude that this Treatise was written by the same Person, or at least one of the same Age, with him who wrote against Fisher. The only Matter which has occasioned any doubt of its being written by Archbishop Laud, is these Words in the 6th, and again in the 12th Chapter, learnedly answered by the Lord Archbishop of Canterbury; which it cannot be supposed that the Archbishop spoke of himself. But to this I answer, that possibly the Historical part to the Conclusion, was (as I am morally assur'd it was) written by the Archbishop, and possibly (tho' I do not think it) the Answers to the Objections by some one else. But I rather am of Opinion that the Transcriber, who by the Orthography does not appear to have been a very understanding Person, put this in as a Compliment to his Grace. If it be thought an Objection, that the Archbishop would hardly stoop to Epitomize the Books of two undignify'd Presbyters, Mr. Hooker and Mr. Hutton: To this may be answered, that they who made this Objection are not acquainted with the Humility and Modesty of this great Prelate, and the little Respect of Persons that is chargeable upon him. For he was wont to express ten times more Value and Respect towards a Good and Learned Country Minister, who he was persuaded loved his King and his Church, than he would to Persons of much greater Dignity, who he thought (and he was not always out in his Thoughts) did neither.

As to the Offices out of the Protestant Liturgies, &c. I suppose they may have their Use; for some of them are incomparably well drawn up, and they may be serviceable to my Brethren of the Clergy, when they shall have occasion to visit or attend any Persons who are under the like Circumstances with those, for whom these Forms were compiled. Or they may be useful, if at any time hereafter, a new Review of our Liturgy, shall be entered upon. 'Tis certain we want a Form of Excommunication; one for Absolution of Excommunicates; and one for Executions. And methinks 'tis pity that Family-Devotion, and Preparatory Prayers to the Sacrament, should be left only to the Direction of private Manuals. The old Primer was designed for this purpose, but that is grown out of use. The Collection of Prayers out of several Parts of the Liturgy, and put together for the use of Families, tho' useful, is the Work only of a private Hand. The whole Morning and Evening Prayers, as prescrib'd in the Service Book, is improper for small and poor Families; and many Masters of Families are hardly capable of understanding the Rubrics, whereby to read the Service as it is enjoined. If a short Form of Prayer were drawn up by the Convocation, to be used in Families, Morning and Evening, and it were enforced by Act of Parliament to be constantly used, under a Penalty, it could not fail of having a very considerable Effect upon the Lives of the People, and would be the Occasion of avoiding a most scandalous Neglect of a most necessary Christian Duty, I mean that of Family Devotion, which is ('tis to be fear'd) but little, or never at all, observed in many Families. And upon this Account I have published the Prayers, upon these Occasions, out of the French Liturgies; not that I propose these Forms to be made use of in our Church, but only to shew, That our Brethren abroad have taken more Care of this Particular, than we have done, and That Provision at length ought to be made in so very momentous a Concern, which has, I think, been too long neglected.



FORMS of PRAYER

To be used (a) at SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the book of Common Prayer.*

¶ *These two following Prayers are to be also used in Her Majesties Navy every Day.*



Eternal Lord God, who alone spreadest out the Heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy Servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious sovereign lady Queen *ANNE* and her kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the Inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still Voice of thy Word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all: And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or

(a) *At Sea.*] The great Advantages which do accrue to a Nation by Navigation, do make the Sea-faring Life not only a very lawful, but also a very useful Employ; for without this, every Country would be shut up within its own Territories, or the scanty Confines of a few neighbouring Nations, enjoying only the Produce of one Part of the World where they themselves live, being without the Improvement which they receive from the Arts and Customs of People at a remote distance. But the use of Ships, whereby Men are enabled to sail from one Part of the World to the other, has opened a Correspondence between the most distant Nations, having made the Advantages of each single Country common to all, has brought the Arts of the Eastern Part of the World into the West, and supplied them again with our

Manufactures. This has contributed to provide a very considerable Share of Food for the Inhabitants of most Countries, and, by bringing home Fish from Sea, has in many Places equall'd the Sustenance which the Fields have produced. This to many Parts of the World, especially those which are surrounded by Water, has been a greater Security than their Garrisons and walled Towns; and, by keeping an Enemy always at a distance, has freed them from those miserable Outrages, and Inroads, which the Inhabitants of the Continents are continually exposed to.

It is very difficult, or impossible, to settle the first Rise of Shipping and Navigation; for it is so very ancient that it precedes all Memoirs of History. Indeed some of the Heathen Writings have pretended to ascribe the first use of it to several

Forms of Prayer to be used at S E A.

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save Lord, or else we perish. The living, the living, shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distress may live to serve thee, and to glorify thy Name all the daies of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. Amen.

The

ral particular Persons; but all those Accounts are founded upon uncertain, or fabulous Relations. The Poets ascribe this Invention to *Tiphys*, who was Pilot to the *Argonauts*.

Τίφους Ἀργυράδης —
ἑσθλὸς δεινὸν ἔργον περὶ αἰνῶναι
κῦμα ἄλγος εὐρεῖν. ἑσθλὸς δ' ἀνέμοιο θάλασσαν
καὶ πλοῦν ἠελίῳ τε καὶ ἀστὲρ τεκμήρεσθαι.

Apol. Arg. Lib. 1.

From whom *Valerius Flaccus* says the same.

— *Tiphys pendebat ab astro*
Hagniadēs: felix, stellis qui seignibus usum
Et dedit aquoreos, cœlo duce, tendere cursus.

Val. Flacc. Arg. Lib. 1.

Pliny ascribes the same Original to great or War Ships, when he says, *Longa nave Jasonem primum navigasse*. *Plin. Nat. Hist. Lib. 7. cap. 56.* but he allows large Vessels to have been in use before, and to have been brought into Greece by *Danaus*. *Nave primus in Græciam ex Ægypto Danaus advenit.* The *Ægyptians* before him using only little Boats to go from one Island to another in the Red Sea, they being invented by King *Erythras*: *Ante ratibus navigabatur inventis in mari rubro inter insulas a Rege Erythra. ib.*

But the Holy Scripture, which is of greater Antiquity and Authority than any of these Writings, do assure us, that Shipping is at least as old as the Deluge. For *Noah's Ark* is of this kind, and the Fashion of it, as it is described by *Moses*, is very agreeable to those Original Barks, which we may suppose to have been first used. That Sacred Writer calls it *Thebeth*, which signifies a *Chest*; and answerable to this 'tis translated by the *Septuagint* *Κιβώτης*, and from them by *St. Matthew*, cap. 24. 38. and *St. Peter*, Ep. 1. iii. 20. And 'tis reasonable to think, that in this Figure were the first great Boats made. Those who first ventured upon the Water, we may conclude, first made use of Floats, being Planks or the Trunks of Trees joined together. Afterwards to avoid the dashing of the Water, such Floats were boarded round, whereby the Passengers, and whatever was carried therein, were kept dry: and this exactly represented the Figure of a Chest. But afterwards *Noah*, by Divine Instruction, added extraordinary Improvements, vastly increasing the Dimensions, and building it several Stories one above the other, adding thereunto a Covering, none of which had been ever known before. From this Chest-Fashion of the ancient Ships, they were called likewise by the *Greek Writers* *Ἀδρανες*, Chests. As *Simonides* says, that *Danae* was carried over the Sea in *Ἀδρανὶ θαλάσῳ*, a curiously built Ark: And *Lucian* in his Book *De Dea Syria* reports of *Deucalion*, that he made all the Animals go into *Ἀδρανὰ μέγαν*, a great Ark or Chest: alluding to the Figure of the ancient Ships.

After the Deluge the Affair of Shipping received many Improvements, the new Colonies finding it very useful both to convey them to the several Countries which they went to inhabit, and also to maintain a Correspondence with those which they had left. Besides, the *Mediterranean Sea* being full of little Islands, which for the Convenience of Life must needs maintain a Commerce with one another, and with the Continent, gave an Occasion for frequent Passages by Ships, and consequently for new Inventions to make them more easie and commodious. In these Places therefore, as Ships were built of greater Burden, so also more convenient ways of managing them were thought of. *Dedalus* of *Crete* is said to have invented the Sails, from whence the Poets raised the Story of his flying. Several Ranks of Oars one over another were contrived, to make the Passage the swifter: The *Biremis* or the Ship which went with two Ranks, was invented by the *Ægyptians*, and used in the Red Sea. *Thucydides* attributes the *Triremis*, or the Ship which went with three Ranks of Rowers, to *Amocles* of *Corinth*: The *Carthaginians* increased them to four Ranks, and the *Romans* to five.

But the greatest Improvement, which Navigation did receive, was from the Invention of the Compass; which was found out about the Year of Christ 1300, by one *Flavius Campanus. Alex. Sardus de rerum Invent.* For before this the principal Point in Navigation (next to understanding the Nature of the Coasts, which they generally kept pretty close to) was a nice Observation of the Stars, the Rising and Setting of the several Constellations, but principally a View of the Pole-Star: Which *Ovid* describes thus, in the Words of the Pilot *Acates*.

— *Olenia sidus pluviale Capellæ*
Taygetemq; Hyadasq; oculis, Arctumq; notavi.

— *I mark the watry Goat,*
Taygetes, the Hyades, and the Bear. Ovid. Met. Lib. 3.

Now these Observations were to be made only in clear Nights; so that in hazy Weather, the Ship must either cast Anchor near the Shoar, or be exposed to an uncertain Passage over Rocks and Shoals. This way of Sailing made Voyages very tedious and hazardous. But after the Invention of the Compass, the Mariners might safely trust themselves in the middle of the Ocean, and know by the Direction of the Needle, in the darkest Night, what Course they steered. This noble Invention enabled Seamen, at the first, with Speed and Security to Sail from the *British Seas* to the *Mediterranean*. And about a hundred Years afterwards, the *Portuguese* essayed longer Voyages. About the Year 1410 they sailed along the Coasts of *Africa*, as far as the Foot of Mount *Atlas*; soon after they made a Settlement beyond the Equator, viz. at *Cape Verde*, and maintained a Commerce in *Guinea*. *Maphai. Hist. Ind. Lib. 1.*

About the Year 1490, the two greatest Discoveries were made, that ever were known in the World before. For in the Year 1492, the *West-Indies* were first discovered by *Christopher Columbus*, and more fully by *Vesputius Americus* 1497, from whom it received its Name of *America*. In the same Year the *Portuguese* sailing round the Coasts of *Africa*, found a Sea-Passage to the *East-Indies*, which was unknown before, and opened the Trade thither, themselves establishing a Commerce in *Calecut* and *Malebar*. Afterwards the *English* and the *Dutch* made their Settlements in several Places of this large Country, whereby such a vast Commerce has been establish'd, as was unknown to any former Age of the World. The *Spaniards* being intent only upon the more Southern and wealthy Parts of *America*, left the Northern to be look'd out for by other Nations: Among which we *English* have had the most principal Share. *Virginia* was discovered by Captain *Richard Greenville* about the Year 1585, and called by that Name from our Virgin Queen, under whose Reign it was found out. The Settlement in *New England* was not 'till the Beginning of King *James* his Reign, A. D. 1606. Our other Plantations have either been taken by our Arms in our Wars with *Spain*, or have been owing to later Discoveries. From the Commerce settled in these several Places of the World, the Nation does receive so extraordinary a Benefit, that the Legislature has been always pleas'd to give all sufficient Encouragement to the carrying it on; encouraging the fitting out of Merchants Ships for the maintaining the Trade, and keeping up Ships of War to secure them from the Attempts of the Enemy. Now because the publick Worship of God should be kept up, among those considerable Numbers of Men, who are employed in these so useful Employments, the Wisdom of the Church has thought fit to prepare this Office, peculiarly adapted for their use.

There was pretty anciently in the *Latin Church* an Office something resembling this, which was called the *Missa Nautica*. Wherein the whole of the Communion Service was not read, as in Congregations upon Land, but only the *Missa Catechumenorum*, partly on Account of shortning the Service that the Mariners might not be too long detained from their Business, and partly because at Sea, there was not neither sufficient Conveniency, nor Preparation for a daily Communion. (b) A

Forms of Prayer to be used at S E A.

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou fittest in the Throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us, and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. Amen.

Short Prayers for single Persons, that cannot meet to join in Prayer with others by reason of
(b) the Fight, or Storm.

General Prayers.

Lord, be merciful to us finners, and save us for thy mercies sake.

Thou art the great God, that hast made and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special

(b) The Fight.] Ships of War, Arms of Defence and Fights at Sea must of Necessity be near as ancient as Traffick it self. For it could not be otherwise, but that those who had Resolution to venture their Lives through a hazardous Sea to fetch home Wares of considerable Value, should want Courage themselves to defend them from those would despoil them thereof; or Prudence not to provide other Force to defend their so just and dearly earned Property. It is commonly said by Modern Writers that the Phœceans, the Inhabitants of a City of Ionia, first used the Ship of War, or long Ship. *Sard. de rerum Invent.* And for this the Authority of *Herodotus* is falsely vouched. But this was owing to a Mistake in *Valla's* Translation. *Herodotus* indeed says, "Οἱ δὲ φοινίκων ναυπηγῆσαι μακρῆσι πρῶτοι Ἕλληνας ἐχρήσαντο." The Phœceans first, of all the Greeks, used (not long Ships or Men of War, but) long Navigations; for (says he) they sailed into the Adriatick, and into Spain. *Herod. lib. 1.* The long Ship was long before them used by the Egyptians, and the Invention thereof attributed to *Sesostris*, *Diod. Sic. lib. 1.* But it must be noted, that the Make of the Ship of War, as likewise the way of fighting by Sea, was different in the more ancient Times, from what it was afterwards among the Greeks and Romans. The Ships used in the Trojan War, according as *Homer* describes them, were but of a very small size, from one of which to the other *Ajax* could step, and run over their Hatches, with a Pole in his Hand, to hinder the Grecians from setting fire to them.

Ἄλλ' ὄγε νῆων ἰκεῖ ἐπαχέτο μακρῶ βιβάδων.

The Hatches running over with large Steps.

Hom. II. lib. 15.

The offensive Arms which they then used were Darts and Arrows, and the Pole which *Ajax* used, thus described by *Homer*.

Ἑστὸν μέγα ναύμαχον ἐν παλάμῃσι

Κολλήσιν βλήτροισι

A fighting Pole in's Hand

Guarded with Spikes

Hom. II. ib.

Nor was this a Weapon, which *Ajax* particularly made use of; but there was a Magazine of the same laid up for the Ships Crew to make use of, whenever they should be assaulted by their Enemies: As appears by some other Verses of *Homer* in the same Book.

Μακροῖσι ξυστοῖσι τὰ ἐξ σφ' ἐπὶ νηυσὶν ἐκτό

Ναύμαχα, κολλήεντα, καὶ σόμα ἐμένα χαλκῷ.

Long fighting Poles which lay 't' Ships,

Nailed and tipt with Steel.

They annoyed the Enemy likewise with shooting of Arrows; for expert shooting of which, some of the Mariners were disciplined; as appears by that of *Homer*,

εὐστα δ' ἐν ἐκδῇ πενήκοντα

Εμβέβασαν τόξων ἐν εἰδοτες

In every Ship fifty Rowers were plac'd,

Well skill'd in Archery.

But in later Ages of the Grecian Governments, the Ships of War were of a larger and stronger Make, and better con-

trived for the Annoyance of the Enemy. *Herodotus* observes, that when the Phœceans before spoken of sent out their Fleet, it did not consist *στρογγύλῃσι ναυσὶ, ἀλλὰ πενήκοντέροισι.* Ships round built, but only of those having fifty Oars. Where, by the way, *Valla* has committed another Fault in his Translation, rendring *στρογγύλῃσι ναυσὶ navibus rostratis*; and, what is more, this has escaped the accurate Eye of *H. Stephens*, in his Review of *Valla's* Version. For the Scholiast upon *Thucydides* explains *στρογγύλη νηῖ*, by *ἐμπορικῇ, a Merchantship*, διὰ τὰ πολεμικὰ μακρότερά ὄντα, because Ships of War are of a longer make. *Thucyd. lib. 2.* In later Ages they made use of the *ἑμβόλον* or *Rostrum*, the Beak, which was fastened to the Prow, that, as it were with a Horn pushing against the Enemies Ship, it might make a Hole in her, and cause her to spring a Leak. The *Harpagines* and *Manus Ferreae* were Hooks contrived to pull the Enemies Ship to, the better to board them or fire them. And as they had Engines to cast Stones at Land, so they had others of like Nature to annoy their Enemies with at Sea. But the Moderns have exceeded all these Contrivances, by their Cannon placed round the Ships, which began to be used at Sea, not long after the use of them at Land. This Invention is said to be owing to one *Berthold*, a German Monk. *Polydor Virgil* says, it is uncertain who first invented them. They seem to have been first used by the *Venetians* in their War against the *Genoese* 1380; and to have been in use with us, at least in Land-Service, twenty Years afterwards, viz. 1410, by the Answer that our Chroniclers tell us was given by King *Henry V.* to the Dauphin of France, who sent him a Chest of Tennis-balls in Derision of his Youth, viz. That he would shortly repay him with so many Balls of Iron, which the strongest Gates of Paris should not hold out against. *Caxton*. But some Historians will have them used by *Edward the Third* in the Battel of *Cressy*, in the Year 1346. *Johannes Villaneus*, cited by *Hoffman*, in voce Bombarda.

The Scriptural Histories do not give us any Account of Sea-Fights, they being written among the Jews, who being Inhabitants of a Midland Country, did not deal much in Navigation. The earliest Account we have of Sea-Fights among the Greeks, unless in Poets and Fabulous History, is that of the Phœceans before-mentioned. These leaving their ancient Country and making a Settlement at *Corfica*, turn'd Pirats; but the *Tyrhrenians* (or Inhabitants of the present *Tuscany*) in Confederacy with the *Carthaginians*, sunk them all, or destroyed them: The Line of Battel on each side consisted of sixty Ships of War. *Herod. Lib. 1.* The Fight between the Fleet of *Xerxes*, and that of the Grecians commanded by *Themistocles*, is the most astonishing in all History. For *Xerxes* his Fleet, with which he invaded Greece, consisted of 1207 Ships of the Line of Battel (besides innumerable Tenders) having on Board 241400 Men; this was beaten by an inconsiderable Fleet of the Greeks, and that great Prince himself glad to get off safe and return home, in a small Vessel: The rest of his Navy, which he left under the Command of his Admiral, was either sunk or disabled; so that a very few of all that vast Fleet ever got Home again. *Herod. Lib. 7.*

The Romans had no Ships of War, 'till the beginning of their first War with the *Carthaginians*. *Polyb. Hist. Lib. 1.* and neither understanding the building or the managing a Ship, in a small time got together a Fleet consisting of 330 Ships of

Forms of Prayer to be used at SEA.

Special Prayers with respect to the Enemy.

THOU, O Lord, are just and powerful; O defend our cause against the face of the Enemy. O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the Enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the sea, hear, hear us, and save us; that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us and save us we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

OUR Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. For thine is the kingdome, the power, and the glory, for ever and ever. *Amen.*

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship, shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his Conscience shall accuse him: Saying as followeth,*

The Confession.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest, if there be any in the Ship, pronounce this Absolution.*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

THANKSGIVING after a STORM.

Jubilate Deo. Psal. LXVI.

I. **O** Be joyful in God, all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

II. Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

III. For

of the Line of Battel, put on Board 140000 Soldiers and Mariners, and resolved to attack the *Carthaginians* (who were famed all the World over for their Skill in Navigation) where-ever they found them, even on their own Coasts, or to land upon their Continent, and to carry the War into their Country: And though they were Novices in this kind of War, they fought them and beat them, and took sixty four of their Ships. Afterwards these Engagements are more frequent in their History. I shall add no more Instances; or if it were proper, I must do it out of our own History, which would afford some equal to the foregoing ones, especially our Engagements with the *Spaniards* in the Year 1588.

Pity it is, that the Necessity of human Affairs should oblige Christians to be trained up to make use of such cruel Methods; but, since the Preservation of our Country does

necessarily require it, great is their Honour, and precious ought to be their Memory, who do signalize themselves therein by a distinguishable Valour. And, when God has been pleased by their Means to afford us Victory over our Enemies, we ought both of us to return our Thanks to Almighty God.

PARAPH. on Psal. LXVI.

I. O all ye Inhabitants of every Nation in the World, join your Praises with us in celebrating the Name of our great and gracious God.

II. Saying, What wonderful Works hast thou, O Lord, done, for the Preservation of thy People? Of what a vast

Extent

Forms of Prayer to be used at S E A.

III. For all the world shall worship thee: sing of thee, and praise thy name.

IV. O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men.

V. He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

VI. He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

VII. O praise our God, ye People: and make the voice of his praise to be heard.

VIII. Who holdeth our soul in life: and suffereth not our feet to slip.

IX. For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

X. Thou broughtest us into the Snare: and laidst trouble upon our loins.

XI. Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

XII. I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

XIII. I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

XIV. O come hither and hearken, all ye, that fear God: and I will tell ye what he hath done for my Soul.

XV. I called unto him with my mouth: and gave him praises with my tongue.

XVI. If I incline unto wickedness with my heart: the Lord will not hear me.

XVII. But God hath heard me: and considered the voice of my prayer.

XVIII. Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Confitemini Domino. Psal. CVII.

I. **O** Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

II. Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the Enemy;

III. And

Extent is the Amplitude of thy Power? How hast thou given the Lie to thine Enemies, who defied thy Power, by interposing it in our behalf?

III. Foreign Nations, when they shall hear of this so remarkable a Deliverance wrought by thee, shall fall in, very readily, glorifying thy Name for it.

IV. You, the Inhabitants of other Countries, search into the Annals of our History, and you will be surprized to hear of those great Deliverances which God has wrought for us, that have been his pious Servants.

V. He for the sake of his Servants the *Israelites* procured a Passage for them through the Red Sea, making the Waters on each side to retire, leaving them the dry Sands of the bottom of the Sea to walk upon: And this afforded them a great Occasion of rejoicing.

VI. And it must be supposed, that he maintains the same Authority over the Enemies of the true Religion that he did then, making Observation what Designs they are driving on to the Prejudice of his Servants: For God will not suffer profane Idolaters to gain the Dominion over his faithful People.

VII. O therefore all ye several Nations leave off your false and superstitious Worships, and join with us in the Exercise of the true Religion; that with a mutual Consort of all our Voices, we may make the Praises of our common Creator to resound the more.

VIII. That we may all sing Praises to that great God, whose continual Conservation keeps us from sinking into nothing; whose good Providence defends us from all untoward Accidents which may befall us; and, in our political State, who bears up our Spirits under national Calamities, and directs our Councils, that we give the Enemy no great Advantage over us.

IX. Indeed, God has sometimes suffer'd our Enemies to prevail against us; but this is not an Argument of his forsaking us, but of his great love towards us; being willing to better us by these Afflictions, as a Refiner purges by the Fire his Metal from the Dross.

X. Thou didst for some time, when our Enemies were superiour to us in the Battels which were fought between us, suffer us to be caught in a Gin, as Wild Beasts are, our Loins being as it were compassed round with an Iron Chain, as the Loins of those Creatures are, upon the springing of the Trap which is set for them.

XI. Thou didst then suffer our Enemies to ride upon us, as they would do upon Horses and Asses: We have gone through *Fire, i. e.* Calamities of a greater size; and *Water, i. e.* Misfortunes of a lesser Magnitude; but at last thou hast been pleased to bring us into a very fruitful Pasture, a State of Liberty after long Oppression.

XII. Therefore out of a grateful Sense of these Benefits received, I will go to God's House to offer up my Sacrifice of Thanksgiving for these so great publick Blessings; that I may discharge there my Vow, which in the time of my trouble I made to him.

XIII. I will offer to thee the most valuable Sacrifice that I am able.

XIV. O you, the pious Servants of God, hearken to what I have now to propose to you: I will inform you what gracious Instances of the Divine Favour God has been pleased to afford me.

XV. We put up our Petitions to him for Deliverance from our Misfortunes, which he presently answered, and turned our Addresses into Thanksgivings.

XVI. Which, besides the granting our Requests, is another very great Instance of his Goodness to us, that herein we have an Opportunity of vindicating our Innocency, which was aspersed by the vile Slanders of our Enemies: For it is Demonstration that if we were so wicked, as they would paint us out, God would not hear our Prayers.

XVII. But in full Confutation of their evil Suggestions, God has vouchsafed a plenary Grant of all that we requested of him.

XVIII. Thanks to our gracious God, for that he hath not rejected our Petitions, but hath granted our Desires, not out of any Merit of ours, but out of his singular Mercy and Goodness.

PARAPH. on Psal. CVII.

I. O return unto the good God unfeigned Thanks, for all the kind Dispensations of his Providence, which he has been pleased in so many various Particularities to lay out for the Benefit of Mankind.

II. Let all those whom God has delivered from great Calamities, pay their Thanks to him for his undeserved Favours.

B 5

III. We

Forms of Prayer to be used at S E A.

III. And gathered them out of the lands, from the east and from the west: from the north and from the south.

IV. They went astray in the wilderness out of the way: and found no city to dwell in;

V. Hungry and thirsty: their soul fainted in them.

VI. So they cryed unto the lord in their trouble: and he delivered them from their distress.

VII. He led them forth by the right way: that they might go to the city where they dwelt.

VIII. *O that Men would therefore praise the Lord for his Goodness: and declare the wonders that he doth for the children of men.*

IX. For he satisfieth the empty soul: and filleth the hungry soul with goodness.

X. Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron;

XI. Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

XII. He also brought down their heart through heaviness: they fell down, and there was none to help them up.

XIII. So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

XIV. For he brought them out of darkness, and out of the shadow of death: and brake their bonds in funder.

XV. *O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.*

XVI. For he hath broken the gates of brass: and smitten the bars of iron in funder.

XVII. Foolish men are plagued for their offence: and because of their wickedness.

XVIII. Their soul abhorred all manner of meat: and they were even hard at deaths door.

XIX. So when they cryed unto the Lord in their trouble: he delivered them out of their distress.

XX. He sent his word and healed them: and they were saved from their destruction.

XXI. *O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;*

XXII. That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

XXIII. They

III. We have many remarkable Instances of God's gracious Deliverances of his Servants, particularly of the Jewish Nation, whom he redeemed from a miserable State of Captivity, and collected them after their Dispersion from all Parts of the Assyrian Empire.

IV. In their returning home they met with great Difficulties in the Desert through which they travelled, wandering through unknown Places, frequently mistaking their way, and not finding any Town or City to refresh themselves in.

V. Having spent their Provisions, and being ready to die for Hunger and Thirst, and not knowing whereto get Supplies, they were ready to faint away for want of Necessaries in that long Journey.

VI. But they putting up their Petitions to God, to deliver them in this great Extremity, he out of his gracious Goodness was pleased to afford a speedy Relief.

VII. He directed them into the right Road again, and brought them into an inhabited Place, where they staid sometime to furnish themselves with Necessaries to prosecute their further Journey.

VIII. *O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence!*

IX. For it is he that provideth plentiful Food to fill every hungry Belly, not denying us a Supply of any thing which is necessary for our use.

X. Nay, God is not wanting to take into his Consideration the Case of the poor Prisoners, who are confined to a dark Dungeon, and clogged with Iron Fetters and Chains.

XI. Which Calamities are sent them by God, as a just Punishment for their Sins, in that they have neglected and violated his sacred Laws, in the time of their Prosperity.

XII. And this being the Condition of the Jewish Nation before their Captivity, God was pleased to humble their proud Hearts by that great Affliction, and they found that their own Power, which they trusted so much in before, would not avail them for their Deliverance.

XIII. And therefore being destitute of all Human Assistance, they cryed to God for his Divine Aid, and he, out of his gracious Goodness, was pleased to work their Deliverance

from that lamentable Condition of Life which they were under.

XIV. Bringing them out of that dark and dismal Dungeon, which they were shut up in, and knocking off the Fetters from their Feet.

XV. *O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence!*

XVI. Nay, when God has determined to rescue his Servants from the Calamities of Captivity or Imprisonment, it is not the great Strength of the Place that can keep them in; for he can with ease make the brazen Gates to flie, and the massy Bars of Iron to snap asunder.

XVII. And thus does his good Providence display it self in other Cases: When foolish Men, by leading a dissolute and debauched Course of Life, have injured their Constitutions, or brought themselves into some grievous or painful Disease:

XVIII. So that thereby their Stomachs are become so weak, that they loath the most palatable and delicious Dishes of Meat, and are sick even to Death.

XIX. These very Persons, who have deserved so ill at God's Hands, if they put up their Petitions to God, and stedfastly rely upon him for Relief, he seldom fails to afford it them, but finds ways to work their Recovery, when all the Power of Medicine has failed, and the Skill of Physicians has been baffled.

XX. God Almighty, by some invisible Means, has bettered their Constitutions, and saved them from the Grave; to which (if the Divine Providence had not interposed) they were inevitably a going.

XXI. *O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them, and make a publick Declaration of such miraculous Instances of his Providence!*

XXII. That they would continually pay to him an hearty Thankfulness for all his Mercies and Benefits reached out unto them, which is the most acceptable Sacrifice which they can offer to God, devoutly praising him, and recounting the miraculous Preservations of his Providence.

XXIII. And

Forms of Prayer to be used at SEA.

- XXIII. They that go down to the sea in ships: and occupy their business in great waters;
 XXIV. These men see the works of the Lord: and his wonders in the deep.
 XXV. For at his word the stormy wind ariseth: which lifteth up the waves thereof.
 XXVI. They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.
 XXVII. They reel to and fro, and stagger like a drunken Man: and are at their wits end.
 XXVIII. So when they cry unto the Lord in their trouble: he delivereth them out of their distress.
 XXIX. For he maketh the storm to cease: so that the waves thereof are still.
 XXX. Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.
 XXXI. *O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men;*
 XXXII. That they would exalt him also in the congregation of the People: and praise him in the seat of the elders;
 XXXIII. Who turneth the floods into a wilderness: and drieth up the water-springs.
 XXXIV. A fruitful land maketh he barren: for the wickedness of them that dwell therein.
 XXXV. Again he maketh the wilderness a standing water: and water-springs of a dry ground.
 XXXVI. And there he setteth the hungry: that they may build them a city to dwell in;
 XXXVII. That they may sow their land, and plant vineyards: to yield them fruits of increase
 XXXVIII. He blesteth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.
 XXXIX. And again, when they are minished and brought low: through oppression, through any plague or trouble;
 XL. Though he suffer them to be evil-entreated through tyrants: and let them wander out of the way in the wilderness;
 XLI. Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.
 XLII. The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped. XLIII. Who

XXIII. And this the Mariners, whose Employ calls them to sail about at Sea, have frequent Opportunities of doing.

XXIV. For these Men do very often behold many wondrous Works of God, which are not to be discovered by others, not only many Fishes and Sea-Monsters, but the surprising Commotions of that vast Body of Waters.

XXV. For whenever God pleaseth a small Quantity of Vapour arising thickens into a Storm, which at last grows to that Violence, as to make the Sea, which was smooth before, to be raised into mountainous Waves.

XXVI. Those whose hap it is to be out at Sea in Ships or Boats, in the Distress of such foul Weather, are sometimes mounted by a rising Wave as high as the Clouds; and at other times seem to be carried down to the very bottom of the Sea; they being all the time in a most terrible Frigh, as having all Agonies of present Death upon them.

XXVII. The violent Agitation of the Ship is such, that they, like drunken Men, can hardly stand upon their Legs; and, as if they were mad, run about from place to place without any certain Design, both doing and undoing the same thing.

XXVIII. But when they find, that their Skill in sailing, and their other Endeavours fail them, they are forced to apply to God for help, and his Goodness does not fail to afford it them.

XXIX. And he, who reserves to himself an uncontrollable Authority over the Winds and Waters, in answer to their Prayers, allays the boisterous Tempest, and smooths the disturbed Waves into a calm and quiet Sea.

XXX. This kind Dispensation of God's good Providence spreads over their Minds with pleasing and delightful Thoughts, especially when their Bark is safely arrived at the Port, to which they designed to go; it being an extraordinary Satisfaction then to recount their former Difficulties.

XXXI. *O that Men would be sufficiently mindful of such extraordinary Benefits conferred by God upon them; and make a public Declaration of such miraculous Instances of his Providence!*

XXXII. Nor let God be praised only upon particular Occasions, and in remembrance of some single Beneficial Acts of his Providence; but let him constantly be praised in

the publick Congregation at his Temple, and in the meeting of the Senators in their National Council.

XXXIII. For the whole Power of Nature is subject to his Jurisdiction and Command: For he, by drying up the Springs, makes the Ground of the most fertile Meadow as bare of Grass, as the Sands of a Wilderness.

XXXIV. And when at any time he has a mind to chastize the Inhabitants of a place for their Sins; he, by withholding the Rain, turns the most plentiful Country into the Barrenness of a Desert.

XXXV. And again, when it pleases him, he, by sending gentle and fatning Rains, makes a dry, sandy Country, for a time, to be overflowed with Water, ripening the Fruits thereof with a most prodigious Increase, rendring it thereby more fruitful, than if fresh Springs had broken out from every Part thereof.

XXXVI. And, though the Inhabitants of such a Country might seem, at first View, to be under a Necessity of being starved, as being situated in the midst of such dry Sands, yet God suffered them to build Cities there, and to provide a Sufficiency for their Subsistence.

XXXVII. They manuring the Land, and planting Vineyards, by the Produce of which they are fed.

XXXVIII. God in the mean time so blessing them, that their People grow very numerous, and that their Cattle receive a proportionable Increase.

XXXIX. And when, for some wise Reasons of Providence, it pleases God to punish a People, situate in the midst of a happy Country, he finds means to do it, by making them Captives or Tributaries to a Foreign Power, or by any other National Plague or Calamity.

XL. Though he suffers a Nation to undergo great Hardships under the Oppression of unmerciful Princes, as he did the Jewish Nation in Egypt or Babylon, or make them suffer much by wandring through desert Places, as he did the Jews in going from Egypt and from Babylon;

XLI. Yet he in his good time, delivers them from their Oppression and Wants, and makes their Families to increase and grow numerous, as a Flock of Sheep does, in a fertile Pasture.

XLII. This gracious Dispensation of God's Providence will be Cause of great Joy and Exultation to all good Men; and

Forms of Prayer to be used at S E A.

XLIII. Who so is wise, will ponder these things : and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy, we thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us, when we called in our trouble, and didst not cast out our Prayer, which we made before thee in our great distress; even, when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

- I. **O** Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. cvii. 1.*
- II. Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea. *Psal. cvii. 2.*
- III. The Lord is gracious and full of compassion: slow to anger, and of great mercy. *Joel. ii. 13.*
- IV. He hath not dealt with us according to our sins: neither rewarded us according to our iniquities. *Psal. ciii. 10.*
- V. But as the heaven is high above the earth: so great hath been his mercy towards us. *Psal. ciii. 11.*
- VI. We found trouble and heaviness: [*Psal. cxvi. 3.*] we were even at deaths door; *Psal. cvii. 18.*
- VII. The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul; *Psal. cxxiv. 4.*

VIII. The

and all the Objections of wicked Men, against the Justice of God's Providence, will be for ever stopped.

XLIII. All truly wise and good Men will make a very useful Improvement upon the Consideration of these Acts of the Divine Providence; marking out the Bounty and Wisdom of God in all the Particulars of his providential Dispositions.

P A R A P H. on the Hymn of Praise, &c.

I. Being now delivered from this imminent danger where-with we were so late encompassed, let us join together in paying our Thanks to our gracious God, to whose infinite mercy it is owing that we escaped Death, which did on every side threaten us.

II. The vast Power of God, which is always attended with unlimited Goodness, can never be sufficiently admired; and certainly we of all Persons in the World have Reason to make an Acknowledgment of this Truth; having so late-

ly, by the Influence of his good Providence, been secured from being swallowed up by the tempestuous Sea.

III. God does abound with extraordinary Tenderness to his Creatures; and though we Men do frequently abuse his Clemency, yet he does mercifully bear with them a great while, and does not exert his vindictive Power till they become irreclaimable.

IV. And as for us, though we must acknowledge, that we have been extraordinary sinners, yet he has not punished us accordingly as our undutiful Behaviour has deserved at his Hands.

V. As the distance between the Heaven and the Earth is vast and unmeasurable, so neither does God's Mercy in sparing Sinners, admit of any just or determinate Calculation.

VI. We were lately in the most lamentable and distressed Condition that ever poor Mortals were; the very Gates of Death were just open to receive us.

VII. We were surrounded and covered by the Waters of the Sea, and were seemingly as much buried by the Waves, as if we were in the very bottom of the Ocean.

VIII. The

Forms of Prayer to be used at S E A.

- VIII. The sea roared : and the stormy wind lifted up the waves thereof ; *Psal.* cvii. 25.
 IX. We were carried up, as it were, to heaven, and then down again into the deep our soul melted within us, because of trouble ; *Psal.* cvii. 26.
 X. Then cried we unto thee, O Lord : and thou didst deliver us out of our distress. *Psal.* cvii. 28.
 XI. Blessed be thy name, who didst not despise the prayer of thy servants : [*Psal.* cii. 17.] but didst hear our cry, and hast saved us. *Psal.* xxxiv. 6.
 XII. Thou didst send forth thy commandment : [*Psal.* cxlvii. 15.] and the windy storm ceased, and was turn'd into a calm. *Psal.* cvii. 29.
 XIII. O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doth for the children of men. *Psal.* cvii. 18.
 XIV. Praised be the Lord daily : even the Lord that helpeth us, and poureth his Benefits upon us. *Psal.* lxviii. 19.
 XV. He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death. *Psal.* lxviii. 20.
 XVI. Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise. *Psal.* xcii. 4.
 XVII. Blessed be the Lord God : even the Lord God, who only doth wondrous things ;
 XVIII. And blessed be the Name of his majesty for ever : and let every one of us say, Amen, Amen. *Psal.* lxxii. 18, 19.

Glory be to the Father, and to the Son, and to the Holy Ghost ;
 As it was in the beginning, is now, and ever shall be, world without end. Amen.

2 Cor. XIII. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. *Amen.*

After V I C T O R Y or Deliverance from an E N E M Y.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

- I. **I**F the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;
 II. They had swallowed us up quick : when they were so wrathfully displeased at us.
 III. Yea the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.
 IV. But praised be the Lord : who hath not given us over as a prey unto them. *Psal.* cxxiv. 1, 2, 4, 5.
 V. The Lord hath wrought : a mighty salvation for us. *1 Sam.* xi. 13. *Luk.* i. 69.

VI. We

VIII. The roaring of the Sea was inexpressibly dreadful, as the Waves were dashed against one another by the Fury of the Wind.

IX. Sometimes we were so high lifted by a rising Wave as if it was carrying us up into the Sky ; and at other times we were carried with such precipitancy downwards, that we seemed to have fallen downwards to the bottom of the Ocean : This occasioned so great a Consternation in us, that we were perfectly exanimated with the Surprise.

X. In the midst of this great Distress we addressed to thee, O Lord, for Succour ; and thou hast graciously pleased to deliver us from this imminent Destruction.

XI. Eternal Thanks therefore be paid to thee, O Lord, for this gracious Hearing of the Prayers of us thy Servants, in this great Distress, and for affording us so ready a Relief.

XII. For as soon as thou wast pleased to give Order ; the boisterous Winds abated, and the Seas were smoothed over by a gentle Calm.

XIII. O therefore let us join our Praises in celebrating the Goodness of so gracious a God, and relating the wonderful Instances of his Providence, which he has formerly and still does frequently afford for our Preservation.

XIV. Let us pay our daily Thanks to so gracious a God, since there is no Day passes over our Heads, wherein we are not beholding to him for many Benefits conferred upon us.

XV. But in a peculiar manner he has made himself to be our God by this signal Preservation of our Lives ; which ought now entirely to be devoted to his Service, and having rescued us from Death, we stand now indebted to him for the Benefit of a double Creation.

XVI. This Joyfulness which now overspreads our Minds on Account of so unexpected a Deliverance from so great a Danger, is entirely owing to thy Divine Conduct ; and therefore our Hearts at the same time ought to overflow with a grateful Sense of thy Goodness.

XVII. All Praises therefore be ascribed to our great and good God ; who alone can effect such wonderful Deliverances.

XVIII. Let his infinite Goodness and Power be for ever adored ; and let every one of this Congregation joyn their Amen, in this devout Acknowledgment of them.

P A R A P H. on the Hymn of Praise after Victory.

I. If God Almighty had not interposed his most especial Providence in our Preservation, when so great and formidable a Number of our Enemies with armed Force opposed themselves against us, they would have eaten us up alive, as a wild Beast does his Prey, in their bitter Rage which they conceived against us.

II. Their numerous Forces had over-run us, like a mighty Torrent.

III. No Inundation of the Sea could have broken in upon us, and with more Fury have drowned us, than their Force would have over-powered us, and totally destroyed us.

IV. But for ever praised be our gracious God, for not suffering us to be torn in Pieces by the bloody Jaws of these fierce Beasts of Prey.

V. Immortal Praises be ascribed to our Almighty Deliverer, for his immediate Intervention in our Relief.

C c

VI. But

Forms of Prayer to be used at S E A.

VI. We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us. *Psal. xlv. 3.*

VII. The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel. *Psal. cxi. 7.*

VIII. The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us. *Psal. ii. 9. iii. 1.*

IX. Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory. *Psal. cxv. 1.*

X. The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce. *Psal. cxxvi. 3.*

XI. Our help standeth in the Name of the Lord: who hath made heaven and earth. *Psal. cxxi. 2.*

XII. Blessed be the Name of the Lord: from this time forth for evermore. *Psal. cxiii. 1.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *After this Hymn may be sung the Te Deum.*

¶ *Then this Collect.*

O Almighty God, the soveraign commander of all the world, in whose hand is power and might which none is able to withstand; We bless and magnifie thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. XIII. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ **T**HE Office in the Common-Prayer-Book may be used; Only instead of these Words [We therefore commit his Body to the Ground, Earth to Earth, &c.] say,

We therefore commit his body to the Deep, to be turned into Corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

VI. But it must be owned, that we did not win this Battel by our own Valour or Conduct: we were successful in this Enterprize, only by virtue of thy Assistance, thou being able only by thy favourable Disposition towards us, to confer so great a Benefit upon us.

VII. We are not obliged for this Victory to any mortal Aid, but to the great God of Heaven who has espoused our Cause: He has secured us from Danger in this bloody Fight, and inspired us with Intrepidity to stand the shock of our Enemies.

VIII. This Omnipotent Ally fought for us, and dashed our Enemies in Pieces, more than the Force of our Cannon.

IX. Therefore, O Lord, we do not ascribe the Success

of this Battel to our own Prowess in effecting it, or our Merit in deserving it, but entirely to thy Favour and Goodness.

X. We must acknowledge that this is a very remarkable Deliverance, which God has wrought on our behalf, for which, from the very bottom of our Souls, we return our Thanks to him.

XI. Therefore for the future, we will trust for Deliverance from any Danger in none other but him; for no Aid can be comparable to that of our great Creator.

XII. All Praises therefore be ascribed to so gracious a God; and we, for our parts, will for ever keep fresh in our Minds, the Sense of so great a Deliverance.

T H E

THE FORM and MANNER

O F
Making, Ordaining, and Consecrating

O F
BISHOPS, PRIESTS, and DEACONS,
According to the CHURCH of ENGLAND.

The PREFACE.

IT is evident unto all Men diligently reading holy Scripture and ancient Authors, that from the Apostles time there have been (a) these Orders of Ministers in Christ's Church; (b) Bishops, Priests, and Deacons. Which Offices were evermore had in such (c) reverend estimation,

(a) *These Orders of Ministers.*] These Words are added in Opposition to the Church of Rome, which holds, that there are more Orders of Ministers. For to Bishops, Priests, and Deacons, they add likewise five other Orders, viz. Sub-Deacons, Acolyths, Readers, Exorcists and Ostiaries. And indeed that Church is hardly consistent with it self in the Enumeration of these several Sorts of Orders. The Truth of it is, this Matter was horribly puzzled, partly by *Peter Lombard*, but mostly by the Schoolmen, who afterwards commented upon him. According to the Humour of those times, which was wonderfully pleased to reduce things to the number of seven, as the seven Penitential Psalms, seven deadly Sins, seven Spiritual Graces, &c. so these Writers were for reducing the ordinary Ecclesiastical Rites used in the Latin Church to seven Sacraments, and also all the several kinds of Church Officers, to seven Ecclesiastical Orders. But the ill Luck of it was, that these would not make precisely seven, without the two Orders of Bishop and Priest being joined together to make one Order, viz. the Sacerdotal Order, i. e. as they understood it, the Order of the Sacrificers. This Notion was much helped on by the Doctrine of the Sacrifice of the Mass, and Transubstantiation, which had lately been introduced, and by a world of Schoolmens writing upon *Lombard*, and supporting this Opinion by their fanciful Reasonings; so that it became the received Doctrine of the Church of Rome at the time of the Reformation, that there were seven distinct Orders of the Ministry, all of them laying claim to Apostolical Institution. But still this Doctrine of the seven Orders was only a Theological Opinion, and not settled as a Point of Faith, it being first made so by the Council of Trent, 15 Years after the composing of this Rubrick. *Ab ipse Ecclesie initio sequentium ordinum nomina, atq; uniuscujusq; eorum propria ministeria Subdiaconi, sc. Acolythi, Exorcista, Lectoris & Ostiarii in usu fuisse cognoscantur. That in the beginning of Christianity the Names and Ministers belonging to the several Offices of Sub-Deacon, Acolyth, Exorcist, Reader and Ostiary, are known to have been in use.* This being established for Matter of Faith, the Opposers of it are anathematized. *Si quis dixerit, præter sacerdotium non esse in Ecclesia Catholica alios ordines, & majores & minores per quos velut per gradus quosdam, in sacerdotium tendatur; Anathema sit.* Con. Trid. Sess. xii. celeb. 15. Jul. 1563. Can. ii.

But by the Peace of these Tridentine Fathers, the five sorts of Ecclesiastical Officers here mentioned, are not distinct Orders of the Clergy, and as they are not of very great Antiquity, so when they came to be used in the Church,

they were esteemed only as Officers belonging to the Church, erected for Conveniency sake, as our Clerks, Sextons, or Pew-keepers are, and not as initiatory Orders, and those of divine Institution, which every Clergyman, who would be advanced to any of the higher Orders, must first pass through.

1. For 'tis plain that these inferior Degrees, where they were used, were not looked upon as sacred Orders of the Church, as the three other superior Orders were: For the superior Orders were by way of Distinction called the *ιερωμένοι*, the Consecrated or Sacred, in opposition to others, which were not esteemed so. An eminent Instance of this we have in *Socrates*, when he is relating the History of *Paphnutius* opposing the Celibacy of the Clergy being enjoined. *Ὅτι τοὺς ἱερωμένους, λέγων δὲ ἐπισκόπους, καὶ πρεσβυτέρους καὶ διακόνους, μὴ συγκαθεύδουσιν ταῖς γυναῖκαῖς.* That those of the sacred Orders, I mean the Bishops, Priests, and Deacons, should not bed with their Wives. And just afterwards *ἔββα μακρὰ, μὴ βαρὺν ζυγὸν ἐπιθεῖναι τοῖς ἱερωμένοις,* he cryed out aloud, that they should not lay a heavy Yoke upon the sacred Orders. *Socr. Hist. Lib. i. cap. 11.* Ed Steph. And in like manner the Council of *Agatha* forbids the unconsecrated Orders to come into the Sanctuary, or to touch the sacred Vessels. *Non licet insacratos Ministros licentiam habere in secretarium, quod Græci Diaconicon appellant, ingredi, & contingere vasa Dominica.* Con. Ag. c. 66. This Opinion lasted in the Church 'till the eighth or tenth Century, and probably later. For *Amalarius* writes thus, *Primo notandum est eos Ordines qui potissimum necessarii sunt in Ecclesia Apostolum Paulum denominasse & eorum moras depinxisse sine quibus non potest rite immolatio altaris celebrari, sc. sine Sacerdote & Diacono. Ceteri Ordines his adjecti sunt crescente Ecclesia crevit officio Ecclesiasticum, ut multitudini Ecclesie subveniri posset, adjiciuntur inferiores in adiutorio Præpositorum.* It is to be observed, that St. Paul has mentioned those Orders which are chiefly necessary, and has particularly set down their respective Duties, namely, that of Priest and the Deacon. The other Orders were added after: For the Church increasing, Ecclesiastical Offices increased likewise; and inferior Orders were added for the Relief of Superiors. *Amal. Fortun. Lib. 2. Eccl. Off. cap. 6.* The Authority of *Urban the second* is cited by the Council of *Beneventum* in *Ivo. Par. 5. cap. 7.* *Nullus in Episcopatum eligatur, nisi in sacris Ordinibus religiose vivens juvenis est: sacros autem ordines dicimus Diaconatus & Presbyteratus. Hos siquidem solos primitiva legitur Ecclesia habuisse: Subdiaconos vero, opportunitate exigente consedimus, &c.* Let

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estimation, that no man might (d) presume to execute any of them, except he were first called, tried,

Let no one be elected a Bishop, but who has lived religiously in the sacred Order: I mean that of the Deaconship and the Presbytery; for we do not read that the Primitive Church had other: Sub-Deacons were taken up for Convenience, &c. Nay, this was the Doctrine of the Latin Church, so late as when Gratian compiled the Common-Law, who writes thus: *Levitas autem ab Apostolis ordinatos legimus, quorum maximus fuit Beatus Stephanus; Subdiaconos vero & Acolythos procedente tempore, Ecclesia sibi constituit.* We read that Levites or Deacons were ordained by the Apostles, of whom the greatest was St. Stephen; but Sub-Deacons and Acolyths, in following Times, the Church appointed her self. Grat. Decr. Dist. xxi.

2. When some or more of these inferior Orders were used in the Church, Clergymen were not obliged to go thro' them all successively before they could be admitted into the Superior Orders, as is now the Practice of the Church of Rome. St. Cyprian was made Priest without being of any inferior Order. Pont. Diac. in vita. Paulinonius not being of any other Order, was ordained first Deacon and then Priest. Hier. Ep. 60. St. Chrysostom went through but one of the lower Orders before he was ordained, and that was the Office of a Reader, which he was admitted to by Zeno Bishop of Tyre. He was made Deacon by Miletius Bishop of Antioch, and Presbyter by Flavianus his Successor. St. Austin from a Laick was immediately admitted into the Order of a Presbyter: *Licet ipse majore dignus esset* (says Possidori- nus the Writer of his Life,) *appropinquaret tamen Episcopatu: Altho he were worthy of a higher Order, yet this was the next Order to that of a Bishop.*

3. There was a considerable Distinction observed in the Method of their several Ordinations; the three higher or Apostolical Orders being conferred at the Altar, and the inferior or Ecclesiastical out of the Rails. This is plain from the Greek Rituals, and from Simeon of Thessalonica in his Treatise of Ordinations. There are two sorts of Imposition of Hands, one upon the Reader, Sub-deacon, &c. But the principal Ordinations, and those properly so called, are those that are conferred within the Sanctuary, and at the Holy Table, bearing the Image of the Trinity (as St. Dionysius speaks) viz. that of the Deacon, Priest, and Bishop. The same was the Practice of the Latin Church, as appears by Amalarius, who cites St. Ambrose vouching for this Usage in his time, whose Words are (speaking of some of the inferior Orders) *Unde nec ordinationem ante Altare assequuntur, eo quod nec mysteriis ministrare assequuntur.* Amal. de div. off. Lib. ii. cap. 6. There was likewise a further Distinction observed; the three superior Orders being conferred by Imposition of Hands, the inferior without. Indeed by the modern Greeks, as appears by their Forms, Imposition of Hands was used in ordaining a Sub-Deacon, and a signing with the Cross in ordaining a Singer. But St. Basil reckons this and all the inferior Orders among the ἀρχαιοτάτοις. Basil. Ep. Can. c. 51. But in the Latin Church Imposition of Hands was not used in the Ordination of a Sub-Deacon, as appears by a Canon of the fourth Council of Carthage. *Subdiaconus quam ordinatur, quia manus impositionem non accipit Patenam de Episcopi manu accipiat vacuam, &c.* When a Sub-Deacon is ordained, because he does not receive Imposition of Hands, let him receive an empty Paten from the hand of the Bishops, &c. Con. Carth. 4. c. 5.

The first of the other five Orders, used in Sub-Deacons. the Church of Rome (and which they pretend to be of Apostolical Institution) is that of Sub-Deacons. It must be owned that this was an Ecclesiastical Office of considerable Antiquity, Sub-Deacons being frequently mentioned in St. Cyprian's Epistles. In his 4th Ep. ad Clerum Romanum, he mentions a Letter being brought him by Clementius the Sub-Deacon; in his 15th Epistle he mentions the same Clementius the Sub-Deacon; in his 19th he speaks of Optatus the Sub-Deacon; in the 78th Epistle, written to St. Cyprian by the Martyrs in the Mines, there is notice taken of Herennianus the Sub-Deacon. Not to cite several other Places that occur in that Writer. The Office does not seem to have been so early instituted in the Greek Church, for the Name is hardly met withal in any Greek Author before Athanasius, who in his Epistle ad Solitarios, says, that the Arrians plundered Εὐτυχίου Προδιδάκτονος ἄνδρα καλῶς ὑπερεσθῆτα τῇ Ἐκκλησίᾳ, Eutychius, the Sub-Deacon, a Man that had been a good Servant in the Church. For the Word ὑπερεσθῆναι was properly applied to a Sub-Deacon. For in the Council of Laodicea it is forbid, that ὑπερεσθῆται μὴ

ἀπὸ τῶν ἀποδοτικῶν σκευῶν, that the Sub-Deacons (as Balsamon and Zonaras explain it) should not touch the sacred Vessels. Conc. Laod. Can. 21. And again, ὁ δὲ ὑπερεσθῆναι ὡς ἀποδοτικὸν σκεῦος. A Sub-Deacon ought not to wear an Orarium or Tippet. Can. 22. Their Office seems to have been instituted in the second Century, when the Numbers of the Faithful had so considerably increased, that the Deacon of the Church was not sufficient to do all the Business about the Church himself, and therefore it was necessary that he should have an Assistant allowed him. Their Office, as appears by the Greek Ordinal, was ταράσσειν τὰς θυρὰς τοῦ ναοῦ, to keep the Doors of the Church when the Eucharist was celebrating: ἀνάπτειν λύχνους, to light up the Candles: ἀγαπᾶν εὐ- τρεπῶς τὰς θείας ἑορτὰς ναοῦ to take a Delight in getting all things to be cleanly and neat in the Church. vid. Pontif. Gr. Par. v. They were likewise made use of to carry the Bishops Letters from one Church to another, as appears by several of St. Cyprian's Epistles.

Another distinct Order of the Roman Clergy, which they pretend likewise to be of Apostolical Institution, are Acolyths. That there were some Officers of an inferior Rank, called by this Name, who were employed in the Service of the Church, during the third Century, is plain from St. Cyprian's Epistles, who frequently mentions them. Cornelius sent his Letter (viz. the 46th in Pamelius's Edition) to St. Cyprian by the hands of Nicephorus the Acolyth; and returned Answer to another by Satyrus the Acolyth, Ep. 51. What their particular Office anciently was, I think, is not so easy to determin. If we have regard to the Origination of the Word, it must be that they did continually attend the Bishop, as a Servant or Waiter upon him. For Hesychius explains ἀκόλυθος, by ὁ ἀσπάζων τὸ πάρις, δεξιῶν, ὁ περὶ τὸ σῶμα. A young Lad, a Servant, one who attends upon the Body. Now whereas this was principally the part of the Deacon, but he being in time of Divine Service employed in other Matters, as in carrying the Cup, &c. the Sub-Deacon was to attend the Commands of the Bishop or Priest; but when the Sub-Deacon was likewise otherwise employed, the Acolyth was a Substitute to supply his Place. But the Church of Rome has assign'd a quite different Office to the Acolyth, viz. to be a Ceroferarius, to follow the Deacon with a Candle in his Hand to the place where the Gospel is read. But this is a modern Practice. Indeed the 4th Council of Carthage speaks of their being ad accendenda Lumina mancipatos. Conc. Carth. iv. Cen. 6. but this seems to refer only to their lighting up Candles for Mattins and Vespers, without any relation to their carrying a Candle at Noon-Day.

Another Order of the Clergy in the Church of Rome, which they pretend also to be of Apostolical Institution, is that of Exorcists. We own that there were anciently some Church Officers which bore that Name, but we say they were not properly of the Clergy. It is well known, that in the time of the Primitive Christians, many Persons who were possessed by evil Spirits, had them dislodged from the Bodies by the Prayers of the Faithful, of any Denomination: As is plain from that Challenge of Tertullian to the Heathen. *Edatur hic aliquis sub Tribunalibus vestris, quem Demone agi constat.* *Jussus a quolibet Christiano loqui Spiritus ille, tam se Demonem confitebitur de vero, quam alibi Deum de falso.* Assign any one under your Tribunal, who is plainly possessed with a Devil. And let this Spirit be commanded to speak by ANY Christian; and he shall as truly confess himself to be a Devil, as he in other places pretends to be a God. Tertull. Ap. c. 23. And Origen says, that in his time ἰδιώται, Private Men. εὐχῇ καὶ ἐρωσίν, by Prayer and Exorcism did eject wicked Spirits. Or. contra Cels. Lib. 7. This Power lasted among Christians of all Ranks, as long as the Charismata or Power of working Miracles continued; but upon the falling of these, the Exorcists were erected into a particular Order, some particular Persons who were fittest for that purpose being assigned thereto. This seems to be about the beginning of the fourth Century, for after that they are commonly mentioned as standing Church Officers. And by the fourth Council of Carthage, they have a particular Form of Ordination settled for them; whereby the Bishop is obliged in ordaining them to put a Book containing the Forms of Exorcism into their Hands, with these Words, *Accipe, &c.* Take this and get it by Heart, and receive Power to lay Hands upon every Energumen, whether he be baptized, or Catechumens. 4 Conc. Carth. c. 7. Readers

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tried, examined, and known to have such qualities as are requisite for the same; and also by publick

Readers are another Order which is likewise pretended to be of Apostolical Institution. But there is no mention of them before *Tertullian's* Time. And then it seems that there was such an Office erected in the Church. For in his Book of Prescriptions, blaming the Levity of the Hereticks for their too quick advancing Persons in the Ecclesiastical Stations, says, *Hodie Diaconus qui eras Lector. Among them a Man is a Reader to Day, and a Deacon to Morrow.* Which plainly denotes, that the Practice was otherways in the Church, and that the Reader was a lower Church Officer then erected. *St. Cyprian* speaks of *Aurelius*, who deserved to be promoted to one of the higher Degrees of the Clergy; *Sed interim placuit ut ab Officio Lectoris inciperet: But he was willing that he should begin with the Office of a Reader.* *Cypr. Ep. 24.* In another Epistle he speaks of having made *Saturus* a Reader, 33. He moreover describes the particular Office of the Reader, and the honourableness thereof, when he speaks of *Celerinus*, a Person of a noble Family, and a Confessor, being promoted to it. *Quid aliud, quem super pulpitu, id est, supra Tribunal Ecclesie, oportebat imponi, ut loci altioris celsitate subnixus, & plebi universae, pro honoris sui claritate conspicuus, legat praecepta & Evangelia Domini, quae fortiter & fideliter sequitur? What greater Honour can he receive than to be placed on the Reading Desk, that is the Tribunal of the Church, and mounted on that high Place, being conspicuous to all the People agreeably to his high Birth, should read the Precepts and Gospel of our Lord, which he does so valiantly and faithfully follow?* *Cypr. Ep. 34.* But it must not be thought that the Reader was a distinct Officer throughout all Parts of the Church in the *Cyprianick* Age. For the Duty of reading was performed by others in many Churches. *Socrates* mentions it as a Custom in the Church of *Alexandria*, that the *Catechumens* were Readers. *Socr. Hist. Lib. v. cap. 2.* But *Sozomen* says of the same Church, *Τὴν δὲ τὴν ἱερὰν βιβλὸν ἀναγινώσκει ἐνθάδε μὲν ὁ Ἀρχιδιάκονος. παρ' ἄλλοις δὲ Διάκονοι ἐν πολλαῖς δὲ Ἐκκλησίαις οἱ ἱερεῖς μόνον. Here only the Archdeacon reads the same Holy Book; among others the Deacons: but in most Churches the Priests only.* *Soz. Lib. vii. cap. 19.* But this Passage I take to refer to the reading the Epistle and Gospel in the Communion Service, and not in the ordinary Service of the Church. The Form of the Ordination of a Reader in the *Latin* Church, by the Canon of the fourth Council of *Carthage* was, that the Bishop was to deliver him a Bible, saying, *Accipe & esto Lector Verbi Dei, &c. Take this and be a Reader of the Word of God, &c.* 4 Conc. Carth. Can. 8. In the *Greek* Church there was put into his hand a Book containing the Epistles of *St. Paul*, called the *Ἀποστολικόν.* *Pontib. Gr. p. 5*

The last of the seven *Roman* Orders is that of *Ostiaris*. the Ostiary. This, though pretended likewise to be of Apostolical Institution, is the latest of any of the Orders. The earliest mention of them is in the Council of *Laodicea*, but there they are distinguished from the Orders of the Clergy, and made only Servants of the Church. *Ὅτι ἡ δὲ ἱερὰ τικὴ ἀπὸ πρεσβυτέρων ἕως διακόνων, καὶ ἐκ τῆς ἐκκλησιαστικῆς τάξεως, ἕως ὑπερέτων, ἢ ἀναγινώσκων ἢ ψαλμῶν ἢ ποικιλιῶν, ἢ θυρωρῶν, ἢ τῶν τὰ γυμνάσιον τῶν ἀσκήτων, εἰς κατηλιόν εἰσέρχονται. Note that belong to the Church from Priests to Deacons, and after them all of the Ecclesiastical Orders, to the Servants of the Church, Readers, Singing-men, Exorcists, Doorkeepers, or Monks, should enter into Taverns.* *Con. Laod. Can. 24.* *Epiphanius* mentions them but after the *κοπιᾶται*, or Bearers of dead Corpse, καὶ κοπιᾶται καὶ θυρωροὶ καὶ πᾶσα εὐταξία. Bearers and Doorkeepers, and all the rest of the Church Servants. *Epiph. brev. Ffd. Exp. §. xxi.* But it should seem, that, about the latter end of the fourth Century, they began to be deemed a sort of inferior Order of the Clergy, and to have a peculiar Ordination appointed for them. For by the fourth Council of *Carthage* it is enjoined, that, when an Ostiary is ordained, the Bishop shall deliver him the Keys of the Church from the Altar, saying, *Sic age, &c. do you behave your self so, that you may give an account of those things, which are kept under these Keys.* 4 Conc. Carth. Can. 9.

(b) *Bishops.* Our Church here does assert that the Order of Bishops was from the Apostles Times. Some have thought by this Expression, that our Reformers were of Opinion that this Order was erected by Ecclesiastical Authority, not in the Apostles Time, but soon after; as *Mr. Blundel*, and others, who are enclined to the Presbyterian Perswasion, do assert. But this is a Mistake, and is contrary to the reasoning which

the Drawers up of this Preface do make use of. For they say, that it is evident that there are three Orders, not only by reading *antient Authors*, but by reading *holy Scripture*. From whence it is plain, that the Words, *from the Apostles Time*, must be taken *inclusively* of the Apostolical Age, and not *exclusively* of it. For by reading the Scriptures we do not find what was done *after* the Apostles Time, but *in* it. So that this Preface refers us to those Texts of Scripture, occurring in the History of the *Acts*, and the Apostolical Epistles, which are usually urged for the Proof of the Episcopal Order. And, of a great many which might be alledged, these are some. In the short History which we have of the Apostles, we find them exercising all the peculiar Offices of the Episcopal Order. They ordain Church Ministers: *And when they had prayed they laid their hands on them,* *Act. vi. 6.* They confirm baptized Persons: *Who when they were come down, prayed for them that they might receive the Holy Ghost,* *Act. viii. 15.* They excommunicate notorious Offenders, as the incestuous Person, *1 Cor. v. 5.* The like Episcopal Powers we find in Scripture committed to others, who from the Tenor of Scripture, and the Testimony of Antiquity, we judge to have been advanced to that Order. Nor only a power of Ordination, but a particular Charge in conferring it, is given to *Timothy*, viz. that he lay hands suddenly on no Man, *1 Tim. v. 22.* That he caution the Presbyters under him that they teach no other Doctrine, *1 Tim. i. 3.* Rules are given him how he should animadvert upon an offending Presbyter; *Against an Elder receive not an Accusation but before two or three Witnesses,* *1 Tim. v. 19.* And what comport he should oblige the Deacons to, *1 Tim. iii. 8.* The same Episcopal Powers are committed to *Titus*, to ordain Elders in every City, *Tit. i. 5.* To excommunicate Hereticks after the first or second Admonition, *Tit. iii. 10.* Now these are very good Proofs, to all reasonable Men that diligently read the holy Scripture, that the Order of Bishops was *inclusively from (i. e. in) the Apostles Time.*

But to all diligent and impartial Readers of ancient Writers, the Case is yet more out of doubt. The earliest Ecclesiastical Writer which we have is *Clement Romanus*, who writ his first Epistle to the *Corinthians*, within forty Years after our Saviour's Ascension. And he speaks not only of Presbyters and Deacons but of Bishops likewise, as an Order in use in his Time. *Ἐκ πολλῶν χρόνων ἐγγράψτο πρὸς ἐπισκόπων καὶ διακόνων. In antient Times it was written of Bishops and Deacons.* And least it should be thought (as some pretend) that under the Name of Bishops was understood Presbyters; he elsewhere clearly distinguishes between these two Orders. It must be indeed owned that in the beginning of Christianity, that the Ecclesiastical Terms were not so nicely distinguished, as in after Ages. For as *Parochia* was used for a Diocese, and *Diocesis* sometimes for a Parish; so Presbyter and Deacon were likewise sometimes used in a more large Sense than since they have been. When *Πρεσβύτερος* and *Διάκονος* are joined together, to denote the Officers belonging to a Church, the Word *Πρεσβύτερος* signifies the Bishop, and *Διάκονος*, both Presbyters and Deacons, who do *Διακονεῖν* officiate or minister in that Church. For it is plain, that those Bishops of *Achaia*, the Inhabitants of which *Clement I.* rebukes for their Faction against, and which in his Epistle he calls *Πρεσβύτεροι*, were of Episcopal Dignity, and therefore he calls them, *ἐντιμοί, ἐνδοκοί &c. Οὗτως ἐπὶ γέροντες ἀντιμοὶ ἐπὶ τὸς ἐντιμους, οἱ ἀδελφοὶ ἐπὶ τὸς ἐνδοκους, οἱ ἀδελφοὶ ἐπὶ τὸς νεώτους, οἱ νεοὶ ἐπὶ τὸς πρεσβύτερους. Those without Honour have risen up against the Honourable, those without Dignity against the Dignitaries, the Unwise against the Wise, and the Younger against the Elder,* *Epist. i. §. 3.* And 'tis likewise evident, that by these he means Bishops, when he speaks that they had deprived them of their *τετιμημένης λειτουργίας* of their honourable Ministration, *ib. §. 44.* But the former part of the Sentence puts it out of all doubt that he means Bishops, *Ἀμαρτία γὰρ ἡ μικρὰ ἡμῖν ἔσται, εἰάν τις ἀμέμπτως καὶ ὁσίως προσενεγκόντας τὰ δῶρα τῆς ἐπισκοπῆς ἀποβαλόμενος. It is no little Sin for you to throw out of their Bishopricks those who do unblameably and holily offer up the Gifts.* But the next Clause is more remarkable: And if the Word *Πρεσβύτεροι* (and that I should think, according to the juster Rules of Syntax, ought to be) be taken to follow the Participle *προσδοίκατοντες*, and not only barely to be joined in Concord with it, we have the Order of Presbyters clearly contradistinguished to that of Bishops. *Μακάριοι οἱ προσδοίκατοντες πρεσβύτεροι, οἵτινες ἐγκαρπον καὶ τελειὸν ἔχον τὴν ἀναλυσιν, καὶ γὰρ εὐλαβῶνται μὴ τις αὐτὸς μετασθῇ ὑπο τὸ ἱδρυμένον αὐτοῖς τόπον. Blessed are they which dye Presbyters, (i. e. before they are made Bishops)*

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publick prayer, with imposition of hands, were approved and admitted thereunto * by (c) law-
ful Authority. And therefore, to the intent that these Orders † may be continued, and reve-
rently

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* The Words, *by lawful Authority*, added in the last Review.

† Should be, O. C. P.

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for they are not afraid of being deposed from the place in which they are settled, i. e. a Bishoprick. And so in another Passage, ὑπακούετε τοῖς ἡγούμενοις ὑμῶν ὡς τῇ κυρίῳ τὴν καθήκουσαν ἀποκρίσεις τοῖς πατρὶ ὑμῶν πρεσβυτέροις. Be subject to those that bear Rule over you, and pay a due honour to your Presbyters. Where, if the Word ἡγούμενοι signifies Ecclesiastical Rulers, it must mean Bishops; and then πρεσβύτεροι must denote the secondary Order, or that of Presbyters properly so called.

But in the Epistles of Ignatius the matter is incontestably clear, and all the three Orders are exactly distinguished. In his Epistle to the Church of Smyrna he says, Πάντες τῷ Ἐπισκόπῳ ἀκολουθεῖτε ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ, καὶ τῷ πρεσβυτερίῳ ὡς τοῖς Ἀποστόλοις, τῆς δὲ Διακονίας ἐντρέπεσθε, ὡς Θεῷ ἐντολόν. *Let all follow the Bishop, as Jesus Christ the Father; and the Presbyters, as the Apostles; and reverence the Deacons, as the Command of God.* In his Epistle to the Magnessians he mentions Damas the Bishop, Bassus and Apollonius Presbyters, and Sosion a Deacon. In the same Epistle he writes thus, ἐν ὁμονοίᾳ θεῷ σπουδάζετε πάντα πράσσειν, προκαθήμεν τῷ Ἐπισκόπῳ εἰς τόπον θεοῦ, καὶ τῶν πρεσβυτέρων εἰς τόπον συνεδρεῖν τῶν Ἀποστόλων, καὶ τῶν Διακόνων πεπιστευμένων διακονίαν Ἰησοῦ Χριστοῦ. *Endeavour to do all things in Concord, the Bishop presiding in the place of God, the Presbyters a Senate of the Apostles, and the Deacons having the Ministry of Jesus Christ intrusted to them.* And in his Epistle to the Philadelphians, Ἐν θυσιαστηρίῳ ὡς εἰς Ἐπίσκοπον, ἀλλὰ τῷ πρεσβυτερίῳ καὶ Διακόνοις — ἵνα ὃ ἐὰν πρᾶσσετε κατὰ θεὸν πράσσετε. *Let there be one Altar, as there is one Deacon with his Presbytery and Deacons — that whatever ye do ye may do according to God.* In the same Epistle, speaking of Delegates sent by the Churches to congratulate the Peace restored to the Church of Antioch, he says, Ἄλλοις ἐκκλησίαις ἐπέμψαν ἐπισκόπους, αἱ δὲ πρεσβύτεροι καὶ διακόνους. *Those Churches which were the nighest sent their Bishops, others Presbyters and Deacons.*

These are the undoubted Works of the famous Bishop of *Antioch*, who was settled in that See seventy Years after Christ, wherein he continued forty Years. For *Eusebius* places his Martyrdom in the 10th of *Trajan*, A. D. CVIII. just seven Years after St. *John's* Death, he being Bishop thirty Years and upwards during the time of that Apostle. Now whoever reads these Epistles must needs own, that all the three Ecclesiastical Orders were fully settled when they were written, which was, as to some of them, probably in the Apostles Times, and all of them very soon after.

But if we descend to lower Authorities, we shall tire our Readers with Citations. I shall produce some few from the earliest Fathers, and leave the Reader to observe himself the innumerable Instances which occur in the rest of them.

Clement of Alexandria wrote in the latter end of the second Century, and he mentions the three Orders as the established use of the Church in his Time. Ἐπεὶ καὶ αἱ ἐνταῦθα χτ' τὴν ἐκκλησίαν προκοπᾷ ἐπισκόπων, πρεσβυτέρων, διακόνων, μιμήματα ὁμοῦ τῇ Ἀγγελικῇ δόξῃ. *For here the Ecclesiastical Rites, or Progressions, of Bishops, Priests, and Deacons, are Imitations of the Angelick Glory.* Strom. Lib. 6.

Origen, who lived at the same time, says, Πλεῖον ἐγὼ ἀ-
παιτῆμαι ἢ ἐξ, ὃ δὲ διάκονον, πλεῖον ὁ διάκονος. ἢ ἐξ ὃ δὲ λαϊκοί,
ὁ δὲ πάντων ἡμῶν ἐγκειραρισμὲν ἀρχὴν αὐτὴν τὴν ἐκκλησιαστι-
κὴν, ὅτι πλεῖον ἀπαιτῆται. *More is required of me (viz. a Pres-
byter) than of a Deacon; more of a Deacon than of a Lay-man;
but of him to whom the Ecclesiastical Government over us all
is committed, more is still required.* Orig. in Jer. Hom. 2.

Tertullian likewise mentions these three Orders, as established Ranks of the Hierarchy in his Time. *Dandi quidem habet jus summus sacerdos qui est Episcopus : dehinc Presbyteri & Diaconi, non tamen sine Episcopi autoritate, propter Ecclesiæ honorem, quo salvo salva pax est.* The Chief Priest, who is the Bishop, has the principal Right of administering, after this the Priests and Deacons, but not without the leave of the Bishop for the Honour of the Church; which being safe, the Peace of the Church is safe. *Tertul. de Bapt. cap. 17.* And so infinite other Authors, make these three Orders

perfectly distinct; 'till Transubstantiation was brought into the Church, and then among the Popish Writers, Priest and Bishop began to be the same Order: For when once it was given out that a Priest could make a God, it was to no purpose for a Bishop to pretend to do more.

(c) *Reverend Estimation.*] A reverend Regard to the several Offices of those, who minister about holy Things, has thought fit to be enjoined, by all Nations and Religions, and when Christianity has commanded the same to the Ministers of that Institution, it has not so much laid down a new Précept, as inforced a Natural Law, which all Mankind before were agreed of the reasonableness thereof. For hardly any Nation has been so barbarous, or any Religion so foolish, but, if they have thought fit to establish a Religion, they have always kept up the Credit of the Ministers of it; by respectful Honours allowed them, and Penalties denounced against those who affront or injure them, or boldly intrude upon the exercise of their Office, without a lawful and regular Admission into it.

In the most ancient Times the Priesthood was so honourable, that it was joined with the Regal Dignity; an Instance whereof we have in *Melchizedeck*, who was *King of Salem*, and likewise *Priest of the most high God*, Gen. 14. 18. In Imitation of which ancient Usage, *Virgil* makes *Amins* both King and Priest.

Rex Anius, Rex idem hominum Phæbiq; sacerdos.

King Anius, King of Men, and Phæbus Priest.

Virg. Ænead. Lib. v.

And before him *Aristotle* lays it down, as an Usage in the Heroical or most ancient Times, ΣΤΡΑΤΗΓῶν ἢ καὶ ΔΙΚΑΣΤῶν βασιλεὺς ἢ τῶν πρὸς τὴν Δίκα κύριος. *The King was the General, the Judge, and the high Priest.* Our Predecessors the ancient Britains, shewed very great Regards to their Priests the *Druid*, as appears by the Words of *Cæsar*, *Magnò sunt apud eos honore, they are in great Estimation among them.* Cæf. Bell. Gall. Lib. 1. Nor after Christianity was introduced did the Honour which was anciently due to the Priesthood lessen. *St. Paul* commands that they should have double Honour, 1 Tim. 4. 12. that the People should τέτες ἐντιμίας ἔχειν, *have in such Reputation,* Phil. ii. 29.

After the Empire became Christian, the Honours and Respects to the Clergy increased. A considerable Instance of which is the respectful Titles given to the Bishops by the Emperors themselves, as *Sanctissimo*, *Beatissimo*, *Religiosissimo*, and others of the like import, which frequently occur in the *Justinian Code*. *Lib. 1. Tit. 1. ib. Tit. 2.* The Capitulars of *Charles the Great* enjoin, *ut omnes omnino Episcopos & Presbyteros suo omni honore venerentur*, that all Men pay their Bishops and Presbyters all manner of Honour. *Capit. Car. Mag. cap. 35.* By our *Saxon Laws* the Precedence of a Priest was ordered to be next to that of a *Major Thannus*, or a *Secular Lord*. *Leg. Æthelstan. Spel. Conc. Tom. 1.*

Many other great Respects and Privileges were afforded the Clergy in the ancient Times of the Church. By the Laws both of *Justinian* and *Theodosius*, they were not to be forced to give in their Evidence in any Secular Court, but some Officers were to be sent to them to take their Depositions in private. *Just. Nov. 133. Cod. Theod. Lib. 11. Tit. 39.* They were excused from all Secular Offices which those of the Laity were obliged to in their Turns to discharge. *Qui divino cultui ministeria Religionis impendunt (i. e.) hi qui Clerici appellantur ab omnibus omnino muneribus excusentur: ne sacrilegio livore quorundam a diviniis obsequiis avocentur.* Those who are exercised in the Ministries of Divine Worship (i. e.) those who are called the Clergy, let them be excused from all Offices: that no ones ill Nature may sacrilegiously give them an Avocation from the Divine Service. *Cod. Theod. Tit. 2.*

(d) *Presume to execute.*] There was hardly any Religion in the World, which allowed Persons boldly to intrude into the calling of those who ministred therein, without some previous Inspection into their Qualifications, and a solemn Initiation into the Profession they were to undertake. The Unctions, Coronations, and other mystical Preparations, which the Heathen used for the Initiation of their Priests, are sufficiently known. But among some of them such severe Courses of Discipline were to be run through, before Persons could be admitted to that Service, as were worthy of a better Worship: Or however, it were Pity that those Hardships should be undergone to qualifie Men to be pro-

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rently used and esteemed in the Church of England; ¶ No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following, † or hath had formerly Episcopal Consecration or Ordination.

And

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- ¶ No Man (not being at this present Bishop, Priest nor Deacon) shall execute any of them, except he be called, &c. O. C. P.
- † The Word thereunto added in the last Review.
- † All the Words to the end of this Clause, added in the last Review.

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moters of a foolish Superstition. To instance only in the Preparations for officiating in the Rites of the *Egyptian Mithra*, which are thus described by *Nonnus* in his Notes upon *Nazianzen's Stelutentichon*, where he says that they do πρώτον διανήξασθαι ἐπὶ πολλὰς ἡμέρας, ὥστε πολὺ ἕτα ἐν ἐρημῷ διατρεφῆναι καὶ ἀσιτῆσαι, καὶ ἄλλα τινὰ ἄχεις ἢ τὰς ὁδοῦ ἀποστὰ κολέσθαι παρὲνθον καὶ τοὺς λοιπὸν ἐμὺν αὐτὸν τὰ τελεώτερον, ἐν ζήσῃ. He must first of all for several Days together swim over a great deal of Water; after that he must be dieted in the Wilderness, and accustom himself to bear Hunger, and do several other things, till he has passed over fourscore severe Trials: and then, if he live, they initiate him into the more perfect Mysteries. This was all very superstitious it must be owned, but however it showed the Judgment of this and other Nations, that there ought to be a diligent Preparation and Examination of those, who are admitted to minister about holy Things.

And this is confirmed by the Judgment and Authority of Almighty God himself in the Body of Laws which he gave for the Government of the Jewish Church and Nation. For their Priests had their Inauguration with the Solemnity of these following Particulars. I. By a solemn Presentation before the People. And Aaron and his Sons thou shalt bring unto the Door of the Tabernacle of the Congregation, Exod. 29. 4. II. A solemn washing. And Moses brought Aaron and his Sons, and washed them with Water, Levit. viii. 6. III. A sacred Unction. And thou shalt anoint them and consecrate them, that they may minister unto me in the Priests Office, Exod. xxviii. 41. IV. An extraordinary Sacrifice upon that occasion. And this is the thing which thou shalt do unto them, to hallow them, to minister unto me in the Priest Office, take one young Bullock, &c. Exod. xxix. 1. Indeed Mr. Selden is of Opinion that the ordinary Priests, after Aaron's Time, were not anointed, but that the first Unction served for all that were to succeed in the Office. Aaronem & omnes filios ejus ex unctione, quam acceperunt ipsi sacerdotes factos, ubi & posteros eorum sine unctione iterata quotquot postea nati. Seld. de Succell. in Pontif. Heb. But this seems to be a Rabbinical Fancy, advanced by Abarbanel, Shebabenim, Habadotim, &c. As to the vulgar Priests, they were once anointed in the Wilderness, to confer Sanctity upon them. But their Sons were never anointed after them. For they are sanctified by Vertue of that first Unction wherewith they were anointed. Abarb. in Exod. xxx. All that can be pretended to support this Opinion is the Silence of the Scripture, which does not relate any of these Unctions in following Ages: But there are many other Precepts in the Mosaic Law, which no Doubt were observed, though we have no Instances of their Observation recorded.

Christianity was no sooner settled, but great Care was taken to admit none to the Priesthood, or any other Office of the Ministry, but only such as were sufficiently qualified, and that by the way and method which our Religion prescribed. There was a Commission given by our Saviour to his twelve Apostles for their preaching, even before his Crucifixion. These twelve Jesus sent forth, and commanded them, saying, Preach, &c. freely ye have received, freely give. Mat. x. 5, 7, 8. And so after his Resurrection, As my Father hath sent me, even so send I you, Joh. xx. 21. Goye and teach all Nations, Matt. xxviii. 18. Paul and Barnabas are said to be sent forth by the Holy Ghost. Act. xiii. 4. St. Paul styles himself, called an Apostle, and ordained a Preacher, 1 Tim. ii. 7. And looking upon it as an Absurdity to preach without a Mission, asks the Question, How shall they preach except they be sent? Rom. x. 15. Paul and Barnabas ordained Elders in every Church. Act. xix. 23. And Titus

is ordered to ordain Elders in every City, Tit. i. 5. The Apostolical Canons, (which, though not what their Name imports, yet are certainly antient) enjoin Πρεσβύτερον ὑπὸ ἐνὸς Ἐπισκόπου χειροτονεῖσθαι. That a Presbyter be ordained by one Bishop. Can. Apost. Can. ii. By the Council of Laodicea one lately baptized was not allowed to be ordained a Priest, μηδὲν πρόσφατον βαπτισθέντα προσδύειν ἐν τάγματι ἱερατικῷ. Conc. Laod. Can. iii. The Council of Nice disallows the Confessions of those, who are admitted to the Order of a Presbyter, without due Examination. Εἰ τινες ἀνεξέτασως προσήχθησαν πρεσβύτεροι ἢ ἀνακρινόμενοι. ὥμο μολόγησαν τὰ ἀμαρτήματα αὐτοῖς, &c. Conc. Nic. Can. 19. And it is thus enjoined by the Council of Sardis, Εἴτε δὲ ἐκαστὸν τάγματι ὁ βαπτισθεὶς ἐκ ἐλακίστου δηλονότι χρόνου μήν, δι' ἧς ἢ πέντε αὐτὸς καὶ ἢ ἑπτὰ, τρεῖς καλοκαυδία, καὶ ἢ σπέρτης, καὶ ἢ ἐπιμέλεια γνώμεται γινέσθαι δυνήσεται. καὶ αὐτὸς ἀξιῶται τῆς θείας ἱερωσύνης νομιμαίης, τῆς μεγίστης ἀπολαύσαι τιμῆς ὅτε καὶ προσήκον εἴναι, ὅτε ἢ ἐπισήμη, ὅτε ἢ ἀγαθὴ ἐπαναστροφή ἐμπεδύσεται πολυηρώς καὶ κέρως ἐπὶ ταῖς ἰαμαῖς, ὥστε ἢ Ἐπισκοπον, ἢ Πρεσβύτερον ἢ Διάκονον προχέρας καθίστασθαι. Every Degree of holy Orders requires a considerable length of Time, wherein the Faith of the ordained Person, his Morals, his Steadiness, and his Moderation, may be known. For it is by no means convenient, neither is it agreeable to the search after the Persons Knowledge and Conversation, that any one hand over head, and lightly, be ordained either a Bishop, a Priest, or a Deacon. Conc. Sard. Can. x.

(e) By lawful Authority.] This general Expression I doubt not was made use of, not to give Offence to the foreign Churches; not mentioning Episcopal Authority, which the Unhappiness of their Reformation would not suffer them to make use of. But by lawful Authority they understood the Episcopal, the only lawful Authority here, which by the Laws of the Church, and the Statutes of the Realm, can only confer holy Orders. For neither was there at the time of the Reformation, or is there now, any lawful Authority to discharge this Office, besides the Episcopal.

For during the times of the Apostles no one did confer holy Orders, besides the Apostles themselves, who had the Episcopal Character, and others whom they had advanced to that Dignity. Act. xiii. 4. 1 Tim. ii. 7. Act. xiv. 23. Tit. i. 5.

The Apostolical Canon before-mentioned, Πρεσβύτερον ὑπὸ ἐνὸς Ἐπισκόπου χειροτονεῖσθαι, Let a Presbyter be ordained by one Bishop, is a certain Proof, that it was the Bishops Province only to ordain. And the universal Council of Constantinople, whose Canons all Christians both of the East and West, both Protestants and Papists, do acknowledge, has determined this Point in the Case of Maximus. For Maximus had gotten himself, by wheedling some of the Clergy of Constantinople, to be ordained (as he pretended) Bishop; but his Ordination being performed by those who were only Presbyters, it was adjudged null and void by this Council, and all the Ordinations which had been made by him. Περὶ Μαξίμου τοῦ Κωνιναίου, καὶ τῆς καθ' αὐτὸν ἀταξίας τῆς ἐν Κωνσταντινουπόλει γινόμενης ὥστε μήτε τὸν Μαξιμὸν Ἐπίσκοπον ἢ γινέσθαι ἢ εἶναι, μήτε τὸς παρ' αὐτὸν χειροτονηθέντας ἐν διαθήκῃ βαθμῶ κληρῶ πάντων καὶ ἡσ' αὐτὸν, καὶ τὸν αὐτὸν γινόμενον ἀκυροῦντων. Concerning Maximus the Cynick Philosopher, and the Disorder concerning him at Constantinople, it is decreed that Maximus neither was nor is a Bishop, and that all Ordinations made by him in whatsoever Degree of the Clergy they may be, are null and void. Conc. Const. Can. iv. The Council of Sardis declares the like of Ischyrras, who they say had only Ἐπισκοπικὴν ὄνομα. Theod. Hist. Eccl. Lib. 2. cap. 6. And the Council of Lisbon declares, in case of an Ordination made in the Church of Egabra, of one Presbyter and two Deacons, during the Indisposition of the Bishop, the Bishop only laying his Hands upon the ordained, but the Benediction was given by a Presbyter: The Council thereupon makes this Determination. Ut hi, qui ab eo non consecrationis titulum, sed ignominiae potius elogium perceperunt, de gradu sacerdotalis vel Levitici ordinis, quem perversè adepti sunt, depositi, aequo judicio abscendantur. That they who from him have received not the Title of a Consecration, but rather a Mark of Ignominy, they are justly deposed from the Degree both of Priest and Deacon, which they have intruded into. Conc. Hisp. c. 5. The

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And none shall be admitted a (f) Deacon, except he be * twenty three Years of Age, † unless he have a Faculty. And every man which is to be admitted a ¶ Priest, shall be full four and twenty years old. And every Man which is to be ‡ Ordained or Consecrated Bishop, shall be fully Thirty years of age.

And the Bishop knowing (g) either by himself, or by sufficient testimony, any person to be a man of (h) vertuous Conversation, and without crime, and after examination and tryal, finding him (i) learned in the Latine Tongue, and sufficiently instructed in holy Scripture, may

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* Twenty one Years at the least. O. C. P.

† These Words, unless he have a Faculty, added in the last Review.

¶ A Priest shall be full twenty four Years old. O. C. P.

‡ Be consecrated. O. C. P.

N O T E S.

The like was the Judgment of a Council held at Alexandria and quoted by Athanasius in his second Apology, with relation to the Case of Ischyra, who was the Accuser of Athanasius. Πόθεν ἔνι πρεσβύτερος ἰσχυρῶς τινὲς καταθέσκει; ἀπὸ Κολυθῆ; τὸτο δὲ λοιπόν. ἀλλ' ὅτε Κόλυθος πρεσβύτερος ὢν ἐτελεύτησεν. καὶ πᾶσα χεὶρ αὐτοῦ γέγονεν ἀκυρὸς. καὶ οἱ παρ' αὐτοῦ κλησασθέντες ἐν τῷ κρίματι λαῖκοι γέγονεν. But how came Ischyra to be so much as a Presbyter? who ordained him? did Colythus? this is all that can be pretended. But Colythus died a Presbyter; all Ordinations made by his hand were irregular, and those who were schismatically ordained by him, were reduced to Lay Communion. All which do sufficiently shew what the Principles of the Primitive Church were in this matter. And indeed they were so incontestibly agreed upon on all sides, that those who were for depressing Episcopacy the lowest, always allowed the Bishops this Power: As is evident from that noted Passage of St. Jerom. Quid facit, excepta ordinatione, Episcopus, quod Presbyter non faciat? What does a Bishop do, besides Ordaining, which a Presbyter may not do? Hier. Ep. ad Evagr.

Something must be replied to this by those who are resolved to maintain the contrary Opinion. Blondel, above all others, hath laboured this Point with vast Labour and Application; and all that he has been able to do is to pick up two or three Instances out of Antiquity, which may seem to favour Ordinations made by Presbyters. One of which is the pretended Custom of the Church of Alexandria, whose Bishops are said, from the Authority of St. Jerome and Eutychius, to be only Presbyters. The other is from the Usage of the Chorepiscopi (who were bare Presbyters, as they give out) to ordain. As for the Instance of the Church of Alexandria: St. Jerome does not say what he is vouched for. For he does not speak of Ordination in the Church of Alexandria, but Election. Presbyteri unam ex se electum in excelsiori gradu collocatum Episcopum nominabant. Hier. Ep. ad Evagr. But there is not one Word of Consecration. As for Eutychius, he is but a Writer of the 10th Century, and full of Mistakes in the very History he relates, as Dr. Hammond has proved, Diff. iii. cap. 10. and Mr. Selden, in his Translation, has made him more faulty than really he is, as is sufficiently made out by Abraham Echellensis.

As for the Instance of the Chorepiscopi, though they did sometimes ordain, yet it is probable that many of them were in Episcopal Orders; or if they were not, it was an irregular Practice, and was very justly condemned by the Councils of Ancyra and Antioch.

(f) Deacon, except he be twenty three Years of Age — A Priest shall be full twenty four, &c. All the Orders of the Ministry have Duties of so concerning an import in charged upon them, that they are not to be entrusted but to Persons of a supposed Steadiness and Resolution, which are hardly attainable before the Ages here specified. By antient Canons something more Age was required for the several Offices of the Ministry. The Council of Neocæsarea settles the Age of a Presbyter to be thirty, and assigns the Reason thereof to be because our Saviour began his preaching at that Age. Πρεσβύτερος πρὸς τρεῖς τετακνόντα ἐστὶ μὴ χρεῖσθαι. εἰς δὲ πέντε ἢ ὁ ἀνθρώπος ἀξίος, ἀλλὰ δοκίμως. Ὁ δὲ Κόλυθος Ἰσχυρῶς χεὶρας ἐν τῷ τετακνόντι ἐτελεῖσθαι, καὶ ἡγεῖα τοῦ διδάσκων. Conc. Neoc. Cap. xi. And afterwards it was decreed by the Council of Ancyra, that a Deacon should not be ordained till he were twenty five Years of Age, and a Priest not till thirty. Episcopus Benedictionem

Diaconatus minoribus quam viginti quatuor annorum penitus non committat. — Presbyterum vero vel Episcopum ante triginta annos. Con. Agath. Can. xvi. xvii. The same Ages were required by our old Saxon Canons. Excerpt. Egb. Spelm. Con. Tom. 1. The Canon Law brought down the Time to twenty five. Decret. Lib. 1. Tit. 6. But by favourable Construction twenty four and one Day over would serve, and less by Dispensation: But our Statute Law has fixed the time to twenty four. That none shall be made Minister or admitted to preach or administer the Sacraments being under the Age of twenty four years — and all dispensations, qualifications, and licences whatsoever, to be made to the contrary hereof, shall be merely void in law, as if they never were. 13 Eliz. cap. 11.

(g) Either by himself or sufficient Testimony.] The Apostle having laid it down as a standing Canon in the Church, that a Bishop must be blameless, and have a good report of them that are without, 1 Tim. iii. 2, 7. from thence the Church of God in all Ages has taken especial care to require a sufficient Satisfaction that all the Persons who are to be admitted into that or any other inferior Order of the Clergy, have such a good Report for a pious and vertuous Conversation. This Tertulian mentions as a very singular Honour of the Christian Priesthood. *Præsident apud nos prelati quique seniores, honorem ipsum non Prelis sed Testimonio adepti.* Certain approved Elders do preside among us, gaining this Honour not by Money but by a good Character. Tertul. Apol. c. 39. To the like purpose St. Cyprian. *Episcopus deligatur plebe presente, que singulorum vitam plenissime novit, & uniuscujusque actum de eius conversatione perspexit.* Let the Bishop be chosen in the Presence of the People, who have a full Knowledge of the Lives of all are under Nomination, and have had a view of their former Conversation. Cypr. Ep. lxxvii. And for this Reason the ancient Canons forbid Foreigners to be chosen into the Clergy. *Omnes qui peregrini erant baptizati, eo quod eorum minime sit cognita vita, placuit, ad Clerum non esse promovendos in aliena provincia.* All who were baptized in another Country, because their Life is not known, it seems good to us that such be not promoted into the Clergy. Conc. Elib. c. 24. By the French Capitulars it was enjoined, *Nemo fiat Clericus nisi qui bonum Testimonium habet.* Let no one be admitted into the Clergy, but who hath a good Testimony. Capit. Reg. Franc. Lib. 6. c. 126. In pursuance to which Practice of the ancient Church, our Church of England has forbidden the Bishop to admit any Person into sacred Orders, Except he shall then exhibit Letters Testimonial of his good Life and Conversation under the Seal of some College in Cambridge or Oxford, where before he remained, or if three or four grave Ministers, together with the Subscription and Testimony of other credible Persons, who have known his Life and Behaviour by the space of three Years next before. Can. xxxiii. The same is further provided for by our Statute Law. None shall be made minister unless he first bring to the Bishop of that Diocese, from men known to the Bishop to be of sound religion, a testimonial both of his honest life, and of his professing the doctrine expressed in the said Articles. 13 Eliz. cap. 12.

(h) Vertuous Conversation, &c.] Thus by the ancient Rules of the Church those who were guilty of any foul Crimes, as Murder, Conc. Tolet. Can. 2. Adultery, Can. Apost. cap. 61. lapsing in the Time of the Persecution, Conc. Nic. Can. 2. or the like, were prohibited the entrance into holy Orders. But of this more hereafter.

(i) Learned in the Latin Tongue, and sufficiently instructed in Holy Scripture.] Under the Jewish Dispensation, the Priests were obliged to be Learned in the Law, which then obtained. Upon which Account the Prophet Malachy says, that the Priests should preserve Knowledge, because the People were to enquire the Law at their Mouth. Mal. ii. 17. And St. Paul lays it down as an indispensable Qualification of a Christian Clergyman, that he be apt to teach, 1 Tim. iii. 2.

And

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may * at the times appointed in the Canon, or else upon urgent occasion, (k) on some other Sunday,

VARIOUS READINGS.

* The Words at the times appointed in the Canon, added in the last Review.

N O T E S.

And because the most considerable Books of Christian Literature are written in the *Latin* Tongue, our Church has wisely enjoined, that every Candidate for Holy Orders should be skilled in that Tongue. The ancient Greek and Latin Churches, having the most considerable Works of the first Christian Authors, written in their Tongue, especially the Greek Church, did not strictly require the Study of any Language, but their own, from a Clergyman. And, tho' they forbid the Reading of the Heathen Authors out of Wantonness, yet they commended the Study of them, in order to the better understanding Scripture, the explaining and enforcing Christian Doctrines, and the confuting Hereticks. To this purpose St. *Austin*. *Sibylla & Orpheus & nescio quis Hermes, & si qui alii Vates, vel Theologi vel Sapientes, vel Philosophi gentium de Filio Dei, aut de Patre Deo vera predixisse seu dixisse perhibentur, valet quidem aliquid, ad Paganorum vanitatem revincendam. The Sibylls and Orpheus, and the unknown Hermes, or if there be any other Prophets, Theologers, or wise Men, or Philosophers, who are remarked to have foretold or spoken any Truths of the Son of God, or of God the Father; this may have considerable Tendency to refute the Idolatry of the Pagans.* Aug. cont. Faust. Lib. xiii. cap. 15. And St. *Jerom* greatly commends *Origen*, *Clement of Alexandria*, and other early Christian Writers, for their laying out their Studies this way, and for their adapting them to so good Purposes. *In tantum Philosophorum Doctrinis atq; sententiis suos refarciunt libros, ut nescias quid in illis primum admirari debeas, eruditionem seculi, an scientiam scripturarum. They so filled their Books with the Doctrines and the Opinions of the Philosophers, that you know not which first to admire in them, either their Secular Learning, or their Knowledge in the Scriptures.* Hier. Ep. lxxiv. ad Magnum.

But without a tolerable Competency in Learning, they were not to be admitted into Holy Orders. For thus the Council of *Rome*, held An. Dom. 465. *Inscii literarum ad sacros ordines aspirare non audeant. Those who are illiterate must not pretend to take Orders.* Conc. i. Rom. Can. 3. And so the second Council of *Orleans* decrees. *Prefbyter vel Diaconus sine Literis nullatenus ordinetur.* Conc. Aurel. ii. Can. 16.

But above all, the Study of the Holy Scriptures was enjoined them as their principal Task. For thus the fourth Council of *Toledo*. *Sciant Sacerdotes Scripturas sanctas & Canones meditentur, ut adificent cunctos tam fidei scientia quam operum disciplina. Let Priests know the Holy Scriptures, and study the Canons, that they may edify all, as well in the Doctrine of Faith, as the Discipline of Works.* Conc. Tol. iv. c. 24. Upon this Account it was enjoined, that Clergymen should have the Scriptures read to them at their Meals. *Pro reverentia Dei & Sacerdotum, id universa sancta constituit Synodus, ut quia solent crebro mensis otiose fabulae interponi, in omni sacerdotali convivio lectio scripturarum divinarum misceatur. Per hoc enim & animae adificentur ad bonum, & fabulae non necessariae prohibentur. For the Honour of God and the Priesthood, the holy universal Synod does decree, that whereas there is wont to be much idle Talk at Tables, let the Holy Scriptures be read at the Meals of Priests. For by this their Souls are edified to good, and the telling of unnecessary Tales is avoided.* Conc. Tol. iii. Can. 7.

But the excellent Use, which the diligent Study of the Holy Scriptures brings to a Clergyman, is so admirably set forth by St. *Chrysostom* in his Book *de Sacerdotio*, that it can never be read often enough by one of that Function. Among several other excellent Reflections on this Head, comparing the Study of it to the Skill of a good Physician, thus in his

elegant way he expresses himself. *Τὸ το δὲ γὰρον, τὸ το τερὸν, τὸ το ἀέρον νεοσις, &c. This is our Chirurgical Instrument, this is our Diet, this is our change of Air, this is our Fire, this is our Steel. We make use of this when we burn, and when we lance: For if this will do no good, nothing can. By this we raise the flatted Soul, and quell the Tumours of one that is elated; we cut off what is superfluous, and fill out what is wanting, and do all other things that are requisite for the Soul's Health—When the Soul is sick of bad Notions, then the Gospel is an excellent Remedy for strengthening your Friends who are infected, and opposing the Adversary, &c. διὰ πολλὰν γὰρ πεισίδαν ἢ σπουδὴν, &c. Therefore let us apply all our Endeavours that the Word of Christ may dwell richly in us. For we of the Clergy have different kinds of Fights to engage in; we have divers sorts of Wars, and divers sorts of Enemies. We must not all use the same Arms, and same way of Discipline. Therefore he that must fight with so many, must be trained up to understand the Arts of them all. He must know how to shoot Arrows, and to sling great Stones; he must know how to lead up Ranks, and how to lie in Ambuscade; he must be both a Captain, and a common Soldier; he must be a Horseman and Footman; he must know how to fight in a Ship, and how to lay Siege to a Town. And then he goes on to shew how necessary the Knowledge of the Scriptures is, for converting Sinners and Unbelievers, both Jews and Gentiles; for the undeceiving the Heretical Valentiniens, Marcionites, Sabellians and Arrians. And concludes, *Περὶ πάντων δὲ ταῦτα ἐτερον μὴ ἔστιν, ἢ τὸ λόγος βοήθεια δὲ δοταί μόνον. For all these things there is no other Help but that of the Word.* Chrysos. de Sacerdot. lib. iv. Ed. J. Hughes, p. 175, &c.*

(k) On some other Sunday or Holyday.] The Account of the Ordination in the *Ember Weeks*, has been given in the Notes on the *Advent-Sundays*. But that the Ordinations were formerly made on *Sundays*, (tho' at other times upon extraordinary Occasions) may be learned from the ancient Ritualists. *Albinus Flaccus* assigns the Reason why a Bishop must be consecrated on a Sunday. *Episcopi vero consecratio, qui est Vicarius Apostolorum, imo & Christi, fit in Dominica, quia eodem die, per donum Spiritus sancti dignatus est illustrare corda Apostolorum. The Consecration of a Bishop, who is the Vicar of the Apostles, and indeed of Christ, is performed on a Sunday, because on the same Day, by the Gift of the Holy Spirit, he was pleased to illuminate the Hearts of the Apostles.* Alb. Flac. Cap. de xii. Lectionibus. The same is asserted almost in the same Words by *Amalarinus Fortunatus*, Lib. ii. cap. 2. And so likewise by *Rupertus*. *Non passim diebus omnibus Sacerdotalis vel Levitica ordinatio celebratur, sed post diem Sabbati, hoc est noctis ejus, quae in prima Sabbati lucefcit, exordio. The Ordination of Priests and Deacons is not performed indifferently on all Days, but only after the end of Saturday, when Sunday begins.* Rup. Abb. de div. Off. Lib. iii. Cap. 9. But this was owing to a Constitution published by *Leo*, set down by *Ivo*. *Decr. lib. iii. cap. 13.* and now extant among *Leo's* Epistles, and written to *Dioscorus* Bishop of *Alexandria*. *Quod ergo a Patribus nostris propensione curâ novimus esse servatum, &c. "That which we know to have been diligently observed by our Forefathers, we would have likewise observed by you, that the Ordination of Priests and Deacons should not be celebrated indifferently upon any Day; but after the end of Saturday, when Sunday begins, let them be chosen, i. e. be put under the Rules of the Divine Office, of which those that are to be consecrated must receive the sacred Benediction fasting. The same will be observed, if on Sunday Morning it be observed the Fast being continued, the beginning of the preceding Night being part of that Day; and that Matter is incon-* testibly clear in the Day of the Resurrection. For besides the Authority of a Custom, grounded upon Apostolical Practice, this is manifest from Holy Scripture; for the Apostles by command of the Holy Ghost, sent *Paul* and *Barnabas* to preach the Gospel among the *Gentiles*, fasting and laying their Hands upon them; whereby we may understand with how great Devotions, both of the Givers and the Receivers, this Action is to be taken care of, least the Sacrament of so great a Benediction, may seem negligently

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Sunday or Holyday, in the face of the Church, admit him a Deacon, in such manner and form as hereafter followeth.

"negligently to be performed: Therefore you will piously
"and laudably obey the Apostolical Institutions, if you shall
"observe this Form in the Church, which it has pleased
"the Lord to set you over; that the Benedictions be never
"given to those who are to be consecrated, but only on that

"Day whereon the Lord arose (to which *Saturday Night*
"belongs) a Day followed by so great Mysteries of the Di-
"vine Dispensations, that whatsoever is more remarkably
"appointed by the Lord, is done upon this Day in honour
"thereof. *Leon. Epist. lxxxi.*



THE

THE FORM and MANNER Of Making of (a) DEACONS.

† **W**HEN the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be * a (b) Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted ‡ Deacons; how necessary § that Order is in the Church of Christ; and also, how the People ought to esteem them in their † Office.

¶ * First

VARIOUS READINGS.

- † First when the Day. O. C. P.
- * The Words a Sermon, added in the last Review.
- ‡ Ministers. O. C. P.
- § Such Orders are. O. C. P.
- † Vocation. O. C. P.

NOTES.

(a) Deacons.] The Word *Διάκονος*, from whence comes our English Word Deacon, is sometimes of larger Signification in Scripture, than barely to denote that particular Ecclesiastical Order, which it is now generally used for. For Christ himself is called *Διάκονος περιτομῆς*, a Minister of the Circumcision, Rom. xv. 8. Paul and Apollos are called *Διάκονοι*, Ministers by whom the Corinthians believed. Rom. iii. 5. and St. Paul calls his Apostleship *Διακονίαν*, Acts xx. 24. Rom. xi. 13. 2 Tim. iv. 5.

But this Name is more especially used in Scripture to denote the Order of Deacons: The first Institution of which Order we have related in the sixth Chapter of the Acts. For some Discontents arising about the Distribution of the Charities, the Apostles found that they had too much Work upon their Hands to determine these Differences, and to collect and dispose of the Alms to poor People in just proportion, according to their several Exigences; therefore they erected a new Ecclesiastical Order, to be Assistants to them, particularly in managing the Affair of the Charities.

This Charge was exercised by them, after their Province was enlarged, and they had several other Duties laid upon them. For in the Year 260, when St. Laurence suffered Martyrdom, he kept the Keys of the Church Treasure, and dispensed it to the Poor, according to their several Wants. Which appears by the Acts of that Saint, and is most elegantly described by Prudentius.

*Claustri sacrorum præerat,
Cælestis arcanum domus
Fidis gubernans clavibus,
Votaq; dispensans opes.* Prudent. Peristeph. Hymn. ii.

And St. Jerom in his Time calls them *Mensarum & Vinarum Ministros*. Hier. Ep. ad Evagr.

Afterwards, besides their Charge of the Poor, they were employed in several other Particulars relating to the Church. For Justin Martyr explaining the Deacon's Duty, says thus of them. *Οἱ καλούμενοι παρ' ἡμῖν*

Διάκονοι διδόναι ἕκαστῳ τῶν παρόντων μέλαρ βῆν καὶ τὸ εὐχαριστήντ' ἄρτον καὶ οἶνον καὶ ὕδατος, καὶ τοῖς ἑπαύροις. Those that are called Deacons among us, give to every one of them that are present to partake of the consecrated Bread, and Wine, and Water, and they carry

them out to those who are absent. Just. Mart. Apol. ii. vid. Cypr. Sermon. v. de Lapsis. Epiphan. Hæc. lxxix.

They were intrusted with the Instruction of the Catechumens, and grounding them in the Principles of Religion. Hence the Pseudo-Dionysius calls this Order *Τῆς καθαρτικῆς*, the Purging Order. Hier. Eccl. cap. vi. so called (as the Interpreter Pachymeres explains it) because they do *μαρτυροῦναι διδασκαλίαν* cherish with their Instructions. Theophylact likewise uses the same Metaphor, concerning the Deacons instructing of the Catechumens. *Οἱ διάκονοι καθαίρουσι διὰ κατηχήσεως καὶ διδασκαλίας.* The Deacons purge by their Catechism and Instruction.

They read the Gospel in the Communion Service. Vid. Apost. Const. Lib. ii. cap. 57. Hier. Epist. xlviii. ad Salvianum. Athan. Apol. de Fuga.

They read the Litanies, or those Prayers where Intercession was made for the several Orders and Ranks of Men, both in Church and State; which from them were called *διακονικά*, and sometime *εἰρήνικα*, or Prayers for Peace. Vid. Apost. Const. Lib. viii. cap. 9, 10. Liturgias S. Basil. & Chrysost. Theoph. in viii. Rom.

Their Business was, after the Missa Catechumenorum was ended, and before the Communion-Service began, to make Proclamation, and to warn all Catechumens, Excommunicates and Unbelievers, &c. to depart: The Form of which Proclamation is particularly set down in the Apostolick Constitutions. *Εὐθύς ὁ διάκονος λέγει·*

Μήτις τῶν κατηχημένων· μήτις τῶν ἀπερωμένων· μήτις τῶν ἀπίστων· μήτις τῶν ἑτεροδόξων· οἱ τὴν πρώτην εὐχὴν εὐχόμενοι πρέσβευτε· τὰ παῖδια προσλαμβάνετε αἱ μητέρες· μήτις καὶ τινός· μήτις ἐν ὑποκρίσει· Then shall the Deacon say, Let no one of the Catechumens stay here: No one of the Hearers: No one of the Unbelievers: No one of the Heterodox: You that have made your Prayers before, go out: You Mothers carry your Children out: Let no one stay here that has injured another: Nor any one that is a Hypocrite. Const. Apost. Lib. viii. cap. 12.

Several other Matters the Deacons were wont to be employed in; as to look about the Church during Divine Service, that the People behaved themselves orderly; to carry the Bishop's Letters, as appears by several of St. Cyprian's Epistles; and Irenæus his Epistle to Victor; to visit the Martyrs and Confessors in Prison, Epist. xi. besides baptizing by the leave of the Bishop, and in the Absence of a Presbyter, of which more hereafter.

(b) Sermon or Exhortation.] This Custom seems to be as antient as St. Chrysostom's Time. For he has an Homily entituled, *Ομιλία πρώτη ὅτι πρεσβύτερος προχαίρει.* The first Homily when he was ordained Presbyter. Tom. vi. Edit. Sav. Hom. 38. And in an ancient Ordinal published by Morinus, 800 Years old, there is this Rubrick. *Et conver-*

ten

The Form and Manner of making of Deacons.

¶ * First the (c) Arch-Deacon or his Deputy shall present unto the Bishop (sitting in his (d) Chair, near to the Holy Table) such as desire to be ordained Deacons; (each of them being (e) decently habited) saying these Words,

Reverend Father in God, (f) I present unto you these Persons present to be admitted Deacons.

VARIOUS READINGS.

* After the Exhortation ended, the Arch Deacon, or his Deputy, shall present such as come to the Bishop, to be admitted, saying these Words. O. C. P.

NOTES.

zens se ordinator ad populum faciat Sermonem, si velit. And the Ordainer turning himself to the People, let him make a Sermon, if he thinks fit. Morin. de Ord. Par. ii.

(c) *The Arch-Deacon or his Deputy.]* It is a very ancient Practice in the Church, for the Arch-Deacon, or first of the Deacons, who attended about the Bishop in the Mother Church, to present the Persons who were to be ordained, the Deacons especially. In the Greek Ordinal the like practice is enjoined. *Ὁ μέλλων χειροτονεῖσθαι προσάγεται ὑπὸ τοῦ ἀρχidiaκόνου, ἢ ἑτέρου τινὸς τῶν διακόνων τῇ ἱερᾷ τραπέζῃ καὶ τὸ ἐξὸν τοῦ ἀρχιερέως μένει.* The Deacon that is to be ordained is brought in by the Arch-Deacon, or some other of the Deacons, to the Holy Table, on the Right Hand of the Bishop. *apud Morin. de Ord. Par. ii. pag. 69.* The same was used by the Latin Church, as appears by an ancient Latin Office, published by the same Author, out of the Library of the Abbey of Corbey, eight Hundred Years old. *Postquam Antiphonem ad introitum dixerint, data oratione venit Archidiaconus & offert eum, qui ordinandus est, Pontifici. After they have sung the Anthem of the Introit, Prayer being made, the Arch-Deacon comes and presents him who is to be ordained to the Bishop. Mor. de Ord. Par. ii. p. 220.* But it must be noted that this last Rubrick relates to the Ordination of Priests, as well as Deacons: For the Title of the Office is *Ordo qualiter in Romana Ecclesia Diaconi & Presbyteri ordinantur, &c.* But the Greek Offices are more exact, and do not allow any one to be presented for the Order of Priesthood, but by a Priest, or commonly an Arch-Presbyter, or the Senior or Principal of the Priests then present. This appears by two ancient Greek Ordinals, published by *Morinus*. *Προσάγεται ὁ χειροτονεῖσθαι μέλλων ὑπὸ πρώτου τῶν πρεσβυτέρων.* The Priest who is to be ordained is introduced by the principal of the Presbyters. *id. Par. ii. p. 70.* And in another, *Πληρωθεὶς τὸ μουσικὸν ὕμνον εὐθύς ὑπὸ τοῦ ἀρχιεπισκόπου, ἢ ἀλλων ἱερέων, ἐξέρχεται ὁ μέλλων χειροτονεῖσθαι.* Immediately after the mystical Hymn, the Priest who is to be ordained is introduced by the Arch-Presbyter, or some other Priests. *id. p. 91.*

(d) *His Chair.]* This Usage, for the Bishop to sit in a Chair or Seat prepared for this purpose, and placed near the Altar at the Time of Ordination, is very ancient in the Church. But it must be noted, that this Seat was not the great Seat of the Bishop, where he sat during the Lessons and Sermons, which was called *θρόνος*, from whence he was said, *ἐν θρόνῳ ἰσθαι*, because of his being solemnly placed therein at his Inauguration, or Admission into his Bishoprick. For that was a large Seat built in the Church upon an high Basis and Eminence, and not removable as this lesser Seat was. And thus the Greek Ordinal distinguishes them, for it says, that at the Ordination of a Presbyter, *καθίσθαι ἐμπροσθεν τῆς ἀγίας τραπέζης ὁ ἀρχιερεὺς ὡς θρόνον μικρόν.* The Bishop sits before the Holy Table upon a little Seat. *vid. Off. Confec. Presbyt. in Habert. Hier. p. 106.* This Seat the Roman Ordinals call *Faldistorium*. *Episcopus accedit ad Faldistorium ante altare.* The Bishop comes to the Faldistory before the Altar. *vid. Pont. Rom.* This barbarous Word seems to be derived from the German Word *Falden*, which signifies to *Fold*. It being a Chair or Stool made so that it might be folded together, for the better conveniency of removing from Place to Place; and seems to be the same with the Greek *ὀκλαδία* mentioned by *Athenens*, *Lib. 12. vid. Du Fresn. in voce.*

(e) *Decently habited.]* The Church by these Words does enjoin, that the Candidates for the Deaconship should be habited so, as to give no Offence to any; either by such

squalid Clothing, as might render the Office they are to take upon them contemptible, or by such a nice Trimness as might discover a Lightness or Vanity in them. Persons being more apt to offend in the latter Particular, has occasioned the Canons of the Church to provide mostly against that. Wherefore the fourth Council of Carthage enjoins thus. *Nec vestibus nec calceamentis decorem querant. Let them not affect a Fineness in their Garments or their Shoes, Conc. Carth. iv. Can. 27.* And the Council in Trullo inflicts a Punishment upon those, who neglected to wear an unclerical and undecent Habit. *Μηδὲς τῶν ἐν κλήρῳ καλεσσομένων ἀνείκελον ἐσθῆτα ἀμφοτέρωθεν, μήτε ἐν πόλεσι διδύων, μήτε ἐν ὁδοῖς βαδίζων· ἀλλὰ εὐταῖς κεκρημένῳ ταῖς ἡδὴ τοῖς ἐν κλήρῳ καλεσσομένοις ἀπονέμηνται. εἰ δὲ τις διαπραξαίτο τούτων, ἐπὶ ἐξομολογίᾳ μίαν ἀποκείσθω.* Let none of them who are in the Catalogue of the Clergy, be clothed with an undecent Garment, neither whilst they live in a Town, or travel upon the Road; but let them use those Garments which are prescribed to those who are of the Clergy. And if any one acts contrary to this Rule, let him be excommunicated for a Week. *Conc. Trull. Con. xxvii.* Where, by the way, you may see that the Word *ἀνείκελον* answers exactly to the decently in our Rubrick. But withal, the Canon looks upon all those Habits to be undecent, which are not appropriated to the use of Clergymen. So here in the Rubrick that Person is not supposed to be decently habited, who does not appear in such an Habit as is worn by Clergymen. For before the compiling of the Common-Prayer, the Clergy, by the ancient Provincial Canons, were obliged not only to a decent but a distinct Habit from the Laity. This is plain by one of *Peckam's* Injunctions. *Ordinamus & districte precipimus, ut quilibet Clericus, constitutus in sacris ordinibus, vestem exteriorem gerat dissimilem Militari vel Laicali, &c. & qui secus facere presumpserit, quamdiu formae contrariae habitum tulerit, ab ingressu Ecclesiae suspendatur.* We ordain and strictly command, that every Clerk in Holy Orders, wear his outward Garment, unlike that of a Soldier, or a Layman, &c. And he that shall presume to do otherwise, as long as he wears a Habit of a contrary make, shall be suspended from entering into the Church. *Lindw. Prov. Lib. iii. Tit. 1.* The like Injunction is laid upon our Clergy by our Modern Canons of 1603. *Can. lxxiv. entitled, Decency of Apparel enjoined to Ministers.*

(f) *I present.]* This Form of Presentation, with the Bishop's Interrogatory, and the Response, are very ancient in the Latin Church. For they are found with little Variation in the ancient Ordinal of the Monastery of Corbey, published by *Morinus*; for there the form of Presentation runs thus. *Postulat Sancta Mater Ecclesia Catholica, ut hunc presentem Subdiaconum ad onus Diaconi, vel Diaconum ad onus Presbyterii ordinetis.* Our Holy Mother the Church requires that you ordain this present Sub-deacon to the charge of the Deaconship, or this Deacon to the charge of the Presbyter. *Morin. de Ord. Par. ii. p. 220.* Our Church has very wisely altered this Form, and made the Arch-Deacon speak in his own Name, and not in the Name of the whole Catholick Church, which is too arrogant a Presumption. The Bishop's Question, with its Response, runs thus. *Interrogat Episcopus, Scis illum dignum esse? Responder offerens, Quantam humana fragilitas nos finit, & scio & testificor ipsum dignum esse ad hujus onus officii.* The Bishop asks, Do you know him to be worthy? The Presenter answers, As much as human Frailty will allow, I know and testify him to be worthy to undertake the Charge of this Office. *ib.* This *humana Fragilitas* was so loose and indeterminate an Expression, that the Bishop might be imposed upon by it, and it gave him no Satisfaction by what means the Presenter came to the Knowledge of the Person's Worthiness. Therefore our Church has altered it: And made the Presenter assign his Reasons, why he vouches their Fitness. *I have enquired of them, and also examined them.* And instead of *scio & testificor, I know and testify*, they have put in a Word does not denote so high a degree of Assurance, *I think them so to be.*

(g) *Say*

The Form and Manner of making of Deacons.

The Bishop.

Take heed that the Persons whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ The Arch-Deacon shall answer,

I have enquired of them, and also examined them, and think them so to be.

¶ Then the Bishop shall say (g) unto the people,

Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ And (h) if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused * shall be found clear of that crime.

¶ Then

VARIOUS READINGS.

* Shall try himself clear. O. C. P.

NOTES.

(g) Say unto the People.] This Enquiry of the People, concerning the Worthiness of the Person to be ordained, or whether they know any Ill concerning him, is agreeable to the earliest Practice of Antiquity, and the Word of God it self. For the Apostle enjoins that none exercise the Office of a Deacon, who is not found blameless, 1 Tim. iii. 10. And in the first Institution of the Deacons Order, in the sixth of the Acts, the Brethren were to vouch for the good Character of the Persons, who were to undertake that Office. Brethren, look you out among you seven Men of honest Report, Acts vi. 3. And afterwards it continued a Practice in the Church, that when any Deacon, or especially any one of the Superior Orders of Priest or Bishop, were nominated, and notified to the People, they in Testimony of his Abilities, and good Behaviour, were used to crie out, ἀξιόθ, dignus, he is worthy. This the Apostolical Constitutions, treating of Ordinations, and particularly of the Ordination of a Bishop, say, That the People must be asked, εἰ μαρτορεῖται ὑπὸ πάντων ἀξιοθ εἶναι τὸν μετὰ τῆς ταύτης καὶ λαμπρῆς ἡγεμονίας, whether they will testify that he is worthy of this great and illustrious Government? And again, Ἐκ τῆς ταύτης πάλιν πυθόμεσθαι, εἰ ἀξιος ἐστὶν ἀλλοθὺς καὶ λειτουργίας, whether he be really worthy of this Office. Const. Apost. Lib. viii. cap. 4. The Historians relate the like. Eusebius writes of the Election of Fabian, πάντα λαὸν προθυμία παρὰ καὶ ψυχῇ ἀξιοθ ἀναβοῶσαι, the People cried out with Earnestness, and with one Soul, he is worthy. Euseb. lib. vi. cap. 29. Photius relates of Alexander Bishop of Alexandria, who opposed Arius, that at his being proposed to be Bishop, ὁ λαὸς μετὰ φωνῇ σὺν αὐτῷ βασίλειοις πλείους ἡμέρας ἐβόα ὁ ἀξιοθ; the People, with the Emperor, for many Hours together, cried out, he is worthy. Phot. Biblioth. §. cclvi. From this Usage, the Greek and Latin Church have inserted into their Liturgies, Forms for the Peoples declaring the Worthiness of the Person to be ordained. The Greek Ordinal prescribes, that the Bishop putting the Hood or Tippet over the Deacon's Head, doth say, ἀξιοθ, worthy. Which is likewise to be repeated by all that are present in the Sacrary. vid. Hob. Pontif. p. 182. That ancient Latin Ordinal of the Abbey of Corbey, published by Morinus, in the Office for ordaining a Priest or Deacon, has these Words. Siquis autem habet aliquid contra hos viros, pro Deo & propter Deum, cum fiducia exeat, & dicat. If any one has any thing to alledge against these Persons, for God, and for the sake of God, let him come forth with Courage, and declare it. Morin. de Ord. p. 221.

The Form for this Purpose in the ancient Gallick Liturgy, published by Father Malillon being very remarkable, I shall here set down.

Dilectissimi Fratres, quamlibet possint, ad ordinationem ecclesiastici ministerii promovendam, sibi ipsa sufficere privilegia Sacerdotum: attamen quia probabilior & nostra apud dominum conversatio est & eorum quorum honor augetur, major est gratia, si id quod arbitria nostra eligunt, etiam vestra confirmet dilectionis assensus: idcirco filium nostrum

N. cupio ad officium Diaconatus in consortium nostræ divinitatis auxilio promovere. An eum dignum hoc officio censeatis, scire desidero: & si vestra apud meam concordat electio, testimonium quod vultis, vocibus approbate. Per dominum.

Dearly beloved Brethren, altho' the Privilege of the Priesthood be a sufficient Warrant to proceed in the Ordination of any Church Minister; yet because our Conversation with God may appear more clearly, and the Honour of those who are ordained may be the greater, if that which we elect you lovingly confirm by your assent; therefore I desire, by the Divine Assistance, to promote our beloved Son N. to the Office of a Deacon. I desire to know whether you think him worthy of this Office. And if your Choice agrees with mine, declare your Testimony by your Voices. For the Lord's sake.

(h) If any great Crime or Impediment.] By the ancient Canons there were several Crimes, which incapacitated Persons for ever entering into Holy Orders. (1) In general, no Person, who had been under the publick Penance of the Church, for any grievous Sin, was admitted. De Penitentibus nullus Clericus ordinatur. Let no one be ordained a Clergyman who has done Penance. Conc. Agath. c. 43. Ex Penitentibus (quamvis sit bonus) Clericus non ordinatur. Si per ignorantiam Episcopi factum fuerit, deponatur a Clero, quia se ordinationis tempore non prodidit fuisse Penitentem. Let no Clergyman be ordained of the Penitents; altho' he be become a good Man. If it happen through the Ignorance of the Bishop, let him be deposed, because at the time of his Ordination he did not discover himself to have been a Penitent. Con. iv. Carth. c. 68. (2) The most notorious of these Crimes was the Sin of Murder; and therefore it is particularly specified in the first Council of Toledo, which likewise forbids Penitents being admitted to Orders. Eum vero Penitentem dicimus, qui post baptismum aut pro Homicidio, aut pro diversis criminibus gravissimisq; peccatis publicam penitentiam gerens, sub cilicio, divino fuerit reconciliatus altario. We call him a Penitent, who after Baptism, either for Murder, or divers other Crimes, or grievous Sins, having undergone publick Penance in Sackcloth, shall be again admitted to the sacred Altar. Con. Tol. i. c. 2. (3) Any one who had ever made an incestuous Marriage, was incapacitated for Holy Orders. Οὗτος ἀδελφὸς ἀγαγόμενος ἢ ἀδελφίδην, ἢ δύνανται εἶναι καλεῖται. He that shall have married two Sisters, or his Niece, can never be a Clergyman. (4) The Case was the same of those who had lapsed or complied with the Heathen Idolatry in the time of Persecution. Ὅσοι παρεχέμεθα ἢ παρὰ πλὴν λόγων καὶ ἀγνοίαν, ἢ καὶ παρεξέμεθα ἢ παρεχέμεθα ἢ παρεχέμεθα κατὰ τὴν ἐκκλησιαστικὴν γνώμην καὶ καθαρεύονται. Whosoever of those who have lapsed, shall be ordained either through Ignorance, or by the Knowledge of those who ordained them, notwithstanding any former Canon, when they are discovered they shall be deposed. Conc. Nic. Can. x. And before that by the Council of Ancyra, Priests who had sacrificed were forbidden παρεχέμεθα καὶ ὁμολογεῖν ἢ ὁμολογεῖν τι εἰς ἱερουργίαν λειτουργίας: to administer the Sacrament, or to preach or to exercise any part of the ministerial Function. Conc. Anc. c. i. And as for Deacons, they were παρεχέμεθα παρὰ τὴν ἱερουργίαν, ἢ τὴν ἀξιοθ ἢ ποτήριον ἀναφέρειν ἢ κηρύσσειν, to cease from ministering in any sacred Matter, not to carry the Bread or Wine, or to make any Proclamation in the Church. id. c. 2. Of such St. Cyprian says, that they might ad penitentiam quidem agenda admitti, ab ordinatione autem Cleri, atq; sacerdotalis

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¶ Then the Bishop (commending such as shall be found meet to be Ordered, (i) to the prayers of the Congregation) shall, with the Clergy and people present, sing or say the Litany, with the Prayers, as followeth.

The Litany and Suffrages.

- I. **O** God the Father of heaven: have mercy upon us miserable sinners.
O God the Father of heaven: have mercy upon us miserable sinners.
- II. **O** God the Son, Redeemer of the world: have mercy upon us miserable sinners.
O God the Son, Redeemer of the world: have mercy upon us miserable sinners.
- III. **O** God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

sacerdotali honore prohiberi. They might be admitted to Penance, but they were barred from being ordained, and from the sacerdotal Honour. Cypr. Ep. 68. Edit. Pam. Which whole Epistle is to shew the Irregularity of making Bafilides and Martialis Bishops, after they had sacrificed. (5) To be promoted to Orders or Ecclesiastical Preferment Simonically, was a total Incapacity to the Clerk so ordained, he was to receive no Benefit from his Orders or Preferment, so wickedly obtained; he (as well as the Bishop) was to be deposed, and to be ἀλλότριος ὁ ἀξίας ἰσοφύτων, deprived of that Honour or Place. Conc. Chalcedon. Can. 1. The like was enjoined before in the Apostolical Canons. Ἐὰν τις ἐπίσκοπος διὰ χρημάτων ἢ ἀξίας ταύτης ἐγκρατὴς γίνῃται, ἢ πρεσβύτερος ἢ διάκονος καθάρσας ἢ αὐτὸς ἢ χειροτονήσας, ἢ ἐκκοπτεῖται παντάπασι ἢ κοινωνίας, ὡς Σίμων ὁ μαγὸς τῷ Πέτρῳ. (and not ἐκ τῷ Πέτρῳ, as the Popish Copies read it.) If any Bishop, Presbyter, or Deacon, shall obtain Orders by Money, he shall be totally cut off from Communion, as Simon the Magician was by Peter. Can. Apostol. c. 30. (6) Adultery or Fornication likewise excluded from Holy Orders. By the Apostolical Canons, ὁ πάλλακην κτησάμενος ἢ δύνάται ἢ ἐπίσκοπος, ἢ πρεσβύτερος, ἢ διάκονος. He who has kept a Concubine cannot be either Bishop, Priest or Deacon. c. 17. By the 25th Canon, if any of these be guilty of Fornication they are to be deposed; and so by the first Canon of the Council of Neocaesarea. The Council of Eliberis refuses Ordination to a Subdeacon, who has committed Fornication in his Youth, least that should give him an Opportunity of stealing into higher Orders. Conc. Elib. Can. 30. (7) Another Bar to the taking Holy Orders, was Clinick Baptism, or the having defer'd being baptized 'till the time of a dangerous Sickness, when they thought they should die. For this there is an express Canon in the Council of Neocaesarea. Ἐὰν ὅσων τις σφίσις εἰς πρεσβυτερίου ἀγέται ἢ δύνῃται. If any one be baptized in Sickness he cannot be made a Presbyter. Conc. Neoc. Can. 12. (8) To be a Digamist, or to have married more than one Wife, likewise incapacitated for holy Orders. For the ancients took those Commands of the Apostle, 1 Tim. iii. 2, 12. to be understood of second Marriages, and not of having two Wives at once. vid. Tert. exhor. ad. cast. c. 7. id. adux. lib. 1. c. 7. Epiph. exp. fid. For thus the Apostolick Canons Ὁ δὲ συζυγίᾳ συμπλακὴς ἢ δύνάται ἢ ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος. Can. Apost. c. 3. Nay, such Aversion those early Ages had to second Marriages, that Laymen that frequently married πλείους γάμους περὶ πόλιν, were put under Penance. Conc. Neoc. Can. 3. and a Presbyter was forbidden to go to the Feast of a second Marriage. πρεσβύτερον εἰς γάμους διγαμύωντων μὴ ἐστῆναι. Conc. Neoc. Can. 7. (9) And, lastly, to have practised Usury. Conc. Carth. iv. cap. 67. (10) Or to have dismembered his Body in the Origenian way. Can. Apost. c. 21. Conc. Nic. c. 1. were Impediments by the ancient Canons. But in this, and all other Accusations, Persons only of a very clear Character were admitted to give their Testimony: For by the Apostolical Canons Hereticks are disallowed to accuse. Εἰς μαρτυρίαν τὴν κατ' ἐπισκόπου ἀρεσκὴν μὴ προσδέχεσθαι. Receive not the Accusation of an Heretick against a Bishop. Can. Apost. c. 74. By the African Canons, no Excommunicate is to give in Evidence against a Clergyman, ὅς ἐν τῷ αὐτῷ ἐστὶ ἀρρείσμῳ ὑπάρχει, as long as he is under his Excommunication. Can. 128. No one is to be accused by his Servant or Freeman, nor by any whose Evidence the Secular Laws do not admit. So there were excepted πάντες οἱ τοῖς ἁγίαις στίλοις ἐρραντισμένοι, ταῖς μίμοις, καὶ ὅσα ταῖς ἀρχαῖς νόμοις ὑποβέβληται πρὸς τὴν ἀρεσκίαν, ἀρεστικοὶ ἐστὶ μὴ εἶναι

ἐλλαντες εἰτε ἰουδαῖοι; all Persons stained with Infamy, that is Stage-players, or any Persons of a scandalous Employ, Hereticks, Pagans, or Jews. ib. Can. 129. The Council of Chalcedon requires extraordinary good Proof in such Accusations. κληρικὸς ἢ λαϊκὸς, καθυγορεύτας ἐπισκόπων ἢ κληρικῶν, ἀπλῶς καὶ ἀδοκιμάτως μὴ προσδέχεσθαι εἰ μὴ πλείτερον ἐξετάσῃ αὐτῶν ἢ ὑπὸ πληθυσίου. Those who accuse a Bishop, or any other Clergyman, without bringing good Proof of it, their Testimony must not be accepted, except they be Persons of very great Credit. Conc. Chalcedon. Can. 21. It may farther appear how cautious they were, not only in the receiving these Accusations, but in hindring them from being talked of Abroad, to the Prejudice of the Persons accused, and to the Discredit of their Religion; that they would not allow the Novice in Christianity to be present at the Elections or Ordinations. Μὴ δύν τὰς χειροτονίας ἐν παρούσῃ ἀνεπαύων γίνεσθαι. Ordinations must not be performed in the Presence of the Audients. Conc. Laod. cap. 5.

(i) Prayers of the Congregation.] All the ancient Ordinals of the Church do exhort to this Point of Christian Charity: The Greeks recommend the Ordained to the Prayers of the Faithful, in a Diaconical or Litanick Prayer. Ὑπερ τῶν δούλων τῶν θεοῦ Ν. τῶ νυνὶ προσχρηζομένων καὶ τῶ σωτηρίας αὐτῶν, τῶ κυρίου δυνάμεν. For N. the Servant of God now to be ordained, Let us pray. Euch. p. 250. A very ancient Form of Ordination, published by Morinus, has this Form.

Ordinatio Diaconi.

Diaconus cum ordinatur solus Episcopus qui eum benedicit, manus super caput ejus ponat, quia non ad Sacerdotium sed ad ministerium consecratur, & alloquitur populum his verbis.

“Commune votum communis oratio prosequatur, ut hi per totius Ecclesiae precem, quia in Diaconatus ministerio parantur, Levitica benedictionis ordine clarescant, & spirituali conversatione praevalentes gratia sanctificationis eluceant, praestante Domino nostro Jesu Christo, qui cum Patre, &c.

The Ordination of a Deacon.

When a Deacon is ordained, only the Bishop who blesses him must lay his Hands upon him, because he is consecrated, not to the Priesthood, but to be an Attendant: and he must speak to the People in these Words.

“A common Prayer ought to follow a common Vote, that they by the Prayers of the whole Church, since they are to be admitted into the Ministry of the Diaconship, may be adorned by the Order of Levitical Benediction, and may shine in Spiritual Conversation, by the Grace of Sanctification, by the Assistance of our Lord Jesus Christ, who with the Father, &c.

I. **O** Heavenly Father, the Original Source of the Deity, and of all created Beings, the first Person of the ever Blessed Trinity; shew thy Pity upon us, in pardoning our Sins, and removing the Punishment entailed upon them, which already has made us miserable; and unless prevented by our Repentance, will hereafter make us more wretched.

II. **O** God the Son, who didst before thy Coming among us, by a Stipulation with the Father, transact the Redemption of the World, as well as thy by being born it, and dying for it, shew thy Pity upon us, &c.

III. **O** God the Holy Ghost, the third Person of the Trinity, who by an eternal Emanation of Essence, proceed-

est

The Form and Manner of making of Deacons.

O God the Holy Ghost, proceeding from the Father, and the Son: have mercy upon us miserable sinners.

IV. O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

V. Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

VI. From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

VII. From all blindness of heart; from pride, vain-glory, and hypocrisie; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

VIII. From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

IX. From lightning and tempest; from plague, pestilence, and famine; from battel and murder, and from sudden death,

Good Lord, deliver us.

X. From all sedition, privy conspiracy, and rebellion*; from all false doctrine, heresie and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

XI. By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

XII. By

VARIOUS READINGS.

* From the Tyranny of the Bishop of Rome, and all his detestable Enormities. 1 B. Ed. 6.

NOTES.

est or goest out from the Father, and the Son, Job. 14. 16. & 15. 26. & 16. 7. *Shew thy Pity upon us, &c.*

IV. O thou triune Deity, thou Trinity of Persons in one Godhead, infinitely holy, and happy, and glorious, *shew thy Pity upon us, &c.*

V. Remember not Lord (to speak in the Psalmist's words, Psal. 79. 8.) *our Iniquities, nor the Iniquities of our Forefathers*, whose Offences thou dost often punish in the Children, *Exod. 20. 5.* Spare us therefore merciful God, and excuse from Punishment thy faithful People, whom thou hast redeemed by the *precious Blood of Christ*, 1 Pet. 1. 19. and be not (as holy David speaks) *angry with us for ever*, Psal. 69. 5. Do not let thy Punishment lye too long upon us in this World; or however we beseech thee to deliver us from thy eternal Wrath in the next.

VI. We beseech thee to deliver us from all *Evil and Mischief*, i. e. From all Moral and Natural Evil, the several particulars whereof we shall presently specify: From all the several kinds of Sin which we may fall into: From all the *Crafts of the Devil*, whereby he ensnares us into Sin: From all his *Assaults*, whereby he overpowers us by Temptations: From thy Wrath, which by our Transgressions we provoke; and from everlasting *Damnation*, which by our Sins we deserve. From all these, *O gracious God, we beseech thee to deliver us.*

VII. From *blindness of Heart*, which may render us insensible under Sin, and unapprehensive of our Duty: From *Pride*, whereby we reflect too great a Glory upon our selves, and contemn others: From *Vain Glory*, whereby we ostentatiously vaunt our selves of any Perfections we may be possessed of: And from *Hypocrisie*, whereby we pretend to those we have not: From *Envy* of any Man's Happiness: From *Hatred* of their Persons: From any *malicious Designs* upon them, and any *Uncharitableness* towards them. *O gracious God, we beseech thee to deliver us.*

VIII. From Fornication, which is a grievous and deadly Sin, and does exclude Men from the Kingdom of God, 1 Cor. 6. 10. From every other deadly Sin of the like

unclean Nature: From all the Baits and Snares which may be laid in our way, by the Vanity of the *World*, by the Lusts of our *Flesh*, or by the Subtily of the *Devil*. *O gracious God, we beseech thee to deliver us.*

IX. Nor do we only pray against Spiritual Evil, which may injure our Souls, but we likewise beseech thee to defend us against Temporal ones, which may hurt our Bodies: Therefore from the terrible Destructions which are made by Lightning and Tempest both by Land and at Sea: From the dreadful Devastations which are occasioned by sweeping Pestilences and Famines: From the Miseries and Desolations of War, and from the Grief of private Massacres: And lastly, From the unexpected Strokes of sudden Death. *O gracious God, we beseech thee to deliver us.*

X. From the Unquietness and Distractions of Faction and Sedition: From the Dangers of secret Plots and Conspiracies, and from the Miseries of Civil War and Rebellion: From all Ecclesiastical Troubles which may arise by the maintaining False Doctrine, by the propagating Heretical Opinions, or by Schism and unreasonable Separation: From *Hardness of Heart*, which when we are under, God's Chastisements do not amend us, nor the Force of his Revelations reach us, nor the Motives of Reward and Punishment which he affords us, do at all affect us: From all *Contempt* of thy Sacred Word, occasioned by prophane Jest on Scripture, and the undervaluing the Ministerial Functions, and the publick Service in the Church: From despising the Sacred Laws of God, by trampling upon his holy Precepts, and by making a Mock of Sin. *O gracious God, we beseech thee to deliver us.*

XI. And these things we earnestly beg of thee, for the sake of every one of our blessed Saviour's Merits; For the sake of that great *Mystery of Godliness*, whereby God is manifest to us in the *Flesh*, 1 Tim. 3. 16. and the second Person of the ever-blessed Trinity has veiled his Godhead, by taking upon him a Body of our *Flesh*; By his extream Humility in being *born* of a poor Virgin, in such a mean and despicable Place; By his *Circumcision*, whereby he fulfilled himself, and for our sakes hath cancelled the troublesome Rites of the ancient Ceremonial Law: By his Sacred *Baptism*, whereby he did transcribe that holy Rite into his Religion; For the sake of his unparallel'd Example, in long and devout *Fasting*; And his suffering himself to be tempted, to teach us how to overcome the Assaults of the Devil. *O gracious God, we beseech thee to deliver us.*

XII. O

The Form and Manner of making of Deacons.

XII. By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

XIII. In all time of our tribulation; in all time of our wealth; in the hour of death; and in the day of judgment,

Good Lord, deliver us.

XIV. We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church * universal in the right way;

We beseech thee to hear us, good Lord.

XV. † That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *ANNE* our most gracious Queen and Governour;

We beseech thee to hear us, good Lord.

XVI. That it may please thee to rule her heart in thy faith, fear and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

XVII. That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

‡ XVIII. That it may please thee to bless and preserve the Princess *SOPHIA*, and all the Royal Family;

We beseech thee to hear us, good Lord.

XIX. That it may please thee to illuminate all Bishops, Priests, and Deacons with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

XX. That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons [or *Priests*] and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy name;

We beseech thee to hear us, good Lord.

That

VARIOUS READINGS.

* Universally. O. C. P.

† That it may please thee to keep *Edw.* thy Servant our King and Governour. 1 B. Ed. 6.

‡ Added in the Reign of King *James*.

N O T E S.

XII. O blessed Saviour, for the sake of thy Agony in the Garden, and thy *Sweating Drops of Blood*, Luke 22. 44. when thou hadst the weight of all our Sins upon thee; By thy suffering for our sakes the ignominious Punishment of the Cross, and the intolerable Pains of it; By thy yielding up to Death thy precious unspotted Life; By thy suffering thy Body to lye for our sakes in a cold and darksome Grave; By thy arising again from thy Sepulchre, to give us Demonstration of our Resurrection after Death; And by thy *Ascending* up into Heaven to intercede for us at the right Hand of God, and to prepare a place for us in those glorious Mansions. O gracious God, we beseech thee to deliver us.

XIII. Now we pray thee, upon the account of all these parts of thy Mediatorship, and for the sake of all these meritorious Actions of thine; that thou wouldst succour us whenever we are disconsolate under our *Affliction*, or elated or grown negligent under our *Prosperity*; That thou wouldst support us under the Terrors of *Death*, and acquit us in the Day of *Judgment*. O gracious God, we beseech thee to deliver us.

XIV. And since thou dost vouchsafe to hear the Prayers of Repenting Sinners, we who by reason of our manifold Transgressions, dare not assume to our selves a greater Title, beseech thee to protect thy Holy Church, and enable it to maintain, in exact Purity, all the Parts of the Christian Faith; and that it be not over-run by Infidelity, or poisoned by Heresie. Which Petition, O gracious God, we beg of thee to grant us.

XV. That out of thy Goodness, thou wouldst be pleased to preserve and confirm, in the Exercise of the true Religion,

thy Servant *ANNE*, our gracious Queen, whom thy especial Providence has set over us; That she may act with *Righteousness* in all the publick Administrations of her high Office; and with *Holiness* in all the particular Obligations of Christian Life. Which Petition, O gracious God, we beg of thee to grant us.

XVI. That thou, in whose Hand the Hearts of Princes are, Prov. 21. wouldst vouchsafe to direct hers, that she may always continue in a steady Faith of all thy Revelations and Promises; in a just Fear of thy supreme Authority; and in a Love of thy Commands; that her Trust and Affiance may be more grounded upon thy Protection and good Providence, than upon the Secular Arm; and that in all her Actions, she may study not so much to aggrandize her own Glory, as to promote thine. Which Petition, O gracious God, we beg of thee to grant us.

XVII. That it would please thy Goodness to defend her Person from all the Dangers she is exposed to; And whenever she is engaged in War for the sake of her Countries Liberties or Religion, make her victorious over all her Enemies who oppose her. Which Petition, O gracious God, we beg of thee to grant us.

XVIII. That thou wouldst be pleased to afford thy Blessing and Protection to the Princess *Sophia*, and all other Branches of the Royal Family, which by our Laws are capable of succeeding in the Throne of this Nation. Which Petition, O gracious God, we beg of thee to grant us.

XIX. That thou wouldst be pleased to illuminate, with the Gifts of thy Grace, those whom thou hast ordered to be *Lights to the World*, Mat. 5. 14. The three Orders of the Clergy, Bishops, Priests and Deacons; That by thy Blessing upon their Studies, they may have a sufficient Understanding of thy Word the Holy Scriptures; And that they may recommend the Doctrine of thy holy Religion, as well by the good Examples of their Lives, as by the Excellence of their Preaching. Which Petition, O gracious God, we beg of thee to grant us.

XX. That of thy infinite Goodness thou wouldst be pleased to afford such plentiful Effusions by thy Grace, upon those Persons now to be admitted into the Office of *N.* that by their sound Doctrine, holy Living, and painful Endeavours, they may further the Salvation of the Members of

The Form and Manner of making of Deacons.

XXI. That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

XXII. That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

XXIII. That it may please thee to bless and keep all thy People;

We beseech thee to hear us, good Lord.

XXIV. That it may please thee to give to all nations, unity, peace and concord;

We beseech thee to hear us, good Lord.

XXV. That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

XXVI. That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

XXVII. That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

XXVIII. That it may please thee to strengthen such as do stand, and to comfort, and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

XXIX. That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

XXX. That it may please thee to preserve all that travel by land or by water, all women labouring of childe, all sick Persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

XXXI. That

of Christ's Church, that thy holy Name may be glorified thereby. *Which Petition, O gracious God, we beg of thee to grant us.*

XXI. That thou wouldst be pleased to confer upon the Lord's of the Privy Council, (on whose wise Determinations the Welfare of the Nation does in great measure depend) and upon the rest of the Nobility (to whose Judgments the last Recourse of Justice is made) the Spirit of Wisdom, to understand what is just and fitting, and Grace to advise or adjudge it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXII. That thou wouldst be pleased to afford thy Blessing and Protection to all the other Magistrates of the Nation, Judges, Justices, &c. giving them such a Portion of thy Grace, as may secure them from Prejudice or Corruption, and enable them to execute Justice indifferently to all Men, and to maintain the Truth and Honour of Religion and the Laws. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIII. That thou wouldst be pleased to extend thy Favour and Protection to all the Subjects of this Kingdom, who are become thy People, by embracing the true Reformed Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIV. Desiring thee to reach out thy Goodness further, even to all Foreign Nations, by making them to live in Peace and Unity with their neighbouring Princes and States, and in Concord among their own People. *Which Petition, O gracious God, we beg of thee to grant us.*

XXV. That thou wouldst be pleased to incline the Hearts of thy Servants the Church and People of this Nation, to a sincere Love and just Fear of thee, and a diligent Obedience of thy Commands. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVI. That thou wouldst be pleased to enable them, everyday more and more, to increase in Grace, and to make continual Improvements upon what they have already received; that they may with Humility and due Attention hearken to the pious Instructions of their Pastors, that they may not hear them with Prejudice, or a Prepossession of stiff, resolved Opinions, but with pure and disinterested

Thoughts, as becomes a meek disciple of Jesus Christ; and that they may bring forth the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, &c. Gal. 5. 22, 23. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVII. Next we address our selves to thee, for those who are without the Church; and that thou wouldst be pleased to reduce into the Catholick Faith, and to bring into the Bosom of the Church, all who by Heretical Opinions, or by unjust Separations, have departed from it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXVIII. That thou wouldst be pleased to confirm and strengthen all the more perfect Christians in the Faith which they profess, and the good Resolutions they have made; that they be not perverted by any bad Opinions, nor fall into any foul Sin: To give help and comfort to the Weak-hearted Christians, whose tender Consciences are afflicted by Doubts and Scruples, and Suspicions of offending God by innocent Actions: To give true Repentance to those who fall into any heinous Sin, that they may rise again into a State of Piety: And lastly, to make such a Spirit of Goodness to obtain among us, that all Vice being banished, we may obtain a compleat Victory over the Devil. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIX. That thou wouldst be pleased to afford Succour and Assistance to all Persons in Danger, Relief to all in Necessity, and Comfort to all in Adversity or Tribulation. *Which Petition, O gracious God, we beg of thee to grant us.*

XXX. And since many Persons cannot join with us in the publick Congregation to pray to God; We put up our Petitions in their behalf; That thou wouldst be pleased to defend all Travellers by Land from Robbers and unlucky Accidents; all Mariners and Passengers at Sea, from Rocks and Pirates, Storms and Tempests: All Women under the Pains of Child-birth: All Persons whatsoever who are under any dangerous Pain or Sickness: All young Children who are apt unwarily to run into danger: And all that are detained in Prison or Captivity, especially those who are so for the sake of Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

The Form and Manner of making of Deacons.

XXXI. That it may please thee to defend and provide for the fatherless children and widows, all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

XXXII. That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

XXXIII. That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

XXXIV. That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

XXXV. That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

XXXVI. Son of God : we beseech thee to hear us.

Son of God : we beseech thee to hear us.

XXXVII. O Lamb of God : that takest away the sins of the world;

XXXVIII. *Grant us thy Peace.*

O Lamb of God : that takest away the sins of the world;

Have mercy upon us.

XXXIX. O Christ hear us.

O Christ hear us.

XL. Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the People with him, say the Lord's Prayer.*

O UR Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

XLI. O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

XLII. Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that

XXXI. That thou wouldest be pleased to protect and take care for the Widows and Orphans, to whom thou art like to be the fastest Friend; and to afford the like Assistance to all others, who are destitute of Comfort. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXII. And least our Enumeration should not reach all Particulars, of Persons who need thy help, we beseech thee to extend thy Mercy to all Men, who in some kind or other want it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIII. And in obedience to thy Commands, Mat. 5. 24. we pray to thee to forgive all that are Enemies to us; All that are breathing out Persecution against us; And all that raise malicious Reports upon us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXIV. That thou wouldest be pleased to preserve the Fruits of the Earth from all Blights, Mildews, and other Accidents which may hinder their growth; and so kindly to ripen them, that when in their proper Season they are come to Perfection, we may through thy Favour, enjoy them. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXV. But above all things we beg of thee, that thou wouldest be pleased to grant the Grace of true Repentance for all that we have done amiss; To forgive us

all our deliberate Acts of Sin; All our Sins of Negligence or Infirmary; And all our Sins of Ignorance; And, that thou wouldest assist us with sufficient Grace, to subdue all ill Habits which we have indulged our selves in; To rectifie every evil Tendency and Affection in us, and to amend our Lives according to that most exact Pattern which the Gospel has set us. *Which Petition, O gracious God, we beg of thee to grant us.*

XXXVI. O thou eternal Son of God, our Mediator and Intercessor, hear these our Prayers, and present them to the Father.

XXXVII. O thou Lamb of God, who tho' thou wert veiled with our Flesh, yet thou knewest no Sin, but wert the Pattern of perfect Innocency, thou who wentest as a Lamb to the Slaughter to expiate our Guilt.

XXXVIII. Afford us that Peace which was purchased by thy precious Blood.

XXXIX. O Christ, thou true Messias and Saviour of the World, hearken unto our Prayers.

XL. O thou who art our Lord by Purchase and Redemption, have Mercy upon us, and pardon our Sins.

XLI. O Lord, we beseech thee, (in the Psalmists words Psal. 103. 10.) *Deal not with us, &c. i. e.* Do not punish us as our Sins have deserved.

XLII. Let us unite our Devotions now in one common Prayer. O

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that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

XLIII. *O Lord, arise, help us, and deliver us for thy Name sake.*

XLIV. O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their daies, and in the old time before them.

XLV. *O Lord, arise, help us, and deliver us for thine honour.*

XLVI. Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

XLVII. From our enemies defend us, O Christ.

Graciously look upon our Afflictions:

XLVIII. Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

XLIX. Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

XLIX. Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

L. O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

LI. Let us pray.

LII. **W**E humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediatour and Advocate, Jesus Christ our Lord. Amen.

¶ *Then shall be sung or said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

Almighty God, * who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into † the Order of Deacons the first Martyr S. Steven, with ‡ others; Mercifully behold these thy Servants,

VARIOUS READINGS.

* Which. O. C. P.

† This Order. O. C. P.

‡ Other. O. C. P.

N O T E S.

O God, whose fatherly Mercy is ready to succour all thy poor Creatures in distress, thou who despisest not a broken and contrite Heart, *Psal. 51. 17. and from whom our Groanings are not hid, Psal. 38. 9.* we beseech to assist and quicken by the help of thy holy Spirit, our Prayers which we pour out before thee in the time of our Afflictions: And be pleased so far graciously to hear our Prayers, that all the ill Designs, which are contrived against thy Church by Devils and wicked Men, may by thy good Providence be so defeated and brought to nothing, that, all Persecution being banished out of the World, the Church may be settled in a perfect State of Tranquility, for evermore to praise thee. Which we beg for Jesus Christ's sake. Amen.

XLIII. O Lord, be no longer a patient Beholder of our Sufferings, but rise up with haste to assist us, and deliver us, for the sake of thy Name by which we are called, and for the sake of the true Religion which we profess.

XLIV. The Sacred Annals record what mighty things thou hast done for the sake of thy Church in former times.

XLV. O Lord, arise up and shew the same Deliverance in our time, and thereby vindicate thy own Honour, in succouring thy Servants.

XLVI. All Glory be ascribed to God the Father, God the Son, and God the Holy Ghost, the three Persons of the ever-blessed Trinity.

As they have existed in glorious Felicity from all Eternity, and are glorious still, and will be so for ever.

XLVII. From all our Enemies both Spiritual and Temporal defend us, O our dear Saviour; and graciously regard us in our disconsolate Condition, pressed down under the weight of so much Sin, and the fear of so much Punishment.

XLVIII. We beseech thee to look down with Compassion upon the Sorrows we sustain, for having offended so good and powerful a God; and forgive the Sins of us, who indeed, by outward Profession, have intitled our selves to be thy People, though by our heinous Offences we have most grievously provoked thee.

XLIX. But we flee for Relief to thee, O Christ, who art our blessed Lord and Redeemer; O do thou hear our Prayers; do thou intercede for us to thy eternal Father, and present our Petitions before him.

L. O Lord, extend thy Mercy to us, not in such measure as we deserve, for then we should totally despair of it; but according to the earnestness of our desires, and our Sincerity, that we do not trust, for our Deliverance or Pardon for our Sins, in any other besides Thee.

LI. After this Responsory Devotion, let us address our selves to God in joint and continued Prayer.

LII. We do with the most humble Prostration of Mind and Body, beseech thee, kind and indulgent Father, out of thy great Mercy which thou bearest to all thy Creatures,

to

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vants now called to the (a) like Office and Administration. Replenish them so with the truth of thy doctrine, and * adorn them with innocency of life, that both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and † the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost now § and for ever. Amen.

The Epistle.

I. **L**ikewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved, then let them use the Office of a Deacon, being found blameless.

VARIOUS READINGS.

* The Words *adorn them*, added in the last Review.

† Profit of the Congregation. O. C. P.

§ Now and ever. O. C. P.

NOTES.

to look down with a Compassionate Sense upon our Infirmities and Frailties, by which we have been led to those Sins, that we have provoked thee by, and to divert that Punishment from us, which we have so justly merited; beseeching thee to grant, that in all the Troubles, which befall us, by reason of our Sins; (if thou in thy unsearchable Wisdom shalt think fit to continue them upon us,) that we may not trust in our own Arm, nor in the Assistance (as some do) of Saints and Angels, but that we may put our whole Confidence in thy Mercy, and notwithstanding thy Hand may lie severe upon us, yet give us Grace and Perseverance to serve thee by an holy and unblameable Life, which may tend to thy Honour and Glory. And this we beg for the sake of Jesus Christ, who is the only Mediator and Advocate, whom God has accepted for us, 1 Tim. 2. 5. Amen.

(a) *Like Office and Administration.*] It has been denied, by some who are no Friends to Episcopacy, or who contend that Episcopacy and Presbytery are but one and the same Order; that the Deacons, as they are Assistants to the Bishop or Priest, are not of the same Kind or Order with those that were established by the Apostles, but only a new Ecclesiastical Order afterwards erected by the Church for convenience. This Notion is the more warmly maintained, because if this Point be carried, That the Order of Deacons be only of Ecclesiastical Constitution, it may as well be supposed, That that of Bishops is so too. It is pretended, that the Apostolical Deacons were appointed only to take care of the Poor, but this is the least Part of the Duty of Deacons, as they have been used in Church, during the latter Ages. Indeed there is no other end of their Office mentioned, because the then present Circumstances of Affairs did not, at least so pressingly, require any other. For the Faithful then were not so numerous, but that the Apostles might discharge every part of the Ecclesiastical Function themselves; and therefore there was no occasion to assign the need of Assistance in Divine Service for the Erection of this Office. But if we consider the great Solemnity used in the Erection of the Deaconship, we can hardly think, but that the Apostles had something farther in View, than to make them Overseers of the Poor. For, methinks, this Care only did not require such great Qualifications, as the Apostles expected in the first Deacons, viz. that they should be Men not only of good Report, but full of Wisdom and the Holy Ghost; nor does it seem necessary that they should pray over them, and lay their Hands upon them, to admit them into this Employ. Would not this look too formal, if our Ministers now a-days should use half this Ceremony, upon the Election of a Parish Officer? For upon these Mens Supposition, the Primitive Deacon was no better.

But this is an Opinion which contradicts the Current of Antiquity; for I do not know that there is any ancient Author (except St. Chrysostom, and his Copiers) but own the Ecclesiastical Deacon was the same with the Apostolical; and that the Deacons, who then officiated in their Churches, were of the same Order with St. Stephen, and his Fellows. The Words of Ignatius do perfectly destroy this Notion. *Δὲ δὲ καὶ τὰς διακόνους, ὄντας μυστήριον* (the interpolated Ignatius reads *μυστήριον*) *Ἰησοῦ Χριστοῦ, καὶ πάντα*

τέκνον πᾶσιν ἀρέσκουσιν. καὶ ὁ βρωμαδίων καὶ ποτῶν εἶναι δίδωσι οὐκ ἀλλ' ἐκκλησίας θεῶν ὑπηρετοῦσι. It behoves the Deacons, as being employed in the Mysteries or Sacraments of Jesus Christ, by all means to carry themselves acceptably to every one: For they are not only Administrators of Meats and Drinks, but Ministers who officiate in God's Congregation. Ign. Ep. ad Trull. St. Cyprian says expressly, *Diaconos, post ascensum Domini in celos Apostoli sibi constituerunt Episcopatus sui & Ecclesie ministros*; That the Apostles, after our Lord's Ascension into Heaven, did appoint to themselves Deacons to be Servants of their Episcopacy, and of the Church. Cypr. Ep. 65. And, speaking of all the Multitude of the Disciples being commanded, *Act. vi.* to look out for fit Persons among them for the Deaconship, gives this Reason for it. *Idcirco utique tam diligenter & cautè convocata plebs totà gerebatur, nequis ad altaris ministerium, vel ad Sacerdotalem locum, indignus obreperet.* Therefore this Matter was managed with that Diligence and Caution, lest any unworthy Person might creep into the Ministry at the Altar, or the Sacerdotal Office. Cypr. Ep. 68. The Apostolical Constitutions, in the Prayer at the Ordination of a Deacon, pray, *πλήσον αὐτὸν πνεύματι καὶ ἀγίῳ καὶ δύναμει, ὡς ἐποίησας Στεφάνον*: Fill him with the Holy Spirit and Power, as thou didst Stephen. Const. Apost. Lib. viii. c. 17. The Council of Neocaesarea ordains, that there should be but seven Deacons in a Church, because this was the number of the Deacons ordained by the Apostles. *Διάκονοι ἐπὶ τὰ ὁριζουμένην ἐκκλησίαν καὶ πᾶν πρὸς μεγάλην ἢ πόλιν περὶ ἑπτὰ καὶ οὐκ ὀλίγα καὶ πλεονάζοντες.* There ought to be but seven Deacons, according to the Canon, tho' the City be large: From the Authority of the Book of the Acts. Conc. Neoc. can. 15. From whence it is plain, that the Fathers of this Council took the Apostolical Deacons to be Ecclesiastical ones. The like is said by Sozomen. *Διάκονοι καὶ ῥωμαῖοι εἰσὶν ὡς καὶ πλεονάζοντες ἐπὶ τὰς ἐκκλησίας, καθ' ὁμοιότητα τῶν ὑπὸ Ἀποστόλων χειροτονηθέντων.* The Deacons among the Romans are not more than seven, in imitation of those who were ordained by the Apostles. Soz. Lib. vii. c. 19. Lastly, St. Jerome speaking of the Holiness of Deacons, instances in St. Stephen; which had been nothing to his purpose, had he thought him not to have been of that Order. Hier. in Jovin. Lib. i. To alledge later Authorities would be needless, in this Point. For who can in Reason think, that these antient Authors, some of which lived just after the Apostolical Times, should mistake an Order then lately erected in the Church by human Authority, for the Divine Institution of the Apostles, and confound what they had done themselves, with what was related in Scripture?

PARAPHRASE on the 1st. Epistle.

I. Having before given some Directions, concerning the Superior Orders of the Ministry, I shall now afford my Advice concerning the Inferior. No Persons are to be admitted to the Office of a Deacon, who are of a light and vain Temper, but they must be Men of settled and composed Thoughts, and must discover a sober and grave Deportment in all their Actions: They must not be guilty of Falshood and Dissimulation, speaking one thing to please some Persons, and the contrary to procure the Favour of others: They must not drink more Wine than is necessary for Health and Refreshment: They must not exercise any Employ that is disreputable and scandalous: They must not only be well instructed in the Doctrinal Parts of Religion, and afford an hearty Assent thereunto, but they must testify the Sincerity of their Faith by an Holy Life and Conversation. And, when any Persons make Suit for Admission into this Office, let their Names be published in the

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blameless. II. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this out of the Sixth of the Acts of the Apostles.*

I. **T**hen the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom we may appoint over this business. But we will give our selves continually to prayer, and to the ministry of the word. II. And the saying pleased the whole multitude. And they chose Steven, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the Apostles; and when they had prayed, they laid their hands on them. III. And the word of God increased, and the number of the Disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith.

¶ *And before the Gospel, the Bishop sitting in * his Chair shall cause the Oath of the Queen's Supremacy, and † against the power and authority ‡ of all foreign Potentates to be ministered unto every of them that are to be Ordered.*

(b) *The*

VARIOUS READINGS.

* A Chair. O. C. P.

† Against the Usurped Power. 2 B. Ed. 6.

‡ Of the Bishop of Rome. ib.

NOTES.

the Church, and a strict Examination made, not only of their Abilities, but of their Lives and Conversations; and when it is found that they are blemished by no remarkable Stain, let them be admitted into the Diaconal Office. II. Nor is it requisite only that they themselves be good and religious, but they must take care that their Wives be so likewise: They must not be vain giddy Creatures, but must demean themselves with a prudent and serious Behaviour: They must not in their Conversation make malicious Reflexions upon, and relate scandalous Stories of, their Neighbours: They must carefully avoid all Excesses, which may in the least intrench upon Temperance and Sobriety: And, since their Husbands are intrusted with the Churches Charities, they should not embezzle them, or convert them to any different use. Besides, those who are admitted to the Deacon's Office, should not be of the number of those who have been twice married, or at least have been divorced from their Wives; they should keep good Order in their Families; and not suffer their Children, or Servants, to be guilty of any scandalous or extravagant Practices. And for an Encouragement to them in their Duty, let them consider, that, if they discharge their Diaconal Office with Exactness, they stand fair to be advanced to one of the higher Orders in the Church, and will thereby be enabled, after they are ordained Presbyters or Bishops, to preach the Gospel Precepts with greater Freedom, than those who have been guilty of a neglect of them.

PARAPHRASE on the 2d Epistle.

I. Some Disputes having arisen, concerning the Distribution of the Charities, which had been collected for the use of the Poor, the quieting of which created the Apo-

stles some trouble, they summoned a general Meeting of the Christians about Jerusalem, to whom they declared their Minds, and the reason of this Convention, after this manner. Brethren, you cannot but be sensible, that our blessed Lord did make it the Principle of Duty of our Office, to preach the Gospel to the World; but the delivering out the Collections to indigent Persons, and proportionably to adapt them to the several Necessities of those in Want, so as to avoid all possible ground of Dissatisfaction, does take up a very considerable part of our Time, which ought to be laid out for higher and nobler Purposes. And you cannot think, but that we have Work enough upon our Hands to discharge this Duty as we ought; and that it is not reasonable we should neglect this, to go about to buy Victuals for poor People. This may be done as well by other Persons, who are not commissioned to that great Work, to which we are appointed. Therefore we desire you, that you would recommend to us seven Persons, whose Virtue and Probity you can vouch for, and on whom the Holy Ghost has bestowed his Spiritual Gifts and Graces in an eminent Manner; and we by a solemn Ordination will consecrate them to that Office. So that by this means we being discharged from a Care which takes up so considerable a part of our time, we shall have more leisure to perform Divine Service by praying publicly in the Congregation, and to preach the Gospel of our Blessed Saviour. II. This was no sooner proposed, but it seemed reasonable to the whole Congregation. And immediately they agreed to recommend to the Apostles seven very worthy Persons, who were these. Stephen, a well instructed Christian, and on whom the holy Ghost had bestowed very plentiful Effusions of the Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, as also Nicolas an Antiochian, who having been bred an Heathen had embraced the Jewish Worship, before he became a Christian. These Persons were presented to the Apostles, to be made Members of this new Order. And after solemn Prayer put up to God for his Blessing upon them, the Apostles ordained them by Imposition of Hands. III. After this great Numbers were converted to Christianity, among which not a few of the Priests, who either professed the Gospel, or did not oppose it with their former Vehemence.

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(b) The Oath of the Queens * Sovereignty.

I A. B. do utterly testifie and declare in my conscience, That the Queens Highness is the only Supream Governour of this Realm, and of all other Her Highnesses Dominions and Countries, as well in all Spiritual or Ecclesiastical things or causes, as Temporal:

VARIOUS READINGS.

* Supremacy, 2 B. Ed. 6.
The Form of this Oath in the second Book of Edw. 6. runs thus:

I from henceforth shall utterly renounce, refuse, relinquish, and forsake the Byshop of Rome, and his authoritie, power and jurisdiction. And I shall never consent nor agree, that the Byshop of Rome shall practise, exercise or have any manner of autoritie, jurisdiction or power within this Realme, or anye of the Kings dominions, but shall resiste the same at all tymes, to the uttermoste of my power. And I from henceforth will accepte, repete, and take the Kynges Majestie to be the only Supreme Head on earthe of the Church of Englande: and to my conynge, wytte and uttermoste of my power, wythoute guyle, fraude or other undue meane, I wyll observe, kepe, mayntayne, and defend the whole effectes and contentes of all and singular actes and statutes, made and to be made wythin this Realme, in derogation, extirpation and extinguishment of the Byshop of Rome and his authoritie, and all other statutes made or to be made, in confirmation and corroboration of the Kynges power of the supreme head in earthe of the Church of England: and thys I wyll do agaynst all manner of persones, of what estate, dignity or degree, or condicion they be, and in no wyse do nor attempt, nor to my power, suffre to be doone or attempted, directly or indirectly, any thyng or thynges prievlye or apertlye, to the lette, hinderance, dammage, or derogacion thereof, by any manner of meanes, or for any manner of pretence. And in case anye Othe be made, or hath been made by me to anye person or persones, in mayntenance, defence or favour of the Byshop of Rome, or his autoritie, jurisdiction or power, I repete the same as vain and annihilate. So help me God through Jesus Christ.

N O T E S.

(b) Oath of the Queens Sovereignty.] It is well known, that, before the establishing of this Oath, the Bishop of Rome did pretend to be Supreme Governour in Spiritual Affairs, both in this Realm, and in all the Nations of Christendom. And this Tyranny he actually exercised for many Ages. The Dawning of it began in very early Ages of the Church, and after it had ripened into Perfection, it was an intolerable Load upon Christians, which though they continually groaned under, yet they generally wanted the Power or Courage to shake off. That which gave Occasion to this usurped Power, was the City of Rome's being the Capital City of the Roman Empire, during the first Ages of Christianity. For thither great number of Christians flocked from all Nations, drawn thither by the Necessity of their Affairs; and the Place it self being extremely populous, the Christian Assemblies must be very large, and Offerings (by which the Clergy of the Place were maintained) very considerable, which enabled the Bishop of that great City, to keep up a more considerable Port than those of smaller Cities. That being the grand Emporium of the World, to which People of all Countries did continually resort, it gave Occasion to that Bishop to have early Notice of any Difference or Dispute which did arise, in any Christian Church, tho' at the remotest distance. And, according to the Piety of those Times, the pious Prelates seldom failed to interpose their good Offices, by Letters or Messages, to quiet the Minds of the disagreeing Parties, and to compose their Differences. And besides, those that presided in that See being generally wise and prudent Persons, well ripened in their Understanding by Converse and Experience, and more knowing in the State and Condition of Foreign Churches than any other Bishop, who had not the Advantage of such an universal Intelligence; this occasioned, that one or both of the contending Parties applied to the Bishop of this See, to make an End of the difference, or by his Perswasions to endeavour to redress any Grievance.

This in Time began to be expected as a thing of Course, and to be taken amiss if such Application were omitted, or if the Judgment of the Roman Bishop were not acquiesced in. But this Practice had intolerable Inconveniences, when a Bishop sat in that See, who was of a hot and overbearing Temper, and who could not brook a Repulse. A notorious Instance of this we have in Pope Victor, who because the Eastern Bishops refused to comply with his Determination about the Observation of Easter, declared them and their Flocks excommunicated. Euseb. Hist. Eccl. Lib. v. A Fact of such Unchristian Rage and Cruelty, as few of his Successors have exceeded him in. But this was disclaimed by all the good Bishops of his Time, and he was checked roundly for it in a Letter of Irenaeus. Euseb. ib.

By the time of St. Cyprian, this Claim of judging in the Controversies had gotten firmer footing, and was raised higher by Stephen Bishop of that See. An. Chr. 250. For he pretended to reverse the Sentence of Excommunication, which was passed by the Bishops of Spain and Africa, upon Basilides and Martialis, two Spanish Bishops, who had sacrificed in the Persecution. But St. Cyprian courageously denies this Paramount Power, and shews the Unreasonableness of his Pretences. Cyp. Epist. 24. 25. And in the other Controversie about the re-baptizing of Hereticks, tho' Stephen were of the truer side of the Question, yet he managed it with that Intemperance as made all the Eastern Bishops to condemn him for it, he excommunicating all those who held the contrary Opinion. But St. Cyprian did not submit to this pretended Authority, declaring it to be unreasonable and ill grounded; and that Stephen's Predecessor, Peter, never pretended to such a Primacy, and a Right to have his Determinations acquiesced in. Nam nec Petrus, quem primum Dominum elegit, & supra quem edificavit Ecclesiam suam, cum secum Paulus de circumcisione post modum disceptaret, vindicavit sibi aliquid insolenter, aut arroganter assumpsit, ut diceret se primum tenere, & obtemperare a novellis & posteris sibi potius oportere. For Peter, whom the Lord first chose, and upon whom he built his Church, when he had a Dispute with Paul about Circumcision, did not arrogantly assume any thing to himself, and pretend that he was possess'd of a Primacy, and that all new Bishops, and others that came after him, must obey him. Ep. 71. Quinto Fratri.

This Claim being once advanced, it Carried on by cannot be supposed it would easily be let Julius. A. D. drop, especially as the Bishops of that See 337. became more great and powerful. For about the Year 337, when Pope Julius espoused Athanasius his Cause against the Eastern Bishops, he injured a good Cause by a bad Management of it, laying the blame upon them, more for acting without his Consent, than for deposing an Orthodox Bishop. For he tells them, that the Care of all the Churches did belong to him by Vertue of his See. Τὸν πᾶντων ἐκκλησιῶν αὐτῷ προσηκουσὶν διὰ τὴν ἀξίαν τοῦ θρόνου, ordering them to appear before him upon a certain Day to answer for their Proceeding. The Eastern Bishops, as they took this with a just Resentment, so they were not wanting to defend their Rights against so unjust an Usurpation; which indeed they did better, than they defended their Faith against Athanasius. They declare, that they did suffer a grievous Hardship from Julius, for him to pretend to restore those, who were deposed by their Synods, since the Eastern Bishops did not offer at this, when Novatus was deposed at Rome. Soz. Lib. iii. ed. H. S. cap. 8.

About the Year 417, was held the sixth Council of Carthage, whither Zozimus, then Zozimus. Bishop of Rome, sent Faustus Bishop of Po-lentia, and Philippus and Asellus, Priests, as his Legates, to demand that they would quietly suffer Appeals to be made from Africk to the See of Rome, whenever occasion might be; and that the Cause of one Apiarius, an African Presbyter, who had been degraded for his ill Manners, and had appealed to him, might be re-heard. He grounded this

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ral: And that no foreign Prince, Person, Prelate, State, or Potentate hath, or ought to have any jurisdiction, power, superiority, preeminence or authority Ecclesiastical or Spiritual within

this Claim upon a pretended Canon of the Council of Nice, which enjoins, *That if a Bishop be accused, and the Bishops of his own Province shall condemn and degrade him, if he think fit to appeal, and in order thereunto fly to the most holy Bishop of Rome, and it shall please him to order a new Hearing and Examination of the Cause, the said Bishop of Rome shall be pleased to write to certain Bishops next adjoining, to the end that they may inform themselves of the Right of the Cause, and then do as Reason and Equity shall require.* The African Bishops were not a little surprized with this strange Demand of the Bishop of Rome, but more by the stranger Reason which was brought to support it, they finding no such Canon among those of the Council of Nice. However, they sent a very civil Letter to the Pope, telling him they would suspend the Judgment upon *Apollinaris*, till they were satisfied about this Nicene Canon; that they would send to some of the Eastern Bishops, that they might have a True Copy of the Nicene Canons made from the Original, praying the Pope to second their Request by his Letter. The Messengers came back with Letters from *Atticus* Patriarch of Constantinople, and *Cyril* Bishop of Alexandria, who declared that the Council of Nice made no more Canons than those twenty one, which are commonly received. *Nic. Conc. Tom. 1. p. 925. Bin.* Wherefore instead of recognizing this pretended Nicene Canon, they confirm that Canon of the *Meletian* Council; *That Priests, Deacons, and other inferior Clerks appeal not beyond Sea, but to the Primates of their Province, as it has been often decided and commanded in case of Bishops.* As for those who shall appeal beyond Sea (that is, as *Balsamon* expounds it, to Rome) *no Man in Africk receive them into Communion.*

Towards the latter End of this Century, *Leo I.* the First was Bishop of Rome, who being a Man of no very meek Temper, would not let go the Claim of the Supremacy, which some of his Predecessors had pretended to. He seems to have been so full of it, that he stuffs his Homilies with it. He takes all Occasions to magnify his Predecessor *Peter*, that he may thereby raise the Honour of his own See. And this sometimes, methinks, a little prophanely; as when he tells us: *Siquid a misericordia Dei quotidianis supplicationibus obtinetur, illius est operum atq; meritorum; cuius in sede sua vivit potestas & extellit autoritas.* When any thing is obtained from the Mercy of God by our daily Prayers, it is owing to his Works and Merits: whose Power still lives in his See, and his Authority is above that of all other Bishops. And presently after he humbly desires that *St. Peter* may be honoured in persona humilitatis meae (i. e.) by recognizing his Supremacy: *quem non solum hujus sedis Praesulem sed omnium Episcoporum noverunt esse Primatem; whom they knew not only to be Bishop of that See, but of all other Bishops.* *Leo.* in Ann. Assump. Ser. 2. He is harping upon the same String, upon another Anniversary Day of his Coming to the Popedom. He says of *St. Peter*, that as he was first in his Confession, so he was primus in Apostolica dignitate, first in the Apostolical Honour: And says of the Bishops of Rome, who are Representatives of *St. Peter*, that they are over all other Governours of Churches. *Cunctis Ecclesiae Rectoribus Petri formam praeponi.* Id. in Assump. Ser. II. And when some Consecrations of Bishops were made in France without his Privy, he writes a very sharp Letter thereupon to the Bishops of the Province of *Vienna*. He falls upon them with his *Tu es Petrus*, &c. telling them how grievous a thing it was to Dishonour *St. Peter* (i. e. the Pope) *cujus principatum quisquis aestimat denegandum, illius quidem nullo modo potest minuire dignitatem, sed inflatus spiritu superbiae suae seipsum in infernum demergit.* Whose Supremacy, if any one shall deny, he cannot be able to lessen his Dignity, but only being blown up with his Pride, he sinks himself into Hell. *Leon.* Ep. 89. But for all this Swaggering, his Courage was taken down, and he received a terrible Degree of Mortification from the Council of Chalcedon, which was held in his Time. He had written some pert Letters to *Flavianus*, Bishop of Constantinople, about the Deposition of *Eutyches*, taking it amiss that he was not consulted therein, and said a little more than became him to so great a Person, and one who had no Dependence upon him: *Facti tui noscere volumus rationem, & usque ad nostram notitiam cuncta deferri.* We must know the Reason of your Proceeding, and have all Particulars laid before us.

Id. Ep. 8. *Flavianus* indeed writes him a kind and civil Letter, as became a good Christian Bishop, laying before him the Heresy of *Eutyches*: But when the Bishops met in Council at Chalcedon, they were resolved, if they could at once, to put a Stop to this growing Claim of the Roman Supremacy; and thereupon, in a full Council of 630 Bishops, they passed the famous xxviii Canon of that Council. *Παράχρη τοις τῶν ἀγίων, &c.* We every where following the Decrees of the Holy Fathers, and acknowledging the Canon lately read to us, made by the hundred and fifty pious Bishops, we do decree the same concerning the *respublica* (i. e.) the Right of Precedency of the Holy Church of Constantinople, the new Rome. For the Fathers did justly allow the See of old Rome a Precedency, because that City was the Seat of the Empire. And moved by the same Reason, the same hundred and fifty holy Bishops allowed equal Precedency to the most holy See of new Rome, wisely judging that this City being honoured by the Imperial Presence, and the Senate, should enjoy a like Precedency with old Rome, which is likewise an Imperial City, and enjoy an Honour in Ecclesiastical Matters, even as the other, as being the next after her: And that the Metropolitans only of the Pontick, Asiatick and Thracian Diocesses, as also the Bishops of the barbarous Diocesses, should be ordained by the aforesaid holy Throne, the Metropolitan, with the Bishops of the Province, ordaining the Bishops, as is appointed by the sacred Canons; but the Metropolitans of the aforesaid Diocesses themselves must be ordained, as is said before, by the Archbishop of Constantinople, all things being duly performed with Relation to their Elections. This Canon the Legats of the Bishop of Rome, who were present at the Council, very much excepted against, and desired a Repeal of it, but the Fathers of the Council refused it, and after another Debate concerning it, resolved it should stand.

The Authority of this Council so heightened the Spirits of the Bishops of Constantinople, that they being raised thereby to an Equality of Power with the Roman Bishops, they soon affected a Superiority. For not long after this, *An. Dom. 580*, *John* Bishop of Constantinople assumed the Title of Universal Bishop. This put the Pope (who was then *Pelagius*) in such a Fret, that it made him talk like one of us Protestants upon the Point of Supremacy. Let no Patriarch use so profane a Title. *John* hereby goes about to attribute to himself, all that properly belongs to the Head himself, who is Christ, and by usurping this pompous Title to bring under his Subjection all the Members of Christ. And *Gregory*, who was then his Deacon, writes after the same rate. *Greg. Ep. Lib. 4. ep. 38. Lib. 7. ep. 69.* But when he was made Pope, the Bishop of Constantinople maintaining still this Title, he speaks lowder yet against Supremacy. He makes *John* Antichrist for pretending to it. In his Letter to the Empress he says, *Far be it that your Time should be thus defiled by the Exaltation of one Man* (alluding to the place about Antichrist, in the second of the *Thessalonians*) *neither may it ever be said, that you gave way to this crooked Name of Universal.* By this Arrogance and Pride, what else is portended but that Antichrist is at Hand? *Greg. Ep. Lib. iv. Ep. 54.* And in his thirty sixth Epistle, *Abstine a Christiana menta, &c.* Far be it from any Christian Mind to assume such a Title; making *John*, for doing so, the Forerunner of Antichrist, who he was sure was now at Hand. *Juxta est ille de quo, &c.* he is now nigh of whom it is written, He is King over all the Children of Pride. And then begs of *Elagius* Bishop of Antioch, to whom he writes this Epistle, to warn all Bishops who were under his Care, *ab hujus elationis iniquatione: from polluting themselves by recognizing such a wicked Pretence, as that of being Universal Bishop.*

But all this good Doctrine was soon forgotten by his Successor *Boniface III.* who was put in full Possession of that Claim and Title, which *Gregory* had shewn to be so Diabolical and Antichristian. For *Phocas* (who from being at first a mean Officer in the Army, was raised to the Empire by the Soldiers, who were disoblged by *Mauritius* the Emperor) murdered his Prince and all his Children in cool Blood, the better to secure his usurped Title. *Cyriacus*, then Bishop of Constantinople,

Patriarch of Constantinople claims the Title of Universal Bishop.

Supremacy of the Pope granted by Phocas. A. D. 605.

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within this Realm. And therefore I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities and authorities; and do promise, That from henceforth I shall

soon fell into the Tyrant's Hatred, because he could but disapprove of his bloody Villanies. But the See of Rome soothed him up therein. Pope Gregory wrote a Letter of Congratulation to him upon his Coming to the Empire, beginning it with a *Gloria in excelsis*, &c. *Glory be to God on high, who changeth the Times, and translates Kingdoms* — For this Cause we rejoice, that thou art come to the Empire. Let the Heavens rejoice, and let the Earth leap for Joy, &c. Greg. Epist. Lib. xi. Ep. 36. This Flattery so pleased the bloody Emperor, and reconciled him to a good Opinion of the Church of Rome, that upon his falling out with Cyriacus, he bestowed the Title of Universal Bishop, which was used by the Bishop of Constantinople, upon the Bishop of Rome, which was now Boniface, Gregory being dead. And to notify and establish this, he published an Imperial Ordinance in a Synod of sixty two Bishops held at Rome, whereby he and his Successors were ordered to be stiled Supreme and Universal Bishop, and that the Church of Rome should be the Head of all Churches, vid. Platin. in vita Bon. iii. Hereby the Popes gained that mighty Power and Advantage of Investiture of Bishops, who for many Ages, though never so regularly elected, were forced to sue to the See of Rome for Confirmation.

The Supremacy of the Bishop of Rome being now settled by Imperial Law, let us now observe what use he made of it. Being possessed of such large Ecclesiastical Jurisdiction, he begins next to aim at some Temporal; and the Emperors now making their Residence in the East, gave him a fair Opportunity to acquire it. The Emperors, it must be noted, governed that part of Italy, which remained free from the Incursions of the barbarous Nations, by a Deputy called an Exarch, who resided at Vienna; the other part was governed by the King of the Lombards, who had newly erected a Kingdom there. These would be

The Exarchate of Italy ruined by the Pope. A. D. 717.

great Curbs to the Pope if he should lay claim to any Temporal Authority, and therefore these Obstacles must be laid aside. The Exarchate was first to be ruined as being highest; and this was effectually done by Pope Gregory the second, who called in Luitprand King of the Lombards, who with a great Army besieged and took the City of Ravenna, and quite destroyed that Principality. The same Pope raised Tumults all over Italy, upon account of the Worship of Images, which the Emperor forbade, but Pope Gregory was a great Stickler for; who having the Rabble of his side, did what Mischief he and they pleased. The Lieutenant, who governed Rome under the Emperor, was one Peter, who was called Duke of Rome, he was seized and had his Eyes put out by the tumultuous Rabble, who renounced the Emperor's Authority, and made the Pope their Prince; whereby the Government of all Italy, which was not in the Lombards Hands, came to the Pope. Sigon. de Reg. Ital. Lib. 3.

The Kingdom of the Lombards destroyed by them. A. D. 773.

Nothing now was to be feared but the Lombard, for the Emperor was too weak in this Declension of the Empire, and too far off; and therefore he was to be ruined next: Which Gregory III. brought about, first by supporting the Duke of Spoleto, one of the King of Lombardy's Subjects, in his Rebellion, and afterwards by bringing the Power of the French upon him: King Pepin first beginning a War with them, and their Ruin being compleatly finished by Charles the great, at the Instigation of Pope Adrian. A. D. 773. For indeed Pepin and his Race were very much at the Pope's Devotion for confirming their Title, and dispensing with the Peoples Oath of Allegiance, which they had sworn to Chilperick, whom the People scrupled to depose without this Dispensation, which is said to be granted by Pope Zachary. Which wicked Action (whether true or false) the Popish Authors are so far from denying, that they brag of it, and lay it for a Foundation to prove the Pope's Power to depose Princes. Bell. de Rom. Pont. Lib. 2. cap. 17. Gasp. Sciop. Eccles. Job. de Turrerem. Sum. de Eccl. cap. 14. prop. 4. Alphons. a Castro de Hæret. puni. L. 2. c. 7.

The Troubles in the Empire of Germany occasioned by the Papal Power.

it was generally thought he fomented that unnatural Rebellion. Buff. Hist. Fr.

All the latter end of the ninth, and the beginning of the tenth Century, viz. from 887 to 962, the Popes kept up a set of Anti-Emperors in Italy, whereby a world of Mischief and Disturbance was occasioned. Baronius is not ashamed to reckon those mock Emperors for genuine, exploding all the German ones, as not having a just Title, assigning this Reason for it, *quod nefas esset Imperatoris nomen assumere, nisi illud esset ab Apostolica sede collatum*: For 'tis a Wickedness to assume the Name of Emperor, unless it were conferred by the Pope. Baron. An. 887. Sect. 3.

The Injustice and Insolence shewn by the See of Rome to Henry IV. Emperor of Germany, was above all others remarkable. The Usage of the Pope to Hen. IV. the Emperor of Germany. Hildebrand, a Man noted for Boldness and Pride in his private Condition, had now mounted the Papal Throne, taking the Name of Gregory VII. and, about a Year after he had been Pope, he sends his Legates into Germany to hold a Synod there. Henry, who understood his own Authority better than so, refused to have any Synod held but under his own Metropolitan, and most of his Bishops stood by him in it. These the Legates pretend to suspend, and the Pope afterwards excommunicates. But now comes on the most impudent Part. The Pope summons the Emperor himself to appear before him at Rome, threatening him upon Failure with Excommunication. The Emperor sends away with Scorn the Legates, who delivered the Message; immediately calls a Synod at Rhemes, who draw up Articles against the Pope, judging him unfit to sit in that See any longer. Gregory calls another Synod at Rome, wherein he excommunicates the Emperor, and deprives him of all his Imperial Authority, frees his Subjects from their Oath of Allegiance, and forbids them to pay him any further Obedience. The People of that time were so befottered with Bigotry, that they chose to obey this wicked Pope, sooner than their lawful Prince. Thus being abandoned by his Subjects, he is forced to make his Peace with the Pope as well as he could. And therefore in the Depth of Winter, and in a hard Frost, is forced to make a Pilgrimage to Italy, without any Shoes, Stockings, or Hat; and when he came to the Pope's Lodgings, the insolent Wretch made this great Prince, wait three Days and three Nights, before he would grant him Admission to make his Acknowledgment. And then allows him Pardon only upon these hard Terms, That he should not exercise any Act of his Government till he had been formally tried by his own States, and restored by them, and likewise that he promise for ever, not only to defend, but to be obedient to the Church of Rome. Blond. Dec. 2. Lib. 3.

Our Histories are full of the Relations of Pope Alexander the Troubles, which were occasioned by the supports Becket in his treasonable Practices. A. D. 1164.

Our Histories are full of the Relations of Pope Alexander the Troubles, which were occasioned by the supports Becket in his treasonable Practices. A. D. 1164. Jurisdiction, contending that in case of Felony they should only be tried in the Spiritual Courts, but being opposed therein, not only by the King, but by the other Bishops and Peers of the Realm, he defies both the King and also the Synodical Authority of the Council of Clarendon, which denied such a Privilege of the Clergy, and flies to the Pope to maintain his Pretences. This the Pope undertakes, and writes very bold and unbecoming Letters to the King, highly reflecting on him and his Proceedings, telling him he grew worse and worse; that, unless he complied with what he proposed, he would excommunicate him; condemning likewise the Clarendon Canons. Thus the Church and Nation were many Years distracted by Tumults and Seditions, and the King in an intolerable manner insulted by that proud Bishop, till he was killed by some furious Zealots who thought to purchase the King's Ease thereby; whose Death being accomplished in that unwarrantable manner, made him be pitied, and at last canonized; who, if he had fallen by the ordinary Course of Justice, had died unlamented. Mat. Par. 1164, &c. Baron. An. Cent. 12.

More

The Form and Manner of making of Deacons.

shall bear faith and true allegiance to the Queen's Highness, Her Heirs and lawful Successors, and to my power shall assist and defend all jurisdictions, privileges, preeminences and authorities granted or belonging to the Queen's Highness, Her Heirs and Successors, or united and annexed to the Imperial Crown of this Realm; So help me God, and the Contents of this Book.

¶ Then

The Troubles in K. John's Reign owing to the Pope's pretended Supremacy.

More and greater Mischiefs were created in this Nation, by the Pope's pretended Supremacy, during King John's Reign. The Monks of Canterbury had made a double Election; one clancular of one *Reginald*, the other of *John Grey* Bishop of *Norwich*, by the King's Recommendation. Both these Elections were nulled by Pope *Innocent*, he nominating to the Archbishoprick *Stephen Langton* a Foreigner. The King standing upon his Right in opposition to such an impudent Encroachment, refuses to suffer *Langton* to take Possession of the Archbishoprick. Upon this the Pope grants a Commission to the Bishops of *London*, *Ely*, and *Winchester*, to excommunicate the whole Kingdom, which Commission being executed, there was no Divine Service performed throughout the Kingdom for many Years, nor any part of the Sacerdotal Function, the People living like Heathens, and being buried like Dogs. At length he proceeded to a further Insolence, depriving the King of his Dominions, and absolving his People from their Allegiance, giving away his Kingdom to the French King. In the mean time his Subjects were so false to their Prince, and payed such a servile Compliance to the Pope, that they were ready to join the French King, who was landing here with a great Army. The King to save his Kingdom was forced to compound with the Pope, and not only to receive *Langton*, but to surrender his Crown to the Pope's Legate, who after five Days keeping it, in Token of his Master's Right and Possession, returned it back again as a Gift from the Pope. *Mat. Par. ab An. 1200. ad An. 1213.*

And the Deposition and Murder of Edw. II. and Rich. II.

The Rebellions in the times of *Edward* the Second, and *Richard* the Second, which ended in the Deposition and Murder of those Princes, owe their Rise to the pretended Supremacy of the Popes of *Rome*. For when that wicked Queen *Isabella*, and her Accomplices, first raised that unnatural Rebellion against her Husband King *Edward* the Second, they grounded it upon the Pope's Authority, alledging, That Pope *John XXII.* had absolved all the *English* of their Allegiance to King *Edward*. *Bzov. An. 1326. Sect. 10. Spond. Sect. 3.* And when *Arundel* Archbishop of *Canterbury* preached against his Sovereign King *Richard* the Second, the better to incite the People to Rebellion, he shewed openly a Bull which he had procured from *Rome*, promising Remission of Sins to all who should aid the Duke of *Lancaster* against King *Richard*, for which godly Work they should after their Deaths be immediately translated to Paradise. See *Stow's Hist. Rich. II.*

It were endless to reckon up the ordinary Grievances which were sustained by this Nation on account of the vast Sums of Money drained from it, by Investitures of Bishops, Indulgences, Dispensations, &c. which made the Nation for many Ages groan under the intolerable Oppression. Besides, the Kingdom was crowded with Foreigners, who were put into the best Preferments by the Pope.

How the Papal Power was retrenched before the Reformation. A. D. 1350.

Before the Reformation there were several wholesome Laws made to restrain these exorbitant Practices and Claims of the See of *Rome*. The first was the famous Statute of Provisors, wherein it is enacted, That if any Person do draw any one of the Realm in Plea, whereof the cognisance belongeth to the King's Court, &c. shall have day given to appear before the King and his Council, or in Chancery, &c. and if they come not at the said day in their proper Persons to be at the Law, &c. they shall from that day forth be put out of the King's Protection, and their Lands, Goods and Chattels, forfeit to the King; and their Bodies, wheresoever they may be found, shall be taken and imprisoned and ransomed at the King's Will. 27. Edw. 3. cap. 1. This excellent Statute gave a Stop to the Appeals to the Pope, which formerly were on all Occasion made use

of to avoid Justice. And the number of Foreign Clerks was restrained by a Statute, made in the seventh Year of *Richard* the Second, which enacts, That if any Alien have purchased or from henceforth shall purchase any Benefice of Holy Church Dignity or other thing; and in his proper Person take possession of the same, or occupy it himself within the Realm, whether it be to his own proper use or to the use of another, without especial Licence of the King, he shall incur all Pains and Forfeitures in all points of the Statute made the five and twentieth Year of Ed. 3. And by that Statute the Pope's Provisions, or the Benefits which he had reserved to his Disposal were taken away, and, if the Provisor or Person nominated by the Pope, disturbed the Clerk presented by the true Patron, he shall forfeit all his other Church Preferments, and when convicted shall abide in prison without being let to mainprize or bail, or otherwise delivered, till they have made fine and Ransom at the King's Will.

But in the Reign of *Henry VIII.* the Pope's Power here in *England* was utterly destroyed: For by an Act in the 25th of that King, all Dispensations, Faculties, Licences, &c. which formerly brought to that See such vast Sums of Money, were forbidden to be sued out at *Rome*: And all Persons, so doing offending, and being convicted, their Advisors, Counsellors and Abettors, shall incur or run into the pain, loss and penalty comprised and specified in the Act of Prohibition and Excommunication. 25 Hen. 8. c. 21. And in the next Year it was enacted, That the King our Sovereign Lord, his Heirs and Successors Kings of this Realm, shall be taken, accepted, and reputed the only Supreme Head in earth, of the Church of *England*, called *Ecclesia Anglicana*. And shall have and enjoy, annexed and united to the Imperial Crown of this Realm, as well the title and stile thereof, as all honours, dignities, preeminences, jurisdictions, privileges, authorities, immunities, profits and communities to the said dignity of Supreme Head of the Church belonging. 26 Hen. 8. c. 1. Thus was the Popes Supremacy, which had been so many Years a raising, and exercised with such a Despotick Power, now totally extirpated in this Nation. All that the Pope, who was now *Paul III.* was able to do, to buoy up a little his exploded Authority, was to thunder out a Bull against the King, in which he interdicts all Cities, Churches, and Places which adhere to him: declares him, his Friends, and their Children incapable of all Benefices and Privileges: enjoins all Ecclesiasticks to avoid the King's Dominions: commands the Nobility and Gentry to make it their Business to expel and depose him: declares all Leagues and Treaties with him void: exhorts all Princes to take up Arms against him: gives the Right and Property of all Goods that shall be taken from the English to the Taker thereof: he wills all Patriarchs, Archbishops, &c. publicly to declare, by Bell, Book and Candle, King *Henry* excommunicated and accursed: and if any gain-say or contradict this Bull by any means, signs or token, they are to incur the Wrath of Almighty God, and the blessed Apostles *Peter* and *Paul*. This Bull was published December 17, 1538. But the King had well provided by Law before-hand to hinder these Fulminations from doing any Mischief in *England*, they being forbidden under heavy Penalties to be published here: And therefore they were ordered publicly to be read in the Churches nighest to the King's Dominions, as at *Tournay*, *Bruges* and *Dunkirk*; at *Bulloign* and *Diep* in *France*, and *St. Andrews* in *Scotland*. But the courageous King despised this weak and insolent Power, especially at such a distance, and when the People were too much gotten out of the Pope's Pupillage to be affected by it. This Law continued 'till the beginning of Queen *Mary's* Reign, when it was repealed. But the Tenor of it was revived again in the first of Queen *Elizabeth*, and established with greater Force: The Oath, by which the Pope's Supremacy was to be renounced, being set down in

The Pope's Supremacy totally overthrown.

The Form and Manner of making of Deacons.

¶ Then shall the Bishop examine every one of them that are to be Ordered, in the presence of the people, after this manner following.

DO you trust that you are inwardly (c) moved by the holy Ghost, to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his People?

Answer.

I trust so.

The

the very Words which are now in this Office. May it please your Highness that it may be further enacted by the Authority aforesaid, that all and every Arch-bishop, Bishop, and everypother Ecclesiastical Person, and other Ecclesiastical Officer and Minister, &c. shall take and receive a Corporal Oath upon the Evangelist, &c. to accept and take the same according to the tenor and effect hereafter following. I A. B. do utterly, &c. But it must be noted, that whereas in the Act of 26 Hen. 8. the King is stiled Supreme Head of the Church of England, in this the Queen is stiled Supreme Governour of this Realm, as well in all Spiritual and Ecclesiastical Causes, as Temporal.

We have seen the Rise and Fall of Princes Right the Papal Supremacy, it remains now only to to govern in shew, that it is now rightly vested in the Church Af- Crown, not only by Vertue of the Statute, fairs proved but agreeably to God's Law, and ancient Ec- from Scripture clesiastical Usage. Under the Jewish Law we find Princes ordering the Affairs of the Church, by their Supreme Authority. King David brings back the Ark from the House of Obed-Edom, 2 Sam. vi. He appointed the Levites to Minister before the Ark of the Lord, 1 Chron. xvi. 4. The Solemnity of the Dedication of the Temple was not only commanded, but in great measure performed, by Solomon himself, 2 Chron. cap. v. vi. Hezekiah made a Reformation in Religion by his Authority, removed the high Places, and brake the Images, and cut down the Groves, and brake in pieces the brazen Serpent that Moses had made, when in those Days the Children of Israel did burn Incense to it, 2 Chron. xviii. 4. Josiah by his Authority orders the Law to be read publickly, and makes a Reformation in Religious Affairs, 2 King. xxxiii. Jehoshaphat personally visited his whole Kingdom, to reform the People from Idolatry, 2 Chron. xix. 4. He took care to perform all the Parts of a good Governour in Ecclesiastical Matters, and yet not to invade any Branch of the Sacerdotal Office. For he plainly distinguishes between these two Authorities. And behold Amaziah, the Chief-Priest, is over you in all Matters of the Lord: and Zebediah the Son of Ismael, the Ruler of the House of Judah, for all the Kings Matters. ver. ii. Now since this was an uncontested Right of Princes under the Law, it cannot be supposed that the Gospel put Princes who embraced that Religion, into a worse Condition than they: That they should suffer Abuses in Religion to go on without Reformation, or that any number of Persons within their Jurisdiction should be exempted from their Rule and Authority. No, certainly; The Apostle enjoyns, that every Soul be Subject to the higher Powers, Rom. xiii. 1. upon which Words St. Chrysostom makes this excellent Remark. *Δεν αὐτοῖς, ὅτι πᾶσι ταῦτα διατάσσεται καὶ ἱερεῦσι καὶ μοναχοῖς καὶ τοῖς βιοτικοῖς μόνον. οὐ περιμίαν αὐτὸ δὴλον ποιεῖν ἔτω λέγω πᾶσα ψυχὴ. &c. καὶ ἀν' ἀποστόλου ἡς, καὶ ἐν' ἐναγγελίου, καὶ ἀν' ἀποστόλου, καὶ ἀν' ὁσίων. εἰς δ' ἀναφέρει τὴν εὐσεβίαν αὐτὴν ἢ ὑποταγὴν. Shewing, that these Commands extend to all Persons, both to Priests and Monks, as well as to Lay Persons, as he has made it evident from the Beginning: Let every Soul be Subject, &c. though you be an Apostle, or an Evangelist, or a Prophet, or whatever you be. For Subjection does by no means destroy Religion. Chrysost. Tom. iii. p. 189. Ed. Sav.*

This Right was not only claimed but exercised by Princes, as soon as there were any who embraced the Christian Faith. Constantine the Great, the first Christian Emperor, not only gave the Christians a free Exercise of their Religion, and built them Churches, but took care to compose Differences which arose among them. Euseb. vit. Const. Lib. ii. And by his Authority called the great Council of Nice, id. Lib. iii. The Emperor Gratian made a Law that all the Ministers of Churches, who were turned out by the Arians, should be restored to their Flocks, and that all the Churches should be restored to those who communicated with Damasus, &c. And this was done

all the World over. Theod. Hist. Lib. v. cap. 2. ed. Steph. Theodosius Senior having asked Demophilus, an Arian Bishop, whether he would own the Faith of the Nicene Council, and promote Peace by bringing over his People to it; which he denying, Therefore (says the Emperor) since you fly from Truth and Concord, I command you to fly from the Churches. Socr. Lib. v. Not to tire the Reader with a world of Authorities, which might be produced upon this Head, let him look into the Codes of Theodosius and Justinian, and see the excellent Laws there for the good of the Church, and the well regulating the Clergy, and judge if the Supremacy was not fully lodged in those Emperors. Let him again take notice, that the Councils which were convened for settling Differences, which had arisen in the Church, were all called by the Emperors, and not by the Popes Authority. The first great Council of Nice was convened by the Authority of Constantine the Great. Euseb. vit. Const. Lib. iii. cap. 6. The second, which was held at Constantinople, was summoned by Theodosius the Elder. Socr. lib. vii. cap. 7. Theod. lib. v. cap. 7. The third at Ephesus was called by Theodosius the Younger. Euseb. lib. i. c. 3. The fourth, which was held at Chalcedon, was convened by Valentinian and Martian. Act. Conc. Chalc. The fifth, which was held at Constantinople, was called by Justinian. Niceph. lib. xvii. cap. 27. The sixth was held at Constantinople, and called by Constantius Pogonatus. Conc. Constant. iii. Act. 1. The seventh, which was held at Nice, was called by the Empress Irene. Sigon. de Reg. Ital. lib. iv. The eighth was held at Constantinople, and called by Basilus Macedo. id. lib. v. So other lesser Councils were convened by the like Authority. The Council of Sardica was called by Constantius. Theod. lib. iv. cap. 4. The Council of Sirmium by Constantine the Great. Socr. lib. iv. c. 6. The Councils of Milan, Socr. lib. ii. c. 36. Arminum, Socr. lib. ii. cap. 37. and Francfort, Sigon. de Regn. Ital. an. 744, were all convened by Imperial Authority. This was so incontestible a Point, that St. Jerome appeals to it as a Matter of Fact known to every one. Quis Imperator hanc Synodum jussit convocari? What Emperor commanded this Synod to be called? Hier. Apol. contr. Ruff. Lib. 2.

Nor were the Emperors only thought to give a Licence to the holding of Councils, as being Secular Governours, but they were acknowledg'd to have a Right to direct in the ordering Matters of Religion. And for that Reason they are frequently called *ὡφελαντες τῆς πίστεως*, the Preservers of the Faith. Act. Conc. Constant. and Conc. Chalc. Act 6. And Pope Leo in his seventy first Epistle calls him Custodem Fidei, the Keeper of the Faith. The Council of Mentz, which was called by the Authority of Charles the Great, gives thanks to God, *quod sancta Ecclesia sua tantum pio & devotum in servitio Dei concessit habere Rectorem*; that he had been pleased to afford them such a pious and religious Governour of the Church. Which Expressions do clearly shew, that it was the Opinion of those Times that the Emperor was Supreme Governour in Ecclesiastical Affairs, in all Parts of his Dominions.

(c) Do you trust that you are inwardly moved by the holy Ghost, &c.] There are two sorts of Motions or Calls to the Ministry. First the outward, whereby those, who have a Right of recommending a Person to the Execution of any Ecclesiastical Office, do fix upon him as one in their judgment qualified for it, and the Bishop approving their Judgment, does admit him into such Office, in due manner, as the Laws of God, and the Rites of the Church, do require. But the inward Call is something preceding to this, and is required by our Church as a Qualification for the latter. Now it has been some Matter of Doubt, what is meant here by being inwardly moved by the Holy Ghost. But I think no one can judge that the Compilers of this Office did ever entertain such Enthusiastical Notions, as to imagine that no Persons were to be admitted into any Degree

The Form and Manner of making of Deacons.

The Bishop.

DO you think that you are (d) truly called according to the will of our Lord Jesus Christ, and the due Order of this Realm, to the Ministry of the Church?

Answer.

I think so.

The Bishop.

DO you (e) unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer.

I do believe them.

The Bishop.

WILL you (f) diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer.

I will.

The

Degree of the Ecclesiastical Orders, without having a special Revelation from the Holy Spirit, that God had particularly commissioned them to take upon them that Office, as St. Paul says of himself, that he was *καλεσθεσ Αποστολος*, an Apostle called of God, Rom. i. i. Cor. i. i. For such Calls as these were miraculous and extraordinary, and remained not much longer than the Apostolical Times. It remains therefore, that this Motion or Call must be something, in a more ordinary and common way.

Now we know that the Scripture teaches, that the common and ordinary Graces, and all good Dispositions and Resolutions, are attributed to the Holy Spirit of God. *Every good and perfect Gift cometh from above*, Jam. i. 17. *It is God that worketh in you, both to will and to do, of his good Pleasure*, Phil. ii. 13. The Apostle calls the ordinary Graces of Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Meekness, Temperance, *the Fruits of the Spirit*, Gal. v. 24. Thus the Belief of the Gospel is called the *Spirit of Faith*, 2 Cor. iv. 13. And it is said expressly, that *no one saith that Jesus is the Lord, but by the Holy Ghost*, 1 Cor. xii. 3. Now I conceive all that is here meant by *inward Motion of the Holy Ghost*, is his ordinary Motion, by which Christians are stirred up to every good Resolution which they make, or good Action which they do. And whereas a Resolution to take upon one the Office of the Ministry, without any bad design mixing with it, is a good Resolution, so he that takes it up may be properly said to be moved by the Holy Ghost to it. For it must be undoubtedly owned, that such a Resolution is a good and pious one, since the Apostle says plainly, laying it down as an undoubted Truth, *This is a true Saying, if a Man desire the Office of a Bishop he desireth a good Work*, 1 Tim. iii. 1. And to be sure in those Times it seldom happened, that this or any other Ecclesiastical Office was desired, but only from a pure View of doing good. For these were exposed the foremost to the Rage of the Persecutors, and Men must be acted by a noble Zeal for the sake of the Gospel, to lay themselves under a Necessity of being exposed to the most grievous Sufferings, or laying down their Lives for the sake of it. And in these Times likewise, Men may, and frequently, I doubt not, do take upon them the Ecclesiastical Employ, upon very good Aims. Therefore the Meaning of this Question, is, Whether, after an impartial Examination of their Hearts, they find, That they do not take this sacred Employ upon them, barely for a Maintenance in the World, or That thereby they may acquire those Superior Dignities and Profits, which in these peaceable Ages of Christianity some of the Clergy do partake of: But only, That they think they may be serviceable in God's Vineyard, and are willing to contribute the best of their Labours therein, *for the promoting of God's Glory and the edifying of his People*? I do not think the Question intends, that all who are to be ordained should profess, That they would be desirous of this Office, though there were no Temporal Advantages attending it; and though it exposed Men not only to starving, but to apparent Persecution and Death: For then most, even the best Persons (as Times go now) might justly scruple the answering to such a Question. But I take it to mean no more, than that since they are to take upon them some Employ or other for their own Subsistence, and the Benefit of the Community, they chuse to take upon them the Office of the Ministry, wherein they think

they can act more for God's Glory, and the Benefit of their Christian Brethren, than by exercising any Temporal Calling: And That they verily believe, that it was not without the Assistance of God's Spirit, that they came to form this Judgment and Resolution.

(d) *Truly called according to the Will of our Lord Jesus Christ.* This Question relates to the outward Call, or regular way of Admission to holy Orders; and seems to be put to the Persons to be ordained, that they may make an open Profession of their owning the Validity of the Orders then conferred upon them. For by answering to this Question they hereby own, That the Office and Manner whereby they are admitted into Orders, are agreeable to the Will of our Saviour, That the several Ceremonies used in the Roman Church in their Ordinal, and in ours omitted, are not essential to the conferring of Holy Orders: And That the Person, who confers these Orders (*i. e.* the Bishop) has a just Commission so to do from our blessed Lord. And, lastly, they declare, That they do think, not only that what the Legislative Power of this Nation has established (*viz.* the renouncing the Papal Supremacy, &c.) is just and reasonable, but That they do not know in themselves any uncanonical or unsalutable Impediment, which may hinder them from being admitted into the same.

(e) *Do you unfeignedly believe all the Canonical Scriptures?* By the antient Orders of the Church, when a Clergyman was to be ordained, he was to draw up a short Summary of his Faith, whereby it might be known whether he were a True and Orthodox Believer, or no. *Exigi autem ante omnia ab eo qui ordinandus est, Libellum ejus propria subscriptione completentem quæ ad rectam ejus fidem pertinet. Enunciari etiam ab ipso, & sanctam oblationis formulam, quæ in sancta communione fit, & eam quæ fit in Baptismo precationem, & reliquas Deprecationes.* Above all things it must be required of him who is to be ordained, that he give in a Form of his Faith drawn up and signed with his own hand. He must likewise repeat the

Prayer of Oblation which is in the Office of the Holy Communion, and the Prayer in Baptism, with the other Prayers. Just. Nov. 137. n. 2. This Law indeed did more immediately relate to the Ordination of a Bishop; but it gave Occasion to the later Ordinals to require of the Ordained Persons an Acknowledgment of their Belief of the Creed. Our Church has wisely required a Profession of their Belief of all the Canonical Books, wherein are contained all things that are necessary to Salvation. But of this see more in the Office for the ordaining an Archbishop or Bishop.

(f) *Will you diligently read the same unto the People, &c.* The Roman Offices, which were made use of here before the Reformation, were stuffed with Lessons out of the Fabulous Lives of Saints, which, as they were void of Truth, so they tended nothing to Edification. And besides, those Lessons which were taken out of Scripture, were very short Passages, which would have given very little

* This Novel bears date the Consulship of Basilus, who was the last of all the Consuls, *viz.* A. C. 441. So that these Offices of the Roman Liturgy, here referred to, could not be the Offices which were reviewed by Gregory the Great; which were not settled till fifty Years after this Law was made, but must either be the Liturgy of Pope Gelasius, which was compiled by him about the year 492, or the old Order which was used before his time. † Pont. Rom. For. Or. Lip.

Light

The Form and Manner of making of Deacons.

The Bishop.

IT appertaineth to the Office of a Deacon in the Church where he shall be appointed to serve, (g) to assist the Priest in Divine service, and specially when he ministrerth the holy Communion, and to help him in the distribution thereof, and to (b) read holy Scriptures and Homilies in the * Church; and to (i) instruct the youth in the Catechism; † in the

VARIOUS READINGS.

* Congregation. O. C. P.

† The Words, in the Absence of the Priest, added in the last Review.

NOTES.

Light to the understanding the History and Tenor thereof, had the People understood the Latin Language, which they were read in. There were indeed some English Legends, which were usually read, but these abounded with more ridiculous Stories, than the Breviary. Therefore when this Ordinal was first made, it was very requisite to make the Clergy promise, that instead of these Stories they would read the Holy Word of God, which the People, during all the Ages of the Roman Corruption, had been dis-used to. This was to bring things back to the true and genuine Pattern of Antiquity. For Justin Martyr giving an Account of the Christian Assemblies in his time, says, Τα ἀποστολικὰ τῶν Ἀποστόλων καὶ συγγράμματα τῶν Προφητῶν ἀναγινώσκονται. The Monuments of the Apostles and the Writings of the Prophets are read. Just. Mart. Ap. ii.

(g) To assist the Priest in Divine Service, especially when he ministrerth the holy Communion. And this Assistance did consist, according to the ancient Practice, in several Particulars. 1. In taking care of the Furniture of the Altar, and placing it decently thereon, before every Communion. For every inferior Order, even that of the Sub-Deacons, was forbidden to do the same. Non oportet Ministros in sacros licentiam habere in Secretarium (quod Diaconicon appellat) ingredi & contingere vasa Dominica. The unconsecrated Ministers (i. e. all the lower Orders) ought not to go into the Vestry, or to touch the holy Vessels. In Conc. Agath. c. 26. 2. In receiving the Offerings of the Communicants, and after having presented them to the Priest, reciting the Names of the Offerers. This is what St. Cyprian calls offerre nomen, to offer the Name of any one. Ad communicationem admittuntur & offertur nomen eorum. Cyp. Ep. x. To this Custom St. Jerom alludes, when he speaks of some wicked Persons who came to the Communion, being proud of the large Offerings which they made, and that the Deacon had notified this to the People. Publiceq; Diaconus recitet Offerentium nomina: tantum offert ille tantum ille pollicitus. 3. In delivering the Cup or carrying the Bread after Consecration to the People at a distance. This is plain by the Passage before cited out of Justin Martyr. Οἱ καλούμενοι παρ' ἡμῶν διάκονοι, &c. Those who are called Deacons among us do give to every one of them that are present, the Bread and Wine and Water, being consecrated, to partake of, and to carry it to those who are absent. Just. Mart. Apol. ii. The Council of Ancyra, speaking of some Deacons who had sacrificed in the time of Persecution, says, πεπαύσθαι δὲ αὐτοὺς πατρὸς τῆς ἐκκλησίας, τῆς ποτὲ ἀπὸ τοῦ ποτήριον ἀναδέσσειν; that they are suspended from every Act of sacred Administration, being forbid to carry either Bread or Cup. Conc. Anc. Con. ii. which is a clear Demonstration, that before their Suspension they might carry the consecrated Elements to the Communicants. Euph. Epiphanius declares, that the Deacons whole Office consists in Assistance of the Priest. Καὶ ὅς τε διάκονοι ἐν τῇ ἐκκλησιαστικῇ τάξει ἐπισυνέβησαν τι μυστήριον ἐπιτελεῖν, ἀλλὰ μόνον διακονεῖν τὰ ἐπιτελούμενα. The Deacons are not intrusted with the celebrating any Mystery or Sacrament, but only they are to administer what are celebrated. Eph. Hær. lxxix. And to officiate these Parts of Divine Service, the Deacon had such an undoubted Right, that the Priest himself must not perform them, a Deacon being present. For thus Isidore writes. Sicut in sacerdote consecratio, ita in Ministro dispensatio Sacramenti. Illi orare, hic psallere mandatur. Ille oblata sanctificat, hic sanctificata dispensat. Ipsis etiam sacerdotibus, propter presumptionem, non licet de mensa Domini tollere calicem, nisi eis tradita sit a Diacono. As Consecration belongs to the Priest, so Dispensation belongs to the Dea-

con. He is entrusted with the Duty of Praying, and the other of Singing. He consecrates the Offerings, and the other distributes them after they are consecrated. Nay, it is not lawful for the Priests, presuming upon their Superiority, to take the Cup of the Lord from the Altar, unless it be delivered to them by the Deacons. Isid. Hær. lib. ii. c. 8. de Off. Eccl. The like is affirmed by the Author of the Book of the Seven Orders, among the Works of St. Ambrose, who speaking of the Privileges of the Deacon writes thus. Sufficit huic ordini tantum a Domino esse concessum, ut non solus sacerdos in templo Domini totum agere, & implere eget Officio Diaconi sacerdos, sicut ad Diaconi Sacerdotis, &c. Diaconus calicem tradit testis passionis, testis dispensationis, testis humilitatis, nec elatus in superbiam is qui obtulit, nihil sperandum sibi a Diacono recognoscit. It is a sufficient Honour to this Office, that so much is granted to it by the Lord, that the Priest cannot perform the whole Divine Service in the Temple of God without it. As the Deacon wants the Office of the Priest, so does the Priest that of the Deacon, &c. The Deacon delivers the Cup, being Witness of the Passion, being Witness of the Humiliation; therefore let not the Priest who offers, be so proud to think, that he stands in no need of the Assistance of the Deacon. To the like effect speak the other ancient Ritualists. For so Alcuinus. Diaconus ponit linteam in altare, ponit panem & calicem, quæ nec mittendi nec auferendi habet potestatem Presbyter, si Diaconus adfuerit, sicut Presbyter officium consecrandi competit, ita Diacono ministrandi. The Deacon spreads the Linnen Cloth upon the Altar, he places thereupon the Bread and the Cup, which the Presbyter hath no Authority to take off, if the Deacon be present. Alcuin. de Off. Divin. cap. de Tonsura Cler.

(b) To read Holy Scriptures and Homilies. That it was the Primitive Custom for the Deacons to do both these, is clear from the Council of Vaison. Si digni sunt Diaconi quæ Christus in Evangelio locutus est legere, quare indigni judicentur sanctorum Patrum expositiones publice recitare? If the Deacons are worthy to read those things, which our Lord hath spoken in the Gospel, why should they be judged unworthy to recite the Expositions of the Holy Fathers publicly in the Church? Conc. Vail. ii. c. 2. Indeed, this Custom must be understood of the Gospel in the Communion Service. For the other Parts of Scripture were oftentimes read by other Orders. For the Greek and Latin Churches had a peculiar Officer for doing it, which they called the Αναγνώστης or Reader. For of this St. Chrysostom gives an exact Account. Κοινὸς ἔσκεν ὁ διάκονος μέγα βοᾶν καὶ λέγων πρὸς ὅλους καὶ τὰς πολλὰς. καὶ ἐκείνους ἀρχέλαι ὁ ἀναγνώστης τῆς Προφητείας Ἠσαίου. Εἰτα ὡς ἐπὶ ἡκούον ἐκφωνεῖ λέγων. Ταῦτα λέγει Κύριος. Then the common Minister (i. e. the Deacon) cries out aloud, saying, Let us attend; and this several times over. After he has said this, the Reader begins the Prophecy of Isaiah. And that all may give the better Attention to it, he calls out saying, Thus saith the Lord. Chrys. Hom. xix. in Act. The number of these was very great at Constantinople about Justinian's time, as appears by one of his Novels, whereby he restrained the number of them, as well as of the other Clergy. Οἱ ἐπιτίθοντες μὴ παρὰ ἑξήκοντα πρεσβυτέρων καὶ τὴν ἀγίασιν μεγάλην ἐκκλησίαν ἑπὶ. Διακόνους δὲ ἄρρενας ἑκατὸν, τριακοντὰ δὲ θηλείας, καὶ ὑποδιακόνους ἐννῆκοντα, ἀναγνώστας δὲ ἑκατὸν δέκα. We do decree, that in the most holy and great Church, there be not more than sixty Presbyters, a hundred Deacons, forty Deaconesses, ninety Sub-Deacons, and one hundred and ten Readers. Nov. iii. But in latter Ages, the Reader's Office was changed to that of a Singing Man. For thus says Zonaras, concerning his time, 1120. Τοῖς ἀναγνώσταις τὸ ἀναγινώσκειν τὰς θείας γραφὰς εἰς ἐπὶ ἡκούον τὸ λαὸν ἔργον ἦν, ὡς καὶ ἐν τῷ νόμῳ αὐτῶν δέκνυται. ἀλλὰ νῦν ἔργον αὐτοῖς τὸ ψάλλειν, τὸ δὲ ἀναγινώσκειν αὐτοὺς, ὡς ἐπὶ ἐλάχιστον γίνεσθαι. It is the Office of a Reader to read the holy Scripture in the hearing of the People, as is manifest from their Title—but now their Office is to sing, for they very seldom read. Zon. ad Can. xxiii. Conc. Laod.

(i) To instruct the Youth in the Catechism. For Deacons to catechize the Youth, is a Duty enjoyed not only by our Church here (and in the 59th Canon of our Church)

The Form and Manner of making of Deacons.

the (k) absence of the Priest to Baptize Infants, and (l) to Preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where Provision is so made, (m) to search for the sick, poor and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved * with the alms of the Parishioners or others. Will you do this gladly and willingly?

Answer.

I will so do by the help of God.

The

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* By the Parish, or other convenient Alms. O. C. P.

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Church) but was so likewise by the ancient Church. Indeed in some Churches the Catechist was a distinct Officer, not determined to any one particular Order. Thus St. Chrysostom performed this Office, when he was Presbyter of Antioch. Cbr. Hom. 21. ad populum Antiochenum. Which Homily is inscribed, Κατήχησις πρὸς τοὺς μέλλοντας βαπτίζεσθαι. A Catechizing of those who are to be baptized. St. Ambrose when he was a Bishop performed the same Office. Post lectiones atq; tractatum, dimissis Catechumenis, symbolum aliquibus Competentibus, in Baptisterii tradebam Basilica. After the Lessons and the Sermon, I delivered the Creed to some of the Competents. Which probably was not without some Exposition upon it. Ambr. Ep. 33. This Office of Catechists was the most famous at Alexandria, where so many eminent Professors did successively discharge this Duty: Pantanus, Clemens Alexandrinus, Origen, &c. But where there was no particular Officer assigned to this Duty, neither was it taken up by the Bishop or Presbyter, it fell to the Deacons on course. This St. Austin relates of Deo-gratias. Dixisti quod sæpe apud Carthaginem, ubi Diaconus es, ad te adducantur, qui fide Christiana imbuedi sunt. You tell me that oftentimes at Carthage, where you are a Deacon, there are brought to you Persons to be instructed in the Christian Faith. Aug. de Catech. rudibus, c. 1. And very probably Origen was a Deacon when he was made Catechist, though for his extraordinary Abilities he might be ordained sooner than ordinary. For it is not said he was a Layman, but that he was no Presbyter. Ἐνθα δὲ διακονοῦντες τὰς τε θείας ἐρμηνείας γραφὰς ἐπὶ τῇ κοινῇ καὶ ἐκκλησιαστικῇ τῇδε ἐπισκοπῇ καὶ τοῖς τῆς πρεσβυτερίας χερσὶν ἡδὲ πᾶσι τῶν κληρικῶν, αὐτὸν ἤξουν. The Bishops gave him Liberty to dispute and to interpret the Scriptures for the common Good of the Church, although he were not yet ordained Presbyter. Euseb. Eccl. Hist. Lib. vi. ed. Steph. cap. 20. This being the Duty commonly belonging to the Deacons Order, occasioned Theophylact to say, Οἱ διακονοὶ καθαίρουσι διὰ κατήχησιν καὶ διδασκαλίαν; the Deacons cleanse by Catechism and Doctrine. Theoph. in xix. Luc. Upon which Account, likewise the Pseudo Dionysius calls this Order of Deacons τὰς καθαγιαστικὰς, the purging Order, because they prepared Persons to Baptism. Dionys. Eccl. Hier. cap. vi.

(k) In the Absence of the Priest to baptize Infants.] Indeed the common and ordinary Rule of the Church was Διακονῶν ὁ βαπτίζει καὶ προσφέρει, &c. The Deacon does not baptize, does not offer. Apost. Const. Lib. viii. cap. 28. For which Reason Epiphanius says, ὅτι διακονοὶ ἐν τῇ ἐκκλησιαστικῇ τῇδε ἐπισκοπῇ οὐκ ἐπιτρέπονται ἐπισκεῖν. It is not permitted to the Deacons to administer any Ecclesiastical Mystery or Sacrament. Eph. Har. lxxix. But notwithstanding this, the Deacons with Permission from the Bishop, have always been allowed to administer the Sacrament of Baptism. This is evident from Tertullian: Dandi quidem habet jus summus sacerdos, qui est Episcopus; de hinc, Presbyteri & Diaconi, non tamen sine Episcopi autoritate. The chief Priest, who is the Bishop, has the Right of conferring Baptism; and in his Absence Presbyters and Deacons, but yet not without his Leave. Tert. de Bapt. c. 17. To the like Purpose writes St. Jerome: Inde venit, ut sine passione Episcopi, neq; Presbyter, neq; Diaconus, jus habeant baptizandi. Hence it comes to pass, that neither Presbyter, nor Deacon have a Right to baptize without the Leave of the Bishop. Hier. Dial. cont. Luc. c. 4.

(l) To preach, if he be admitted thereto.] It does not appear by any Marks in Antiquity, that the Deacons had ever

any Right to preach in the Church, by Vertue of their Order. St. Ambrose, or that old Commentator upon the Epistles of St. Paul, inserted among his Works, positively declares that the Deacons did not preach in his Time. Hinc ergo est, unde nunc neque Diaconi in populo prædicant, &c. Hence it comes to pass that the Deacons never preach to the People. Amb. in Eph. cap. iv. The Ecclesiastical Historians relate, that after the Rise of Arius's Heresy, it was only permitted for Bishops to preach at Alexandria, Soc. Lib. v. cap. 21. Soz. Lib. vii. cap. 9. But if the Deacons had before had a Right to preach, what Reason was there for the Order of Deacons to be punished for a Fault, which Arius a Presbyter had committed? The second Council of Vaison enjoins, Si Presbyter aliqua infirmitate prohibente per seipsum non potuerunt prædicare, sanctorum Patrum Homilie a Diaconibus recitentur. If the Presbyter, by reason of any Infirmitie, cannot preach himself, let some of the Homilies of the holy Fathers be read by the Deacons. Conc. Vos. ii. Preaching by this Council was esteemed a thing necessary; but the Deacon notwithstanding is not permitted to do it, and therefore he must only read a Homily, in lieu of it. Add to this, that Pope Leo, who well understood the Usage of the Church, saith, Præter eos qui Domini sacerdotes sunt, nullus jus sibi docendi & prædicandi audeat vendicare. Let no one but those who are the Lord's Priests, presume to take upon them the Office of teaching or preaching. Leo. Ep. ad Max. Antioch. And yet notwithstanding the Authority of this great Bishop of Rome, those who ought to be most tender of it, have notoriously contradicted it: I mean the present Roman Church. For in the present Roman Pontifical, the Deacon is permitted to do three things, ministrare ad altare, baptizare, prædicare, to minister at the Altar, to baptize, and to preach. But the old Ordo Romanus has Diaconum oportet ministrare ad altare & baptizare, the Deacon ought to minister at the Altar and to baptize, but not a Word of prædicare, to preach. Besides, Morinus, who was the best Judge of any in this Matter, says, that Preaching is permitted to the Deacon in no ancient Ordinal. De Sacr. Ord. p. iii. Ex. 9.

Upon this Account, our Church following the Primitive Practice has not allowed the Deacons to preach by Vertue of their Orders, but only by the Permission of the Bishop, who if he shall find them upon Examination to be of extraordinary Abilities, may afford them a Licence to exercise their Talents this way.

(m) To search for the sick, poor and impotent People, &c.] There is not a more certain Mark of the Excellency and Divinity of those Laws, which God has delivered in the Books of the Old and the New Testament, than the extraordinary care which is therein taken for the Relief of the poor. The Mosaical Law made an ample Provision for them, by seven several Methods, which the Jews call the Mithnoth Gnanjim, the Gifts to the Poor. 1. The first they call the Peah or Laws about the Corner. For the Corn growing in the Corners of the Field was allotted for the Poor. And when ye reap the Harvest of your Land, thou shalt not wholly reap the Corners of thy Field, Lev. xix. 9. Concerning the just Observation of this Law, there is a large Treatise in the Misna. 2. The second they call the Leeket or the Gleaning; which is grounded upon that Passage, Thou shalt not gather the Gleaning of thy Harvest: For whatsoever dropt casually from the Sheaves belonged to the Poor. 3. The third was the Shallaloth, or the Gleaning of the Vineyard, whereby all the lesser or thinner Clusters of Grapes, were to be left to be gathered for the Poor. 4. To which was added the Pôth, or the Clusters of Grapes, which had fallen to the Ground. 5. The fifth was the Shecacah, or what was forgotten. This was grounded upon this Passage in Deuteronomy. When thou cuttest down thine Harvest in the Field, thou shalt not go again to fetch it, it shall be for the Stranger, the Fatherless, and for the Widow. Deut. xxiv. 19. The sixth was the

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Men.

The Form and Manner of making of Deacons.

The Bishop.

WILL you (n) apply all your diligence to frame and fashion your own lives, and the (o) lives of your * families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer.

I will so do, the Lord being my helper.

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* Family.

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Mengueshar gnani, or the poor Man's Tithe. This was enjoined, *Deut. xiv. 28.* And at the end of three Years thou shalt bring forth all the Tithe of thine Increase, &c. and the Stranger, and the Fatherless, and Widow shall come and eat and be satisfied. The seventh was called *Zidhcab*, the Righteousness or Alms, which was a voluntary Contribution to the Poor more than what was particularly prescribed by the Law, but only in general commanded. If there be among you a poor Man, one of thy Brethren, within any of thy Gates, in the Land which the Lord thy God giveth thee, thou shalt not harden thy Heart, nor shut thy Hand from thy poor Brother: but thou shalt open thine Hand wide unto him, &c. *Deut. xv. 7, 8.*

But our blessed Saviour, in giving the Sum of his Christian Precepts, makes the Height of Religion to consist in a large and extensive Charity, *If thou wilt be perfect, sell all that thou hast, and give to the Poor, Mat. xix. 21.* And again, when thou makest a Dinner, call not thy Friends, &c. but call the Poor, the Maimed, &c. *Luke xiv. 12, 13.* And he likewise declares, that he accepts the Benefits conferred on the Poor, as kindly as if they were done to himself, *Mat. xxv. 40.* He, to shew an Example of Charity himself, had a common Purse between him and his Disciples, for the Relief of the Poor, *Joh. xiii. 29.* Soon after his Ascension, his Disciples the blessed Apostles, in conformity to their Master's Precepts, took diligent Care for the Relief of their poor Brethren; and the better to effect this, they erected the Order of Deacons, *Acts vi.* Nor did their Successors, the Primitive Christians, come behind hand in their Charity: For the fourth Part of the Offerings, which was no inconsiderable Sum, was constantly employed this way. For in the Church of *Antioch* three Thousand Widows and Maids were maintained, as *St. Chrysostom* informs us. *Chrys. Hom. lxxvii. in Mat.* The Distribution of these Charities were entrusted with the Deacons, as appears from *St. Cyprian*, who complains of one *Nicostratus* a Deacon, that he had run away with *Ecclesia deposita band modica, no small Sum of the Churches Money deposited in his Hands.* *Cyp. Ep. xlviii. ed. Pam.* and that *spoliati ab illo pupilli, fraudata vidua, pecunie quoque Ecclesia denegatae.* That Orphans and Widows had been robbed by him, and the Money of the Church denied. *id. Ep. xlix.* But the Deacons were not to dispose of it without the Direction of the Bishop. *Μηδέν δὲ ποιῆτω σύνολον ἀνευ τοῦ ἐπισκόπου, μηδὲ τι διδόντω ἀνευ τοῦ ἐκείνου γράμματος.* Do nothing at all without the Bishop, and dispose of nothing without his Direction. *Const. Apost. Lib. ii. cap. 31.* However, they were to look out for fit Objects of Charity, and faithfully to represent their case to the Bishop. *Κεὶ ἐν ὑμῶς τὸς διακόνες ἐπισκέπτεσθαι πάντας τὸς δεομένους ἐπισκέλειω, καὶ περὶ τῶν θλιβομένων ἀναγγέλλειν τῷ ἐπισκόπῳ ὑμῶν.* You Deacons ought to visit all who want Visitation. And you must acquaint your Bishop of those who are under any Misfortune. *Const. Apost. Lib. iii. c. 19.* This was exactly agreeable to what our Church here enjoins.

(n) Apply all your Diligence to frame and fashion your own Lives, &c.] The Clergy are obliged not only to perform the Duties of Christianity, and to avoid all broad Transgressions of the Laws of our blessed Saviour, but they also stand engaged to discharge them, in a very remarkable and eminent manner; living up to the Height of the Christian Precepts, as far as the Frailty of Human Nature will allow: that the Laity may take Pattern from their Example, and that they may instruct them by their Lives as well as by their Preaching. For Actions have a greater Influence upon Men than Words; they shewing, that the thing recommended may be done, and that the Exhor-

tations are made not, out of form but in very good earnest, when the Preacher follows his own Advice, and persuades others to do nothing but what he does himself. This is what is commanded by the Holy Scripture. For *St. Paul* commands *Titus*, to shew himself a Pattern of good Works; in Doctrine shewing Unconspicuousness, Gravity, Sincerity, sound Speech, which cannot be condemned; that he that is of the contrary Part may be ashamed, having no evil thing to say of you, *Tit. i. 7, 8.* He likewise exhorts *Timothy*, to take heed unto himself, and to his Doctrine, for in doing this he should save himself, and those that hear him, *1 Tim. iv. 16.* *St. Peter* orders, that the Pastors or Elders be an Example to the Flock, *1 Pet. v. 3.* The Primitive Writers of the Church are full of excellent Rules upon this Head. To mention one or two, as particularly that of *St. Jerome* to *Neoposian.* *Non confundant opera tua sermonem tuum, ne cum in Ecclesia loqueris, tacitus quilibet respondeat, Cur ergo quae dicis ipse non facis?* Do not let your Actions put your Words out of Countenance, least when you are speaking in the Church, some one silently give this Answer, Why do not you do what you say? *Hier. Epist. ad Neap.* The like is observed by *Lactantius.* *Qui docent tantum & non faciunt, ipsi praeceptis suis detrahunt pondus: quis enim obtemperet, cum ipsi praeceptores docent non obtemperare.* They who teach only and do not do, take off all the Weight from their Precepts; for who will obey, when the Commanders themselves teach not to obey? *Lactant. Inst. Lib. iii. c. 16.* And 'tis an excellent Remark, that of *Isidore Pelusiot* upon the same Head. *Βίος ἀνευ λόγου μάλλον ὠφελεῖν πέφυκεν ἢ λόγος ἀνευ βίου, ὁ μὴ ὀφείλει σιγῶν ὠφελεῖν, ὁ δὲ καὶ βῶν ἐνὸς λόγου.* Life without Speech is in its own Nature more apt to profit, than Speech without Life; for this silently does good, but the other, though it cries never so loud, serves only to distract them. *Isid. Pel. Ep. 271. vid. Naz. Orat. i. Chrysost. de Sacerd. Lib. iii.* These are the Opinions indeed only of private Doctors, but we may see that the same was concluded by those great Bodies of Divines convened in Councils, who seem to press nothing so frequently, and so earnestly, as the good Lives of the Clergy; enforcing this by the strictest Commands, and the severest Penalties. But these were the more especially inflicted upon those Clergy, who were convicted of scandalous and notorious Crimes. For the Apostolick Canons enjoin, *ἐπισκοπὸς ἢ πρεσβύτερος ἢ διάκονος, ἐὰν παρέσῃ ἢ ἐπιτοκία, ἢ κλοπή, ἢ ἀλλὰ, καθαρὰ ἔστω.* If any Bishop, Presbyter or Deacon be convicted of Fornication, Perjury or Theft, let him be deposed. *Can. Apost. xxv.* Drinking and Gaming made Clergymen liable to the same Punishment. *Κυβερῶν καὶ παικῶν ἢ μεθύων, εἰμὴ παύσεται, ἀποεξεῖται.* If a Clergyman games or drinks to Intemperance, let him leave it off, or let him be degraded. *Can. Ap. xxii.* which is confirmed by the L Canon of the Council in *Trullo.* Nor were Clergymen allowed to eat and drink in publick Houses, but upon urgent Necessity. For not only by the Apostolick Canons. *Can. LIV.* but by the Canons of the African Church it was enjoined, *Τὸς κληρικούς γὰρ τῶν πρῶτων ἢ πίνειν μὴ εἰσέναι εἰς καπηλείαν, εἰ μὴ ἐξ ἰσχυρῆς ἀνάγκης συνδυαμένους;* That Clergymen must not enter into Taverns, to eat or drink, unless they be necessitated to it in Travelling. *Cod. Can. Afr. Can. XL.* They are forbidden to wear a vain and fantastick Habit. *ἐπισκοπὸς ἢ κληρικός λαμπράς ἐσθλὸν ἐσθλῶσι κασμῶν, ἢ μὴ ἐσθλῶν χερσίων, εἰ μὴ παύσεται, καθαρὰ ἔστω.* If a Bishop or a Clergyman wear flaunting Clothes, or use Perfumes, if he does not leave it off, let him be deposed. *Conc. Trull. Can. xvi.* They were likewise forbidden to indulge themselves, in making smutty jests and scurrilous Reflections. *Clericum scurrilem & verbis turpibus joculariorem ab officio detrahendum.* A Clergyman that makes scurrilous Reflections upon any one, or uses to jest in obscene Words, let him be removed from his Office. *Conc. Carth. iv. c. 60.* They are forbidden likewise to sing idle Songs for the Diversion of the Company. *Clericum inter Epulas cantantem supradicta sententia severitate coercendam.* That Clergyman, who sings Songs at Feasts, shall suffer the foresaid Punishment. *Conc. Carth. iv. c. 62.* Nay, the Laws

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The Bishop.

WILL you reverently obey (*p*) your Ordinary, and other chief Ministers of the Church, and them * to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer.

I will endeavour my felf, the Lord being my helper.

¶ Then

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* To whom the Government and Charge is committed
over you. O. C. P.

N O T E S.

Laws of the Church, not only against Clergymens being guilty of Crimes, but against all Suspicion of Crime, which they might fall into. And therefore they would not allow them to visit Women without some grave Person being present to be a Witness of their Conversation. *Nec Episcopi aut Presbyteri soli habeant accessum ad ejusmodi feminas, nisi aut Clerici presentes sint, aut graves aliqui Christiani.* Neither let Bishops or Presbyters go alone into the Company of such Women (i. e. Widows or Virgins) unless some of the Clergy, or some other grave Christians, are present. *Con. Carth. iii. c. 25.* By the Council of Nice they are to keep no Woman in their House, but only some near Relation. *Μήτε ἐπισκόποι, μήτε πρεσβύτεροι, μήτε διακόνες, μήτε ὅλως τινὲς τῶν ἐν κλήρῳ ἔχοντων συνείσακτον ἔχουσιν πλὴν εἰ μὴ ἀδελφεὰς, ἢ ἀδελφεὰς, ἢ θείαν, ἢ εἰ μὴ ἄλλαν πρὸς ὧσα πάσαν ὑποψίαν διαπίπτει.* It is not lawful for any Bishop, Presbyter or Deacon to bring any Woman into his House, unless it be a Mother, Sister, or Aunt, or some other Person who may give no Cause of Suspicion. *Conc. Nic. Can. 3.* These, and many more of a like Nature, were the admirable Rules which the ancient Church laid down for the regulating the Lives of the Clergy, to make them Ornaments of their Profession, and Patterns to their Flock: To which, if we in this degenerate Age are not able to come up, we should endeavour to come as near to the excellent Copy as we are able.

(o) *Lives of your Families.*] This is the Injunction of the Apostle. *Let the Deacons be Husbands of one Wife, ruling their Children and their own Houses well,* 1 Tim. iii. 12. And the same Command was enforced by the ancient Laws of the Church. No Clergymen were to suffer their Children to go to Plays. *Ut filii Episcoporum vel Clericorum spectacula secularia non exhibeant, sed nec spectent, quandoquidem a spectaculo & omnes Laici prohibeantur.* That the Sons of Bishops, do not maintain Shewes, nor yet go to them, since Laymen are forbidden this. Conc. Car. iii. c. 11. Their Sons and Daughters are forbidden, to match with those that are out of the Church. *Item placuit, ut filii vel filiae Episcoporum vel quorunlibet Clericorum, gentibus vel haereticis aut schismaticis, matrimonio non jungantur.* We think fit to enjoin, That the Sons or Daughters of Bishops, or any other of the Clergy, be not joyned in Matrimony with Heathens, Hereticks or Schismatics, ib. c. 12. Nay, the well-governing of the Family was looked upon, as so necessary a Qualification in a Clergyman, that no one could be admitted to holy Orders, unless he had made every one of his Family a Catholick Christian. *Ut Episcopi, Presbyteri & Diaconi non ordinentur, priusquam omnes, qui sunt in domo eorum, Christianos Catholicos fecerint.* That none be ordained Bishops, Priests or Deacons, before they have made all that are in their House Catholick Christians.

(p) *Will you reverently obey your Ordinary, and other chief Ministers of the Church.*] *Ordinarius*, or *Ordinary*, was used by the ancient *Latin* Writers, to signify the first or principal of any Rank or Order, and was chiefly applied to Military Persons. For *Vopiscus* says of *Bonofus*, *Militavit primum inter ordinarios, deinde inter equites*; He first served in the Army among the Ordinary, after that among the Horsemen. *Vop. in Bonoso*. What the *Ordinarius* was, is explained by *Festus*. *Sunt quidam qui Manipularium eum qui infimi ordinis sit, appellatum credunt ordinarium*. There are some who believe that the *Manipularius*, who was the lowest sort of Officer (i. e. led up a *Manipulus* or ten

Soldiers) was called Ordinarius. This the old Glosses explain *Tαξιάρχος*, by *Evocatus*, a File-leader. Afterwards the Ecclesiastical Writers adapted the Word to signify a Governor of any Ecclesiastical Order, and to denote any one who had Jurisdiction over others whether a Dean or Abbot in a Collegiate Church, or Monastery, or a Bishop or Archbishop in a Diocese or Province. After the Pope's Supremacy was settled, and Men had gotten the Notion of Ordinary and Extraordinary Jurisdictions, the Canonists framed a new Use of the Word, founded upon such common or uncommon Power of a Superior. This gave Rise to these general Heads in the Body of the Canon Law. *De potestate Judicis delegati, Of the Legates Power.* Decret. Greg. Tit. xxix. and *de Officio Judicis Ordinarii, of the Ordinary's Power*, id. Tit. xxxi. So that in the Language of the Canon Law, the Ordinary signifies any one who had ordinary Jurisdiction. For so it is used frequently in our Provincial Synods, *de Foro Comp. cap. Contingit.* *De Consuet. Cap. Exterior.* And Lyndwood, in his Gloss; explains what an Ordinary means, thus. *Ordinarii sunt Episcopi, vel alii Prelati inferiores, habentes ordinariam jurisdictionem in ipso loco.* The Ordinaries are Bishops, or other inferior Prelates, having ordinary Jurisdiction in the Place. *Provinc. Lib. ii. Tit. 2. cap. Contingit.* And so again, *Appellatio Ordinariorum proprie loquendo dat intelligere Episcopos qui sunt Judices ordinarii in suis Diocesibus & Civitatibus: hic tamen puto intelligi de omni Judice Ecclesiastico qui supra Clericos hujusmodi habet Ordinariam Jurisdictionem.* The Name of Ordinaries, properly speaking, does denote Bishops, who are the ordinary Judges in their Dioceses and Cities: But I think in this place it is to be understood of every Ecclesiastical Judge, who has ordinary Jurisdiction over Clergymen, *ib. verb. Ordinarium.*

The Word Ordinary in this Rubrick seems to be restrained to the Bishop, because the Words, *and other chief Ministers, &c.* which follow, take in all other Ordinaries besides. Now the Duty of Obedience, which is owing from the Clergy to their Bishops, has been strictly required by the Church in all Ages. This is pressed so frequently in St. Ignatius's Epistles, that this holy and ancient Author seems to have had this principally in his View, when he wrote them. He exhorts ὑπακούειν τῷ Ἐπισκόπῳ καὶ τῷ Πρεσβυτέρῳ ἀπειροπαδῶς διανοεῖσθαι; *to obey the Bishop and the Presbytery with an unalienable Mind.* Ign. Ep. ad Magn. Ἀναγκῶν ὅτι ἔστιν, ὡς περ ποιεῖτε, ἀνευ τῆς Ἐπισκοπῆς μηδὲν πράττειν ὑμᾶς. *It is necessary to do nothing, as indeed is your practice, without the Bishop.* id. ep. ad Trall. Ἐρρωθεε ἐν Ἰησοῦ Χριστῷ, ὑποτασσόμενοι τῷ Ἐπισκόπῳ ὡς τῇ ἐντολῇ. *Farewel, in Jesus Christ, being subject to the Bishop, as is commanded.* Id. Ep. ad Rom. Ὅσοι γὰρ Θεῷ ἔσιν καὶ Ἰησοῦ Θεῷ, ἔτσι καὶ τῇ Ἐπισκοπῇ ἔσιν. *As many as belong to God and Jesus Christ hold with the Bishop.* Id. ad Philadelph. Οὐκ ἔστιν ἔστιν χωρὶς τῆς Ἐπισκοπῆς ἢτε βαπτίζειν ἢτε ἀγαπᾶν ποιεῖν ἀλλ' ἢ ἐν ἐκείνῳ δοκιμάσει, τὸ καὶ τῷ Θεῷ εὐάρεστον ἢ καὶ βέλαιον πᾶν ὁ πράττειν. *It is not lawful without the Bishop either to baptize, or to celebrate the Love-Feasts: but whatsoever he approves of, this is well-pleasing unto God; to the end that every thing which is done may be safe and firm.* Ep. ad Smyrn. The same Doctrine is taught by other of the Primitive Writers, as particularly St. Cyprian, who carries the Matter higher, making Disobedience to the Bishop to be a falling away from the Catholick Church. *Nemo filios Ecclesie de Ecclesia tollat. Pereant sibi soli, qui perire voluerunt. Extra Ecclesiam soli remaneant, qui de Ecclesia recesserunt. Soli cum Episcopis non sint, qui contra Episcopos rebellant.* *Let no one carry away the Children of the Church from the Church. Let those only perish, who are willing to perish. Let those only remain out of the Church, who have departed from the Church. Let those only not be with the Bishops, who have rebelled against the Bishops.* Cyp. ad Pleb. Ep. xl. The same Father attributes the Rise of all Heresies and Schisms to a Disobedience to the Bishop.

The Form and Manner of making of Deacons.

¶ Then the Bishop, (q) laying his hands severally upon the head of every one of them, (r) humbly kneeling before him, shall say,

(s) Take

Bishop. *Inde enim Hereses & Schismata abortiunt & oriuntur, dum Episcopus qui unus est & Ecclesie praeest superba quorundam presumptione contemnitur, & bono dignatione Dei honoratus indignus hominibus judicatur. From hence Hereses and Schisms have arisen, and do still arise, when the Bishop, who is one, and is set over the Church, is despised through the Arrogance of some Persons, and that Man whom God has honoured, is esteemed dishonourable by Men. Id. Ep. lxi. It were infinite to insist upon all the Exhortations, which are found in the Writings of the later Fathers, to this Purpose. And how ready the Clergy were to comply with this Duty of Obedience to their Bishops, may be seen from their diligent Appearance at their Diocesan Synods upon their Call, and carrying their Letters to foreign Bishops, and transacting Ecclesiastical Affairs under their Direction; as appears by many of St. Cyprian's Letters, and the Ecclesiastical Historians. It was long before the Oath of Canonical Obedience was required. This seems to have its Foundation from a Canon of the Council of Toledo, which was held about the Year 670. Omnes Pontifices Rectoresq; Ecclesiarum, tempore quo ordinandi sunt, sub cautione promittant ut fidem Catholicam sincera cordis devotione custodientes, iuste & pie vivere debeant, atq; obsequii reverentiam Praeeminenti sibi dependant. All Bishops and Governors of Churches, at the time when they are ordained, should promise under a Caution, that they will sincerely preserve the Christian Faith, live righteously and piously, and pay Reverence and Obedience to their Superior. Con. Tol. xi. cap. 10. Here indeed is nothing mentioned of taking an Oath of Obedience to the Bishop, but only of a Promise, under Caution. But the Gloss on the Canon-Law explains Caution by Cautionem juratoriam. Decr. i. Pars. Dist. xxiii.*

The Rules of Obedience to Superiors (for this Promise does not oblige to an Obedience of an infinite Extent) are set down by the Canonists. *Graviter peccat qui obedientiam infringit, praesertim si veniat contra leges sive constitutiones per superiorem rite & rationabiliter editas & promulgatas, maxime cum constitutiones ipsae sint praeceptoriae. He sins grievously, who violates the Duty of Obedience, especially when he likewise transgresses Laws and Constitutions reasonably set forth and promulgated by his Superior, especially if the Constitutions be preceptory. Lindw. Prov. Lib. i. Tit. 2. And again, Obedientia quae debetur homini ab homine est debita minoris, ad maiorem reverentia: unde si mandatur id quod justum est, obediendum est; si injustum, nequaquam; si dubium, tunc illud propter bonum obedientiae est explendum. That Obedience which is owing from one Man to another, is the due Reverence from an Inferior to a Superior: therefore, if the Command be just, it is to be obeyed; if it be unjust, it must not; if it be doubtful, it must be complied with, to exercise the Virtue of Obedience. Lindw. ib.*

(q) Laying his Hands severally upon the Head of every one of them.] This Ceremony has been always esteemed so essential a Part of Ordination, that any other way of conferring Orders without, has been judged invalid. This Imposition of Hands undoubtedly took its Rise from the Practice of the Jewish Church, in initiating Persons for the performing any Sacred Office, or the conferring any Employ of Dignity or Power. For thus we read concerning the Inauguration of Joshua to his high Office. *And the Lord said unto Moses, take Joshua the Son of Nun, a Man in whom is the Spirit, and lay thine Hand upon him, &c. And Moses did as the Lord commanded him: and he took Joshua and set him before Eleazar the Priest, and before all the Congregation. And he laid his Hand upon him, and gave him a Charge, as the Lord commanded by the hand of Moses, Numb. xxvii. 28, &c. Hence the Jews derived their Samicha, or Custom of ordaining their Rabbies, by Imposition of Hands. For thus the Kirjah Sopher, or Tract of the Sanhedrin. It is necessary that in every Sanhedrin there sit one Judge, who was ordained by one ordained before him. For Moses, our Master, laid his Hands upon Joshua, as it is written, Thou shalt lay thine Hand upon him, &c. In the same Manner he ordained the Elders, and the Schechniah rested upon them. Now they ordained others, and they again others: So that there was a Succession of Ordinations of one after another from Moses to*

our Master; either one ordained by Moses, or by others who had derived their Ordination from him. But this sort of Ordination Maimonides says could not be performed but only in the Holy Land, which shews it to be the Opinion of the Jews, that it was their ancient way of conferring the Rabbinical Orders. Our Fathers, of blessed Memory, say there is to be no Imposition of Hands out of the Holy Land, but it is necessary, that the Ordainer, and he who is ordained, be both in the Land of Israel. Maim. in Misnaich. vid. Mor. de Ord. Par. ii. The same Ceremony we find used by the Apostles, as often as they admitted any new Members into the Ministry of the Church. For when they ordained the first Deacons, it is recorded, that after praying, they laid Hands on them, Acts vi. 6. At the Ordination of Barnabas and Saul it is said, that they fasted and prayed and laid their hands on them, Acts xiii. 3. When St. Paul bids Timothy to have regard to the Graces conferred in his Ordination, he observes, that these were conferred by Imposition of Hands. *Neglect not the Gift that is in thee, which was given thee by Prophecy, with the laying on of hands of the Presbytery, 1 Tim. iv. 14. And in his other Epistle he exhorts him, to stir up the Gift of God which was in him, by the putting on of hands, 2 Tim. i. 6. The Primitive Christians following exactly after this Copy, never admitted any into Orders but only with this Ceremony. The Compiler of the Apostolical Constitutions describes the usual way of conferring Orders thus. Πρεσβύτερον χειροτονῶν, ὁ ἐπίσκοπος, τὴν χεῖρα ἐπὶ τῇ κεφαλῇ τοῦ ἐκείνου, τὴν πρεσβυτερίαν παρέσθω σοι καὶ ἡ διακονία. When thou ordainest a Presbyter, or a Bishop, thou thy self shalt lay thy hand upon his head, the Presbyters and Deacons standing round thee. Const. Ap. Lib. viii. cap. 16. Imposition of Hands is used by St. Cyprian as an equivalent Term with Ordination, by reason of its always going along with it. *Ut manus ei, loco Basilidis, imponeretur. That another may be ordained in lieu of Basilides. Cypr. Ep. ed. Pam. 68. The ancient Councils seldom use any other Word for Ordination than χειροτονία. Imposition of Hands. Πρεσβύτερος ὅτι ἡμαρτιν περὶ χειροτονίας, &c. If a Presbyter has sinned before Imposition of Hands (i. e. Ordination.) Conc. Neoc. Can. Πρεσβύτερος περὶ τῆς τετακτομένης ἐτῶν μὴ χειροτονηθῶ. Let not a Presbyter have hands laid upon him (i. e. ordained) before thirty Years of Age, id. Can. 11. So the Council of Nice. Παρὰ κανόνα κινούμενοι ἀνδρες τοῖς τοῖς χεῖρας ἐπιθεταί. These have Hands laid on them (i. e. ordained) in despite of the Canon. Conc. Nic. Can. 9. Add to this, that the ancient Writers of the Church were of Opinion, that the Clerical Character, and the Gifts of the Spirit, were conferred by this Action. Ἡ τὴν ἐκκλησίας χάρις ἐπιδίδωται τὴν εἰς καὶ δύναμιν ἐκκλησιαστικὴν δίδεται. The Imposition of the Bishop's Hand gives the Sacerdotal Habit and Power. Dionys. Eccl. Hier. cap. 5. To the like Purpose St. Chrysostom. Τὸ τοῦ χειροτονίας εἶναι. ἡ χεῖρ ἐπιθεταί τῷ ἀνδρὶ τὸ δὲ πᾶν ὁ Θεὸς ἐργάζεται, καὶ ἡ αὐτὴ χεῖρ εἶναι ἡ ἀποδομένη τῇ κεφαλῇ τῷ χειροτονούμενῳ. εἰς, ὡς δὲ, χειροτονίαται. This is Ordination or Imposition of Hands. The Hand indeed is laid on by Man, but the whole Operation is of God: and 'tis his Hand which touches the Head of the ordained, if he be rightly ordained. Chrys. Hom. xiv. A&. And so St. Basil. Διὰ τὴν ἐπιθεσιν τῆς χειρὸς αὐτοῦ εἶχον τοῦ χάρισμα τοῦ πνευματικοῦ. By the laying on of Hands, they are made Partakers of the Spiritual Gift. Bas. ad Amphil.**

It must be observed here, that the Imposition of the Bishop's Hand alone is required in the Ordination of a Deacon, in Conformity to the Usage of the ancient Church. For so it is enjoined by the fourth Council of Carthage. *Diaconus cum ordinatur, solus Episcopus qui eum benedicit, manum super caput illius ponat. When a Deacon is ordained, let the Bishop who ordains him alone lay his Hand upon his Head. Conc. Carth. iv. Can. 4.*

(r) Humbly kneeling before him.] When a Commission of so high a Nature is granted from Heaven, the Person to whom it is exhibited cannot receive it in too humble a Posture; and therefore our Church, agreeably to ancient Practice, has enjoined the ordained Person to receive the Imposition of the Bishop's Hands in the Posture of Kneeling.

The Form and Manner of making of Deacons.

(s) **T**AKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee ; In the Name of the Father, and * of the Son, and of the Holy Ghost. *Amen.*

¶ Then shall the Bishop (t) deliver to every one of them the New Testament, saying,

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, † if thou be thereto licensed by the Bishop himself.

¶ Then

VARIOUS READINGS.

* The Son. O. C. P.

† If thou be thereunto ordinarily commanded. O. C. P.

NOTES.

ing. That this was the Practice of the ancient Church, appears by the Writings of the *Pseudo-Dionysius*, who thus describes the Ordination of a Deacon. *Ὁ δὲ λειτουργὸς ἐν αὐτῷ τοῦ ποδοῦν κλόναι ἐμπροσθεν τῷ δεῖν δυσιασθεῖν ἐπὶ κεφαλῇς ἔχει τὴν τῶ τελευτῶν αὐτῷ ἱερέϊ χειρὶ δεξιᾷ. &c.* A Deacon kneeling upon one Knee before the Altar, the Bishop holding his Right Hand upon his Head, &c. *Dionys. Hier. c. 5.* And so in the Greek Rituals. *Ἐἵτα ἐρείδει ὁ χειροτονούμενος (διακόνος) τομύτωπον αὐτῷ τῇ ἀγίᾳ τραπέζῃ καὶ κλίνει τὸ γόνυ τὸ δεξιόν. Then the Deacon, who is to be ordained, fixing his Countenance upon the Holy Table, kneeleth on his right Knee.* Habert. Archier. de Ord. Diac. Indeed, the Greek Church made a Distinction, between their way of Kneeling at the Ordination of a Priest, and that of a Deacon. For, as we see before that the Deacon was to kneel upon one Knee, the Priest was to kneel upon both. For thus the *Pseudo-Dionysius*. *Τοῖς δὲ ἱερεύσιν ἡ ἀμφοῖν τοῖν ποδοῖν κλίσις.* The Priest must kneel upon both Knees. The Reason of this Difference is given by *Simon of Thessalonica*; *Ἐἵτα κλίνει τὸ ἐξ ἑνὸς ἀλλὰ καὶ τὸ ὑποσάγων δεικνύς καὶ τὸ ἀρτίεωσιν; shewing Subjection thereby, as well as his being ordained.* Sim. Thess. de Græc. Ord. cap. 4. He means that thereby it was denoted that a Deacon was a Servant in the Church, and therefore knelt upon one Knee, as Servants used to do when they delivered any thing to their Masters. But as this different way of Kneeling was not practised in the Latin Church, so it has not been thought fit to be introduced into ours.

(s) Take thou Authority to execute the Office of a Deacon.] We cannot but esteem the Wisdom of the Compilers of this Office, if we take notice, upon what good Grounds this Form, was altered from that of the Pontificale Romanum, which was in use before the Reformation. For that Form run thus. *Accipe Spiritum sanctum, ad robur, ad resistendum Diabolo & tentationibus ejus. In nomine Domini. Receive the Holy Ghost, for Strength to resist the Devil and his Temptations.* Pont. Rom. de Ord. Dia. But what Relation has this to the Office of a Deacon? It is a Form more proper for giving Confirmation to a Catechumen, than to initiate any one into Holy Orders. Besides, this Form (as *Morinus* very well observes) is not above four Hundred Years old. For none of the ancient Forms of Ordination, which he has published, have it, nor the *Ordo Romanus*, nor the *Gallican Liturgies* published by *Mabillon*. None of the old Ritualists, either *Isidorus*, *Alcuinus*, *Amalarius*, *Rabanus Maurus*, *Ivo Carnutensis*, or any others who lived before the thirteenth Century, speak any thing concerning it. It is only an interpolated Sentence, clapped in the middle of the ancient Ordination Prayer, which formerly run thus. *Tu horum vitam celesti poteris examinare judicio quo semper praevalēs, & admissa purgare, & ea quae sunt agenda concedere. Emitte in eos, quæsumus, Domine spiritum sanctum, quo in opus ministerii tui fideliter exequendi septiformis gratia tua munere roborentur, &c.* Thou canst examine their Life with thy heavenly Judgment, in which thou dost always excell, to cleanse them from what they have committed, and enable them to do what they ought to do. Send forth upon them, we beseech thee, O Lord, that they may be so strengthened by the Seven-fold Gift of thy Grace, that thereby they may be enabled faithfully to discharge their Ministry. But in the present Pontifical the Prayer is divided, and two Rubricks, with this Imperative Form, clapt in between. *Tu horum*

vitam celesti poteris examinare judicio quo semper praevalēs, & admissa purgare, & ea quae sunt agenda concedere. [Hic solus Pontifex manum dexteram extendens, &c. Accipe Spiritum Sanctum ad Robur ad resistendum Diabolo & Tentationibus ejus. In nomine Domini. Postea prosequitur, &c.] emitte in eos quæsumus Spiritum sanctum, quo in opus ministerii tui fideliter exequendi septiformis gratia tua munere roborentur. Pont. Rom. Ord. Diac.

The Greek Form is something better than this, but not so good as ours. *Ἡ δεῖα χάρις ἡ πάντως τὰ ἀδυνατῶν θεραπεύουσα καὶ ἐλλείποντα ἀναπληροῦσα προχέουσα N. ὡς διακόνον. The Divine Grace, which heals the infirm and fills up that which is wanting, does constitute N. to be a Deacon.* This Form seems to suppose several supernatural Effusions received by holy Orders, which all Persons who are ordained have no Right to expect. Our Form only vests the Ordained Person with a just Authority to execute all the Branches of the Diaconal Office; and which, coming from a Person who has a just Power to confer those Orders, cannot be questioned.

(t) Then shall the Bishop deliver to every one of them the New Testament, saying, Take thou Authority to read the Gospel in the Church of God.] This Usage of delivering the New Testament was formerly appropriated to the Ordination of a Reader: But whereas our Church has set aside that Order, as being only of Ecclesiastical Institution, and laid this Duty of reading the Lessons upon the Deacon (as it was exercised by him in the more Primitive Times) she has thought fit to retain the Custom of delivering the New Testament into his Hand, which was used in the Ordination of a Reader. For thus it is enjoined in the fourth Council of Carthage. *Post hæc, spectante plebe, Episcopus tradat ei Codicem, de quo lecturus est, dicens ad eum Accipe & esto Lector verbi Dei. Then in the presence of the People, let the Bishop deliver him a Bible out of which he must read, saying unto him, Take this and be a Reader of the Word of God.* Conc. Carth. iv. c. 8. In the Ordinations of the Greek Church, a Book containing the Epistles of St. Paul was delivered to the Person ordained a Reader. *Δίδοται τῷ ἀναγνώσῃ ἀποστόλων καὶ βιβλίον καὶ ἀναγινώκει ὀλίγον. There is delivered to the Reader the Apostolick Book, and he reads a little.* Euch. Gr. This Book was otherwise called *Απόστολος*, the Apostle. For in one of *Morinus* his ancient Greek Ordinals, the Rubrick is; *Δίδοται ἡ ἀναγνώσις Ἀπόστολος.* Mor. de Ord. Par. ii. p. 66. In the Roman Church, when the Book of the Gospels is put into the Hand of the Person ordained Deacon, there is this Form used. *Accipe potestatem legendi Evangelium in Ecclesia Dei, tam pro vivis tam pro defunctis, In nomine Domini. Amen. Receive a Power to read the Gospel in the Church of God, as well for the Living as for the Dead.* But they have made the ancient Form ridiculous, by this new Patch, *tam pro vivis, tam pro defunctis*, added to it. For what signifies reading Lessons for the use of dead Men, who cannot hear them? This foolish Clause was put in two or three Hundred Years before the Reformation, when Masses for the Dead became so frequent and so profitable. By this Clause the Deacon might put in for his share of the Mony, left for saying Mass for the deceased Person's Soul, by his reading the Gospel in the Mass; as well as the Priest for consecrating. But this Clause was not in the Forms used so late as A. D. M. *Morinus* having published one written at that time which wanted it. Mor. de Ord. Par. ii. p. 269. The Pontifical of the earliest Date, that had it, is one out of the Library of the Canons of St. Victor in the Suburbs of Paris, which Book *Morinus* says is about 500 Years old, i. e. written about the Year 1200. But all the Gallick and Roman Ordinals, which were written before this time, want it.

The Form and Manner of making of Deacons.

¶ Then (u) one of them appointed by the Bishop shall read

* The Gospel.

I. **L**ET your loins be girded about, and your lights burning; and ye your selves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. II. Blessed are those servants, whom the Lord when he cometh, shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ Then

VARIOUS READINGS.

* This Gospel added in the last Review; in the Place of which stood this Rubrick:

Then one of them appointed by the Bishop shall read the Gospel of that Day. O. C. P.

NOTES.

In the Greek Church, instead of the Delivery of a Bible, the Bishop delivered to the ordained Deacon a Fan. This Instrument has a long Handle handsomely turn'd, at the end whereof are six Cherubims Heads, covered with six Wings of Fowls fastened to the Wood, making altogether a large Fan or Brush. This Instrument is to be held in the Hand of the Deacon, during the Celebration of the Communion, to drive away Flies, or other Vermin from the Elements; to which most Parts of the Greek Church, being under a hot Climate, were very subject. This Practice was very ancient in the Greek Church, it being mentioned by the Author of the Constitutions, which carries it up as high as the third Century. *Δύο διάκονοι δὲ ἐκατέρωθεν τοῦ μέθων τοῦ θυσιασίου κατέχευον τὴν ὑμίνων ἐπίθιον ἢ πτερὰ τῶν αἰώνων ἢ ὁδόντες καὶ ἡρέμα ἀποσβέττων τὰ μικρὰ καὶ ἰσχυμένον ζῶον ὅπως ἀντὶ μὴ ἐσχειμπταῖαι ἐκ τῶν κύπελλα.* Let two Deacons on each side of the Altar hold two Fans made either of thick Parchment, or the Wings of a Peacock, or else of Linnen, to drive away little Creatures that they do not fall into the Cups. Const. Apost. Lib. viii. cap. 12.

This Ceremony, according to the present Greek Ordinals, is performed thus, as the Euchology informs us. *Ὑάλλεται συνήδως τεύχων τὸ ἀξίον ὅδε τῶν ψαλμῶν ὡς ἐπιδείξωσιν αὐτῷ ἀρχιερεὺς τὸ ἅγιον ἐπίθιον λέγων ὁμοίως ἀξίον καὶ ἀπαύξῃ αὐτὸν ὁμοίως ἀσπαζοῖται αὐτὸν πάντες οἱ διάκονοι. ὁ δὲ τὸ ἐπίθιον λαβὼν ἵσταται ἐν πλαγίᾳ τῆς ἁγίας τραπέζης καὶ τὰ δεξιὰ μένος καὶ ἐπὶ τῇ ἐπάνω τοῦ ἁγίου.* The *Ἀξίον* being sung by the Choir, the Bishop puts into his Hand the holy Fan, saying, likewise *Ἀξίον*, Worthy, and he salutes him, which is likewise done by all the Deacons. He then goes with the Fan to the right Side of the holy Table, and fans upon the holy things. Euch. in Gr. Ord. Diac.

(u) One of them appointed by the Bishop shall read the Gospel, Luke xii. 35.] Our Church has not without great Prudence determined the Portion of Scripture, which the Deacon shall read. For if he were left at Liberty, he might probably read some Passage which might be improper to the Occasion, or possibly something which might give Offence. It is pretty remarkable what is commented by Simeon of Thessalonica upon the Words, καὶ ἀναγνώσκει ἐλπίον, he reads somewhat, in the Greek Ordinal, in the Ordination of a Lector. *Τινες δὲ καὶ ταῖς ῥήσεσι καὶ ἀναγνώσαντων περὶ σέχου καὶ ἀσπερίσμα καὶ δῶγματα ἔχουσι τὰς αἰετὰς τελευτῶν ζῶντες.* There are some which very much mind, what Words happen to be read by the Reader, taking from thence Arguments and Conjectures, what will be the future Life of the Consecrated. Sim. Theff. Gr. Ord. Cap. ii. Nor was this superstitious way of Prognostication from Scripture peculiar only to the Greek Church, for it seems to have been an ordinary Practice in the Latin. For Gregory of Tours in his History relates, that Cramnus Son of Clo-tair King of the Franks, being desirous to take up Arms against his Father, but willing to know before-hand the Issue of the War, some Clergymen play'd this Prank in

his behalf. Clerici, positis tribus Libris super altarium, i. e. Prophetia, Apostoli atq; Evangeliorum, oraverunt ad Dominum ut Chramno quid eveniret ostenderet: aut si ei felicitas accederet, aut certe si regnare posset, divina potentia declararet. Simulq; unam habentes convenientiam, ut unusquisq; in Libro, quod aperiebat hoc ad Missas etiam legeret. The Clergy laying three Books upon the Altar, namely, the Prophetical Books of the Old Testament, the Epistles, and the Gospels, they prayed to God to shew what would happen to Cramnus: that if any Happiness attended him, and that if he was to reign, by his Divine Power he would manifest it. So they all agreed to read those Passages which they should pitch upon in casually opening the Books that Day in the Mass. But all the Passages proved very ominous to Cramnus. Greg. Tar. Hist. lib. iv. An Omen of this kind, which was observed at the Birth of Childebert, was more lucky; as 'tis related by the same Historian. For at the very time, in which his Mother was brought to Bed of him, his Father being at Church, the Deacon read those Words of the Gospel: *Ecce, Puer natus est nobis.* Behold, a Child is born unto us. id. Lib. viii. It further appears, that a like foolish Practice was as old as St. Austin's Time, who took Notice of it, but at the same time disapproved it. *Hi qui de paginis Evangelicis sortes legunt, etsi optandum est, ut id potius faciant, quam ad Daemonia consulenda concurrunt: tamen etiam ista mihi displicet consuetudo ad negotia Secularia, et ad vitam etiam vanitatem propter aliam vitam designata oracula velle convertere.* They who read Fortunes out of the Bible, although it were to be wished, that People would do this rather than to consult Devils: Yet this is a Custom which I cannot approve of, to convert the sacred Oracles to a Secular Use, and to make use of what was designed for another Life for the Vanity of this. Aug. Epist. 119.

P. R. A. P. H. on the Gospel, St. Luke xii. 35.

I. You being my Servants, whom I have chosen to execute my Commands upon all Occasions, must be continually ready upon Call. You must be like diligent Servants, having your Garments tuck'd up, and tied about you, ready for Work whenever you shall be called to it. Prepare your selves for my coming whenever it happens to be, for be it sooner or later you must always expect and prepare for it. Don't you be like some drowzy Servants, who when their Master stays abroad at an Entertainment, fall asleep, and let their Candles go out. But do you imitate those diligent Servants, who in such a Case keep themselves awake, and when their Master returns from the Entertainment, upon his first Knock immediately run to the Door, and let him in. II. I must needs tell you that the Diligence of such Servants shall be amply rewarded. For the Master, in Consideration of their Fidelity and Readiness, shall make as good an Entertainment for them, as that which he came from; and, what shall be more condescending and endearing to them, he shall wait upon them at Table himself. Therefore, 'tis no Matter how late they sit up for their Masters, for if he does not come Home 'till nine a Clock when the second Guard is set, or stay 'till after twelve when the third Guard comes on, if he finds them in Readiness at his Coming, he will make them sufficient amends for their Trouble.

(w) All

The Form and Manner of making of Deacons

¶ Then shall the Bishop proceed * in the Communion, and all that are Ordered, shall tarry and (w) receive the holy Communion the same day with the Bishop.

¶ The Communion ended, after the last Collect, and immediately before the Benediction shall be said † these Collects following.

A Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well † behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. *Amen.*

¶ **A**ND here it must be * declared unto the Deacon, that he must continue in that Office of a Deacon the (x) space of a †† whole year (except for reasonable causes † it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the Ecclesiastical administration. In executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, *† at the times appointed in the Canon; or else on urgent occasion, upon some other Sunday, or Holy-day, in the face of the Church, in such manner and form as hereafter followeth.

VARIOUS READINGS.

- * To the Communion. O. C. P.
† This Collect.
† Use themselves. O. C. P.
§ This Collect, and the Blessing, added in the last Review.
* Shewed. O. C. P.
†† Whole Year at the least. O. C. P.
†† It be otherwise seen. O. C. P.
*† All this latter part of the Rubrick added in the last Review.

N O T E S.

(w) *All that are ordained shall tarry and receive the holy Communion the same Day with the Bishop.*] It is but requisite that the new ordained Persons having made their sacred Vows, should seal the same by the Reception of the blessed Sacrament, and that by the Grace and Benefits obtained thereby, they may receive Strength to enable them to make good their pious Resolutions. But however, they being now admitted into one of the Orders of the Clergy, they must conform to those Rules of the Church, which oblige Clergymen not to refuse communicating whenever there is Occasion for it. For it is enjoined by the Apostolical Canons, *Ἐι τις Ἐπίσκοπος, ἢ Πρεσβύτερος ἢ Διάκονος ἢ ἐκ τῶ κατὰ λόγον τῶ ἱερουργίᾳ, προσφορᾶς γινομένης, μὴ μεταλάβοι τὴν αὐτίαν εὐχάριστον καὶ εὐλογίαν ἢ συγγνώμης τυγχάνειν· εἰ δὲ μὴ λέγῃ ἀσχεῖς εἶναι, ὡς αἰγιόχος βλάβης γενήσῃ τῷ λαῷ καὶ ὑπονοίαν ἐμποίησας καὶ τῷ προσέγκαντος, ὡς μὴ ὑγιᾶς ἀνεγκλόντος.* If any Bishop, or Presbyter, or Deacon, or any other of the sacred List, the Oblation being made, shall not communicate, let him be called to an account for it. If he give a good Reason let him be pardoned; if he be found guilty let him be deprived, for giving a Scandal to the People, and occasioning a Suspicion that the Sacrifice was not rightly offered. Can. Apost. Can. vi. The like is enjoined by the Council of Toledo. *Presbyter Diaconus vel Sub-diaconus, vel quilibet Ecclesie*

deputatus Clericus, si intra Civitatem fuerit, vel in loco in quo Ecclesia est, aut castella, aut vici sunt, aut villæ; si ad Ecclesiam, aut ad sacrificium quotidianum non venerit, Clericus non habeatur. If any Presbyter, Deacon, or Sub-deacon, or Curate, be within a City, or other Place where there is a Church, be they Castles, or Towns, or Villages; if they do not come to the Church, to the daily Sacrifice, let him not be esteemed a Clergyman. Conc. Toled. i. Can. 5. In the Greek Church the Deacon that is ordained must not only communicate himself, but as a Token of his being entered upon his new Office, must deliver the Cup that Day. Κι μετὰ τὸ μεταβαλεῖν τὸ ἅγιον σῶμα, καὶ τὸ τιμίον αἷμα, τῷ χειροτονηθέντι, ἐπιτίθωσιν αὐτῷ ὁ ἀρχιεπίσκοπος τὸ ἅγιον ποτήριον, ὅπερ κατέχων μεταδίδωσι τοῖς περὶ ἐκχομένοις τὸ ἅγιον αἷμα. After the Deacon who is ordained has partaken of the holy Body, and the venerable Blood, the Archbishop shall deliver to him the sacred Cup, and he shall give the holy Blood to all that come to communicate. Sac. Ord. Rit. apud Morinum. Par. ii. p. 56. Note, this is an ancient Greek Ordinal, written in great Letters, more than eight Hundred Years old.

(x) *Must continue in the Office of a Deacon for the space of a whole Year.*] By the Canon Law, *Decretal. Lib. i. Tit. xi. cap. 15.* and by our own Provincial Constitutions, *Lyndw. Lib. v. Tit. ix.* it was unlawful for Clergymen to be promoted *per saltum*, from one Degree of holy Orders to another. And as to the Office of a Deacon, by the Practice of the Antients, it must be continued in a considerable Space of Time, before a Person could be advanced to the Office of a Presbyter. An Instance of which we have in *Epiphanius*, who notwithstanding his Parts and Learning continued eight Years a Deacon. *Epod. in vit. Eph.* The Council of *Rome*, which is said to be holden under *Silvester*, limits the Space of Time to seven Years, *ut in septem annis a Clero Romano probaretur*: But though this be a feigned Council, yet the Forgers thereof probably spoke in this Particular the Usage of the Church. And this possibly might be the *appointed Time by Law*, mentioned in the eighth Council of *Constantinople*.

THE



THE FORM* and MANNER Of (a) Ordering of PRIESTS.

† ¶ When the Day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

¶ First

VARIOUS READINGS.

* The Words, and Manner, added in the last Review.

† This Rubrick, added in the last Review. The Office in O. C. P. beginning with this Rubrick. When the Exhortation is ended, then shall follow the Communion: And for the Epistle shall be read out of the twentieth Chapter of the Acts of the Apostles, as followeth, Acts xx. From Mileto, Paul, &c. Or else this third Chapter of the first Epistle to Timothy, This is a true Saying, &c.

After this shall be read for the Gospel a piece of the last Chapter of Matthew, as followeth, Jesus came and spake, &c.

Or else this that followeth out of the tenth Chapter of John, Verily, verily, &c. Or this out of the twelfth Chapter of John, The same Day at Night, &c.

NOTES.

(a) Ordering of Priests.] Our English Word Priest comes immediately from the French Word *Prestre* or *Prêtre*, which is but a Contraction of *Presbyter*, or *Πρεσβύτερος*, and in its proper Signification does denote no more than Elder. But there seems to be an abuse of the Word crept into our Language, and that of considerable Standing; viz. to use the Word only for a Sacrificer. For, according to our common way of speaking, whenever the Word Priest is named, People have presently a Notion of Sacrifice, which was never intended by the first Imposition of the Word. But that, which has made this Mistake among us incurable, is our English Translation of the Bible, which constantly translates *Cohen*, Priest; whereas it signifies Sacrificer, and ought so to be translated. And this the French Translation does; for tho' the French have the Word *Prêtre* in use among them, yet they always chose to translate *Cohen*, *Sacrificateur*. The Compilers of the Scotch Liturgy, taking Notice of the common Interpretation which was put upon this Word, and the Inconveniences which attended it, chose to use the Original Word *Presbyter*, instead of Priest, throughout that whole Common-Prayer-Book. The Title which is given in Scrip-

ture to this Order, is *Πρεσβύτερος*, Acts xiv. 23. xv. 2. 1 Tim. v. 1. and *Διδάκοι Ευαγγελίς*, Eph. iii. 7. Θευ. 2 Cor. vi. 4. *Χειρῶν*, Col. i. 7. but are never called *ἱερεῖς* which is the proper Word to signify Sacrificators, or such Priests who offered Sacrifice. The *ἱερεῖον ἄγιον*, the holy Priesthood, 1 Pet. ii. 5. and the *βασιλικὸν ἱερεῖον*, the Royal Priesthood, 1 Pet. ii. 9. are spoken of the Laity as well as Clergy. The Expression which comes the nearest to this Sense is that of St. Paul, when he calls himself *ἱεραγῶντα εὐαγγέλιον τοῦ Θεοῦ*, Rom. xv. 16. which we translate *ministring the Gospel of God*: But it should be *administring the holy Things, or sacred Rites of the Gospel*. But this seems only to be a Metaphorical Expression, drawn from the Administration of Mosaic Rites. Nor does it appear, that the Name of *ἱερεῖς* was ever given, as a proper Title, to the Christian Clergy, by any of the most ancient Christian Writers. They are called *Πρεσβύτεροι*, by Clement and Ignatius. Ignatius's Expression, *καλοὶ καὶ οἱ ἱερεῖς κρείσσον δὲ Ἀρχιερεῖς*. Good are the Priests (or Sacrificers) but better is the High Priest, is but Metaphorical; and, as Cotelierius says, is spoken of the Clergy, just as the Apostle calls all the Faithful *ἱερεῖς*, Priests. Not. in Ign. Ep. ad Philad. Nor could the Christians of those Times, without Offence, use of the Name Priests or Sacrificers for their Clergy; it being then appropriated to the Jewish; and it would have been interpreted, as if they symbolized with the Jewish Ceremonies, which had been then so lately abolished. Afterwards, when the main Body of Christians were no longer of Jewish Extraction, but were most of them Greeks or Romans, the Phraseology with relation to Church Matters, began to be altered, and those that ministred in holy Things, were called by those Names which were usual among the Greeks and Romans. Thus, as those who officiated in sacred Affairs were called in these Nations *ἱερεῖς*, and *Sacerdotes*, so those who did the like among the Christians had the same Names given them. This was very natural for them to do in Languages, which they had been bred up in; especially when the Words denoted only some general acting in holy Matters, and did not necessarily imply any act of Idolatry or Superstition, nor so much (as for ought appears) as that of Sacrificing. For *ἱερεῖς* signified no more than *ἱερὰ ποιεῖν*, to do sacred things: and *Sacerdos* was one that did *sacra dare*, give, or officiate

The Form and Manner of Ordering of Priests.

¶ First, the Arch-Deacon, or in his absence, one appointed in his stead, shall present unto the Bishop sitting in his Chair near to the holy Table, all them that shall receive the Order of Priesthood that day (each of them being decently habited) and say,

* **R**everend Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

¶ The Bishop.

Take heed that the persons whom ye present unto us be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God and the edifying of his Church.

¶ The Arch-deacon shall answer,

I have enquired of them, and also examined them, and think them so to be.

¶ Then

VARIOUS READINGS.

* This, and what follows in this Office, as far as the Gospel, added in the last Review.

NOTES.

ficiate in holy Matters. This Name seems to have been generally given to Christian Priests in Tertullian's Time, which was about the latter end of the second Century. He indeed in some Places, according to the Custom of the Apostolical Times, calls all Christians *Sacerdotes*, from the Holiness of their Calling. *Nonne & Laici Sacerdotes sumus? Are not those of our Laity Sacerdotes, Ministers in holy Things?* Tert. Exh. ad Cast. c. 7. and he elsewhere calls them *Sacerdotes pacis, Priests of Peace*. Tert. de Spectac. But generally throughout his Works he uses the Word *Presbyter* and *Sacerdos* indifferently; and for Distinction sake calls the Bishop *summus Sacerdos, the chief Priest*. De Bapt. c. 17. But in succeeding Times the Names of *Presbyter* and *Sacerdos*, grew to be more common and ordinary, and denoted not only a Power to officiate in holy Things, but bespoke likewise a Sacrificial Character, in those to whom they were given. It must here be observed, that Sacrificial Terms were very anciently used in speaking of the Holy Eucharist, and the Rites observed in the Celebration of it; such as ἐπιτελεῖν, λαΐσιν, προσφέρειν. And this was as early as the Time of *Clemens Romanus*, who was coeval with the Apostles. For, speaking of the Pastors of his Time, he says, they did καὶ καὶ τὸ γινόμενον τὰς προσφορὰς καὶ λειτουργίας ἐπιτελεῖν. According to the appointed Times, officiate in the Offerings and Ministries. Clem. Rom. Ep. i. § 40. And afterwards he blames them for being factious against their Bishops, ἀντιπρὸς καὶ οὐκ ὡς προσεγγυημένους τὰς δωρεάς, that unblameably and holily offered up the Gifts, i. e. Bread and Wine at the Sacrament. id. § 44. So *Justin Martyr*, πάντας ἐν οἷς διὰ τὸ ὑπόμαρτον τὸ δωρεῖται ἀπὸ τοῦ Θεοῦ οὐ χειρὸς γίνεσθαι, τὰς ἐν τῇ εὐχαριστίᾳ τὰς ἀγίας καὶ τὰς πόσιν, τὰς ἐν πάσι τόπω τῇ γῆς γινόμενας ὑπὸ τῶν Χριστιανῶν προσλαβόντων ὁ Θεός, μαρτυρεῖ εὐαγγελίᾳ ὑπαρχεῖν αὐτῷ. All the Sacrifices which are made in this Name, and which Jesus Christ has delivered down to be offered (i. e. the Bread and the Cup in the Eucharist) which are to be done by all Christians in every Place of the Earth, these God does receive, and bears Witness that they are well-pleasing unto him. Just. Mar. Dial. cum Tryph. *Irenaeus* carries this Matter further, or rather declares the ancient Doctrine more expressly. And says, Christ, by the Institution of the Sacrament, *Novi Testamenti novam docuit oblationem, quam Ecclesia ab Apostolis recipiens in universo mundo offert Deo, ei qui alimento nobis praestat primitias suorum rannorum. He taught a new Offering of the New Testament, which the Church receiving from the Apostles, offers to God, throughout the whole World, the first Fruits of his Gifts to him who affords us all our Food*. Iren. ad v. Haer. Lib. 5. cap. 22. Hereby making a Sacrifice, not only of the consecrated Elements, but of the Offerings which were brought to the Altar before Consecration; and to support his Doctrine, he quotes the Prophecy of *Malachy*, as prefiguring this Offering. From the rising of the Sun to the going down of the same, my Name shall be great among the Gentiles, and in every place incense shall be offered in my Name, and a pure Offering, 1 Mal. ii.

That he means the Oblation of the Gifts, which were brought to the Altar before Consecration, is plain, by his Words at the beginning of his next Chapter. For he says, that this is a *Munus*, or Gift, by which, *erga Regem honos & affectio ostenditur: quod in omni simplicitate & innocentia Dominus volens nos offerre, praedicavit dicens, cum igitur offers, &c.* By a Gift, Honour and Affection is shewn to a King; which our Lord was willing we should offer in all Simplicity and Innocency, as he has taught, Therefore if thou bring thy Gift unto the Altar, &c. Mat. v. 23. Among later Writers, the Sacrificial Language in explaining the Mysteries of the holy Sacrament was more common, as may be seen in the Works of *Eusebius*, *Nazianzen*, *Chrysostom*, &c. *Eusebius* calls the Lord's Table, *Θυσιαστήριον ἀναιμῶν καὶ λογικῶν θυσιῶν: An Altar of unbloody and logical Sacrifices*. Dem. Ev. Lib. i. *Ἀναίμακτον θυσιῶν ἡς ἡμεῖς Χριστῷ κοινωνοῦμεν, καὶ τῶν παθημάτων, καὶ τῆς θεότητος. An unbloody Sacrifice, by which we communicate with Christ, and his Sufferings, and his Godhead*. Naz. Orat. iii. Which Expression of *Nazianzen's*, by the way, shews the Reason, why the Eucharist was called *λογικὴ θυσιῶν*; because they thought the Λόγος, or Person of the Son, did descend down upon the Elements at the Consecration; and that is the Reason why *Nazianzen* says, the Communicants did partake of Christ's *θεότητος*, or Godhead. The Eucharist is called by St. *Chrysostom* *προσφορὰ καὶ οὐκ αἱμάτων θυσιῶν*. Hom. xiv. in 1 Cor. And nothing is more common, in the Writings of those Times, in speaking of the Eucharist, than *προσφορὰς προσφέρειν ἀναφέρειν, δῶρα, ἅγια δῶρα, μυστήρια, &c.* So that in the midst of all this Sacrificial Language, the Name *Presbyter* and *Sacerdos*, seemed to be given to the Pastors of the Church, only from their right to offer the Christian Sacrifice. Upon this Account *Nazianzen*, speaking of one initiated into Priests Orders, calls him *ἐν τῷ ἅνω θυσιαστήριον ἀναπέμψαντα τὰς θυσίας, καὶ Χριστῷ συνεύχασα. One that sends up the Sacrifices to the Altar above, and executes the Office of a Priest, in common with Christ himself*. Greg. Naz. Or. i. And so in his Poems.

Ὁ θυσιῶν πέμψων ἀναμύκτης ἱερεὺς.

O you Priests, who offer up the unbloody Sacrifices.

Greg. Naz. Car. xii.

These Expressions of the Ancients have occasioned a Dispute, whether the offering the Bread and Wine be a true and proper Sacrifice. But this will never be resolved, till it be agreed, wherein the Nature of a true Sacrifice does consist; concerning which, some will have a larger, some will have a narrower Notion, and so they may wrangle about it to Eternity. But this is certain; 1. That the Church has in the most early Ages expressed the Actions performed in the Eucharist, and particularly the presenting the Bread and Wine, by Sacrificial Terms. 2. That they looked on this to be a Christian Offering, in token of their Dependence upon God, and the only one which God had required, since the abolishing of the Judaical Sacrifices. 3. That these, and the other *δῶρα*, were solemnly dedicated, and presented, as the Jewish Offerings were. So that it may be, or it may not be a Sacrifice, according as we frame our Notion of a Sacrifice: Or the Question may be let alone, which, as it does not tend much to Edification, I think is best.

Thus far of the Name of Priests; we must now proceed to speak something concerning the particular Dignity and Privileges of this Order. Although the Word *ἱεραβύτης* in Scripture does frequently signify Bishops, yet there

The Form and Manner of Ordering of Priests.

¶ Then the Bishop shall say unto the (b) people.

Good people, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood: For after due examination we find not to the contrary, but that they be lawfully called to their Function and Ministry, and that they be persons meet for the same. But yet if there be any of you who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and shew what the crime or impediment is.

¶ And if any great crime or impediment be objected, the Bishop shall surcease from Ordering that person, until such time as the party accused shall be found clear of that crime.

¶ Then the Bishop (commending such, as shall be found meet to be Ordered, to the prayers of the congregation) shall, with the Clergy and People present, sing, or say the Litany, with the prayers, as is before appointed in the Form of Ordering Deacons; save only that in the proper Suffrage there added, the Word [Deacons] shall be omitted, and the Word [Priests] inserted instead of it.

¶ Then shall be sung or said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

¶ The

there were Πρεσβύτεροι, who were under the Bishop's Care. This is clear from that Passage of Timothy, Πρεσβύτεροι καὶ ἐπισκοπῆς ἀλλὰ καὶ πατέρας. Rebuke not an Elder (i. e. Presbyter) but intreat him as a Father, 1 Tim. v. 1. The number of the Presbyters probably was not proportionably so great, in the beginning of Christianity as afterwards, in some Churches there being only Bishops and Deacons, these being sufficient to officiate in holy Things, 'till the Number of the Faithful increased. And this possibly might be the Case of the Church of Philippi, which occasioned the Apostle to address himself to the Bishops and Deacons, Phil. i. 1. But within a short space of Time, before the Time of Ignatius (i. e.) within sixty or seventy Years after Christ's Ascension, they were settled in most or all Churches; they being so frequently mentioned in his Epistles.

This Order has always had the Honour Brethren to be stiled Brethren to the Bishops. This the Bishops way of Expression was began by St. Peter, whom the Bishops in all Times have copied after. Πρεσβύτεροι τῶν ἐν ὑμῖν πατρικῶς ὁσὺν πρεσβύτεροι. The Elders which are among you, I exhort, who am also an Elder, 1 Pet. v. 1. St. Cyprian calls them Presbyteros cum sacerdotali honore conjunctos: The Presbyters who have the Sacerdotal Honour is common with the Bishops. Cyp. Ep. 58. And when the Bishops of the ancient Church write to Presbyters, they entitle their Epistles, Fratri & Compresbytero, To my Brother and Fellow-Presbyter. vid. Aug. sexto Ep. 104.

They were also Counsellors to the Bishops, upon the most important Affairs, which they were engaged in. The Bishops consulted them about the Qualifications of Persons who were to be ordained. In ordinationibus Clericis solemus vos ante consulere, mores & merita singulorum communi consilio ponderare. In the Ordinations of the Clergy we are wont beforehand to consult you, and in common Council to deliberate upon the Manners and Merits of every one of them. Cyp. Ep. 33. By the Concil of Nice it was inflicted, as a Punishment upon those who had ordained Meletius, μηδεμίαν ἑξουσίαν ἔχειν τοὺς ἀσεχεμένους αὐτοῖς προχειρίζεσθαι, ἢ ἐπιβάλλειν ὀνόματα: That they should have no Power of proposing, or nominating their Friends to the Bishop for Ordination. Ep. Syn. Nic. apud Theod. Lib. i. It is moreover ordained by the 4th Council of Carthage, Ut Episcopus sine consilio Clericorum suorum Clericos non ordinet: That a Bishop should not ordain any Clergymen, without the Consent of his Clergy. iv. Con. Carth. c. 22.

Their Advice was likewise to be taken, in Censures in animadverting upon the Faults of the Clergy, in suspending, or deposing them. The Council of Carthage enjoins, Episcopus nullius causam audiat absq; presentia Clericorum suorum, alioquin irrita erit sententia. Let the Bishop hear no ones Cause without the Presence of his Clergy, for otherwise his Sentence shall be void. Conc. Carth. iv. c. 23. And in pursuance of this Rule, Noetus was expelled by the Sentence of the Presbytery; οὐκ αὐτοῖς πρεσβύτεροι ἔκωσαν αὐτὸν

ἐκ κλησίας. The Presbyters agreed he should be expelled the Church. Ep. Hær. 57. So when Alexander deposed Arius, it is recorded, that he called a Presbytery, by their Consent to do it. id. Hær. 69.

They generally gave their Votes in Councils. Voted in As to Diocesan and Provincial Councils, I think Councils. the Matter is out of all Doubt, from the Epistles of St. Cyprian. For thus he declares himself to his Clergy, Quando a primordio Episcopatus mei statuerim, sine consilio vestro nihil gerere, &c. Since I have determined to do nothing without your Counsel. Cyp. Ep. 6. Omni actu ad me perlato, placuit contrahi Presbyterium: Every Action which is brought before, I am resolved the Presbytery shall be called. id. Ep. 46. In the Council of Eliberis, there were thirty six Presbyters present; for the Preface to that Council says, Residentibus 36 Presbyteris, &c. Thirty six Presbyters sitting, &c. Proæm. Con. Elib. Fifteen Names of Presbyters are set down in the Acts of the first Council of Arles. The Names Tyrannus, Auxanion, &c. Presbyters, are set down among the Subscribers to the general Council of Constantinople, which was held 381. It is said in the Acts of the Council of Chalcedon, That then the Presbyters who were present spoke their Opinion. Conc. Chal. Act. x. And in the Acts of the same Council it is said, that the Presbyters of Constantinople being asked their Opinion, cried out, τὰ πρεσβυτερικὰ καὶ ἀποστολικὰ μὴ ἀρκεῖν. Let not the former Decrees of Constantinople be abolished. id. Act. xi. In the same Council of Chalcedon, Leo the Presbyter subscribes in this Form, Λέων Χρῆστὸς Χερσὺ πρεσβύτερος ὁ ἀγιοτάτης καὶ θεῆς καθολικῆς μεγάλης ἐκκλησίας. Leo, by the Grace of God, Presbyter of the most holy and great Catholick Church of God. And after him several Abbots and other Presbyters subscribe. Whether they gave their Votes in these Councils as of Right, or by Permission, it being a wrangled Matter, I will not pretend to determine. But I think I may venture to say, that Presbyters of the greater Cities had, at least, by Custom a Right to it.

(b) Say unto the People, &c.] Having set down the Address to the People upon the Ordination of Deacons, out of the old Gallick Liturgy, I shall here insert this Address to the People out of the same ancient Ordinal; the same is taken into the old Ordo Romanus, and likewise into the present Pontifical, though something mangled there. It seems to have been composed at the beginning of the fifth Century, when the People had abated their Heat, and well nigh renounced their Claim, in Elections, and were content only to have the Character of Clergymen enquired of them. "Quoniam, dilectissimi Fratres, Reſtoris navem & "navigii non deferendis eadem est securitas ratio vel honoris: "communis eorum debet esse sententia, quorum causa "communis existit. Nec frustra a Patribus reminiscimur "Institutum, ut de electione eorum, qui ad regimen altaris adhibendi sunt, consularur & populus: quia de actu " & conversatione præſenti, quod nonnunquam ignoratur a "pluribus, scitur a paucis: & necesse est, at facilius quis "obedientiam exhibeat ordinato, cui adſensum præbuerit "ordinando. Fratrſ nostri & compresbyteri conversatio, "quantum nosse mihi videor, probata & Deo placita est; "&

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¶ The Collect.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers in the Church, mercifully behold these thy servants now called to the Office of Priesthood, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. *Amen.*

The Epistle.

I. **U**nto every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it, but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all heavens, that he might fill all things.) **II.** And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours, and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ.

¶ After this shall be read for the Gospel part of the Ninth Chapter of St. Matthew, as followeth.

I. **W**hen Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. **II.** Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.

Pray

" & digna (ut arbitror) ecclesiastici honoris augmento:
" sed ne unum fortasse vel paucos aut decipiat assensio,
" aut fallat affectio; sententia est expectanda multorum.
" Itaque quid de ejus actibus aut moribus noveritis, quid de
" merito sentiat, Deo teste, consulimus. Debet hanc
" fidem habere charitas vestra; quam secundum præcep-
" tum Evangelii & Deo exhibere debetis & proximo: ut
" huic Testimonium Sacerdoti, magis pro merito, quam pro
" affectione aliquid tribuatis. Et qui devotionem omni-
" um expectamus, intelligere tacentes non possumus. Sci-
" mus tamen quod est acceptabilius Deo, aderit per Spi-
" ritum sanctum consensus unus omnium animorum. Et
" ideo electionem vestram debetis voce publica profiteri.
" Per Dominum.

Forasmuch as, my beloved Brethren, the Master of a Ship, and the Passengers in it, have both an equal Concern to make a secure Voyage; so they ought to have the same Judgment, who are embarked in the same Cause. Neither do we forget an Institution of our Forefathers, that the People should be consulted in the Election of them, who are to be admitted to govern at the Altar; because Matters relating to their Life and Conversation, may be known to some, that are unknown to others: and People must needs pay their Obedience more readily to one after Ordination, to whose Ordination they gave their Consent. The Conversation of our Brother, and Fellow-Presbyter, as far as I can learn, is approved and well pleasing to God; and worthy (as I think) of an increase of Ecclesiastical Dignity. But, because a few Persons may be deceived by Favour or Affection, it is best to look out for the Judgment of a great many. Therefore, in the presence of God, we ask your Opinion, what you think of the Actions, and Morals, and Deserts of this Person. For your Charity ought to have this Faith, which you must afford, according to the Precept of the Gospel, to God and your Neighbour; that you may give a Testimony to this Priest, which may be grounded more upon his Desert, than your Affection. And as we expect your Compliance herein, so we cannot know what your Judgment is whilst you are silent. We know that a mutual Consent of all Minds is most acceptable to God. Therefore you ought by a publick Voice to declare your Choice. For the sake of the Lord.

does require. Therefore he does declare to us in the holy Scripture, *Thou hast ascended on high, thou hast led Captivity Captive, thou hast received Gifts for Men*, Psal. lxxviii. 18. Now since this Psalm is allowed to be Prophetical of the Messiah, it being positively said here, That Christ *has ascended on high*; it supposes, that this great Person had descended low, and conversed some time in these inferior Regions of the World, in a State of Abasement, and far beneath that glorious State of Ætherial Happiness, which he dwelt in before. Neither must we think that there are two Messiahs; one, who dwelt ignobly here upon Earth; and another, who is to descend gloriously from Heaven; there being but one Messiah, our blessed Lord, who descended from Heaven into this abject State, and afterwards gloriously ascended beyond the Confines of this visible World, that he might prepare us an immortal State of Glory, for the Completion of our Happiness. **II.** And upon his going he promised us the Assistances of his holy Spirit, and has since made good his Word, by affording us many Supernatural Powers; bestowing upon some the Gifts of the Apostleship, and enabling them with an inherent Power of performing Miracles, for the Confirmation of the Gospel; qualifying some, by the same Endowments to be Evangelists, or Coadjutors to the Apostles in their Ministry; enabling some to be Teachers and Instructors of those, who are willing to receive the Gospel, in the fundamental Points of Religion, to the end that the holy Believers may be rendered more and more perfect in the Knowledge of Gospel Truths; that those who labour in the Gospel, may thereby find a better Success, and Fruit of their Labours; and that the whole Body of Christians may receive Improvement, in all Spiritual Concerns: So that Christianity may daily make more and more Advances, and overcome all the Difficulties, which it struggles with at present, by the Disputes about the Jewish Ceremonies; and that all Christians may come to an Uniformity of Opinion and Practice, in all the Points of Doctrine, which our blessed Lord hath delivered to us, and may grow up to a perfect and manly Stature; coming up to those admirable Heights of Religion which our Saviour Christ has recommended to us, and set us a Pattern of.

P A R A P H. on the Epistle, Eph. iv. 7.

I. God Almighty has been pleased to afford every one of us Christians very considerable Portions of his holy Spirit, to some greater and to others less, according as is fittest for them; dealing them out to us in such Proportion, as our Spiritual Necessities, and the good of Religion,

P A R A P H. on the Gospel, St. Matthew ix. 36.

I. Our blessed Lord seeing vast Numbers of the People that were very desirous of Learning their Duty, and hearing the Divine Truths from him, had a generous Compassion towards them, considering how little they learned of what became them to understand, and how they were distracted

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Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ Or else this that followeth out of the Tenth Chapter of St. John.

I. **V**erily verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. II. Then said Jesus unto them again, Verily verily I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. III. I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

¶ * Then the Bishop sitting in his Chair shall minister unto every one of them the Oath concerning the Queen's Supremacy, as it is before set forth in the Form for the Ordering of Deacons.

¶ And

VARIOUS READINGS.

* After the Gospel, O. C. P. follows the *Veni Creator*, and then *Reverend Father, I present*, &c. Cum interrogatione & responsione, ut in Ordine Diaconatus.

Then the Bishop shall say to the People. Good People, &c. Or if any great Crime or Impediment be objected. Ut supra in Ordine Diaconatus, usque ad finem Litanie cum hac Collecta. Almighty God, giver of all, &c. O. C. P.

PARAPHRASE.

distracted by wrong Notions and Opinions which they had imbibed from the Scribes and Pharisees, who, like bad Shepherds, led their Flock oftener out of the way, than in it. II. Upon this he addressed his Discourse to his Disciples, to this Purpose: You see, my dear Friends, how promising a Harvest is coming on; for vast Numbers of People are every where prepared and disposed to receive the Gospel, whereof there are as yet but very few Preachers: Therefore join your Prayers to beseech Almighty God that he would stir up the Minds of some good Persons to take a Share in this Work of Preaching the Gospel, which People every where are so desirous of, to the end that so fruitful a Crop may not be spoiled for want of Hands.

PARAPH. on the Gospel, St. John x. 1.

I. The Pharisees giving out among the People, that our Saviour was a Seducer, and they themselves were the only true Teachers of Religion, made use of the following Discourse concerning the Marks of a true Shepherd. You may take this for granted, that he who clambers over the Fences of a Sheepfold to get in, does not come to feed the Sheep, but to steal them. When the Shepherd comes into the Fold he enters the right way, for the Servant, who keeps the Key of the Door, lets him in that way: Intimating, that every one who takes upon him to be a Preacher of God's Word, ought to have a Regular Call to it. And such a Shepherd (says he) is very well acquainted with his Sheep; for as soon as he calls them, they follow him, as knowing his Voice, which, if one who is a Stranger to them shall do, they will not. Intimating, That all pious Souls can discover some Marks in a false Teacher, whereby they may find out what he is, by his Pride, or the Pur-

suage of his own Profit, or something else which does not favour of true Piety. But however the Pharisees did not understand the full Purport of this Parabolical Expression. II. Our Saviour then proceeded to make the Matter yet plainer to them. I am come (says he) to be the Preacher of a new Religion, by which all Men must be saved, and to Commission others to do it after me; therefore am the Door both to the Shepherds and the Sheep. Some Persons before me indeed have pretended to this Character, being Robbers, instead of Shepherds, which the Flock that they drew after them soon came to understand; for in a little time they forsook them. Moreover, by this you may know a Thief from a Shepherd; a Thief comes to kill and steal, and does not care what Mischief he does to the Sheep, if he can reap Advantage to himself by them: But I, as I reap no Temporal Advantage by my Sheep, viz. those devout Persons who are Followers of my Religion, so I shall put them in a way of obtaining Everlasting Happiness in another World. III. But further, by making an exact Comparison between my self and you, I find that I have all the Marks of a good Shepherd, and you of a bad one. A good Shepherd will venture his Life for his Sheep, by fighting with wild Beasts, which come to devour them, as David did, 1 Sam. xvii. 34. But a Hireling, who hath no concern in the Sheep, does not care what becomes of them, if he have but the Pay which the Master contracted with him for: When he seeth a ravenous Beast coming to tear them, he runs away to secure himself, and thereby gives that fierce Animal a desired Opportunity of destroying them. And the Reason why he flies away with such Precipitation is, because he is only a hired Servant, and hath not a Property in the Sheep, to make him have a just Concern for them. Another Mark to shew I am a good Shepherd is, That I am well acquainted with my Sheep, knowing them all, by their distinct Marks, and can tell what Sheep are crept into the Flock, which do not belong to me; and my own true Sheep know me likewise. And what yet recommends me further, I have not only Acquaintance with my Sheep, but with God my Heavenly Father; being Hypostatically united to his Essence, and having the same intimate Knowledge of his Nature and Will, as he hath of mine. Add to this, that further to demonstrate my Love to my Flock, I am ready to undergo a terrible Death for their sakes. Nor must you think, that all my Flock does only consist of those few Persons who have hitherto, in this Country of Judea, believed in me; but hereafter, when the Partition Wall shall

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¶ And that done, he shall (c) say unto them as hereafter followeth.

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye *a* are called. And *b* now again we exhort you in the Name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge ye *c* are called: That is to say, to be messengers, *d* watchmen, and *e* stewards of the Lord; to teach *f* and to premonish, to feed and provide for the Lords family; to seek for Christ's sheep that are dispersed abroad, and for his children who *g* are in the midst of this naughty world, *h* that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For *i* they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his spouse, and his body. And *k* if it shall happen the same Church, or any member thereof to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible Punishment *l* that will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement *m* in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in Religion, or for viciousness in Life.

n Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply your selves, as well that ye may shew your selves *o* dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you your selves offend, *p* nor be occasion that *q* others offend. Howbeit ye cannot have a mind and will thereto of your selves; for *r* that will and ability is given of God alone: Therefore ye ought, and have need *s* to pray earnestly for his holy Spirit. And seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy Scriptures, and with a life agreeable to the same; *t* consider how studious ye ought to be in reading *u* and learning the Scriptures, and in framing the manners both of your selves, and of them that specially pertain unto you, according to the rule of the same Scriptures: And for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have well weighed and pondered these things with your selves long before this time; and that you have clearly determined, by God's grace, to give

shall be broken down, Eph. iv. 14. vast number of Sheep out of the *Gentile* World shall be added to my Flock, and be added to my Rule; not being governed, as they are now, by different Shepherds, the *Jews* by the Doctors of their Law, and the *Gentiles* by their Philosophers, but both shall submit themselves to my Precepts, and be under my Dominion.

s Earnestly to pray. O. C. P.
t Ye perceive how studious. O. C. P.
u And in learning. O. C. P.

N O T E S.

(c) *He shall say unto them, &c.*] This excellent Exhortation does contain, *First*, an Admonition to the Persons to be ordained, That they consider the great Weight and Importance of their Employ, which is to make Provision for Christ's Family, and to seek for his lost Sheep; and also the Danger of neglecting their Duty, since all Miscarriages, which shall happen through their Negligence, shall be severely required at their Hands. *Secondly*, That they use the utmost of their Diligence in the discharge of their Function, That they may discharge their Consciences by performing the Duty required of them, That they may make a thankful Return to their gracious Master, who has advanced them to so honourable an Office; and That they may avoid the giving an Occasion of other Persons transgressing their Duty after their Example. And, *lastly*, It suggests to them the Means they should make use of to enable them to discharge their Duty aright, which are, to pray for the Assistance of God's Holy Spirit, diligently to study the Holy Scriptures, to lead a Life of exemplary Piety, and to avoid, as much as may be, all Secular Business and Study.

N n

(d) *Are*

V A R I O U S R E A D I N G S.

- a* Be called. O. C. P.
- b* Now we exhort you. O. C. P.
- c* Be called. O. C. P.
- d* The Watchmen. O. C. P.
- e* The Stewards. O. C. P.
- f* To premonish. O. C. P.
- g* Who be. O. C. P.
- h* To be saved. O. C. P.
- i* They be the Sheep. O. C. P.
- k* If it shall chance. O. C. P.
- l* Which will ensue. O. C. P.
- m* In faith. O. C. P.
- n* Then forasmuch. O. C. P.
- o* Kind to that Lord. O. C. P.
- p* Neither be occasion. O. C. P.
- q* Other offend. O. C. P.
- r* That Power and Ability. O. C. P.

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give your selves wholly to α this Office, whereunto it hath pleased God to call you: So that as much as lieth in you, β you will apply your selves wholly to this one thing, and draw all your cares and studies γ this way; and that you will continually pray δ to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry, and that ye may so endeavour your selves from time to time, to sanctifie the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

ζ And now that this present congregation of Christ here assembled, may also understand your minds and wills in these things, and that this your promise η may the more move you to do your duties, ye shall answer plainly to these things, which we in θ the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart that you be truly called, according to the will of our Lord Jesus Christ, and the Order of this Church of England, α to the Order and Ministry of Priesthood?

I think it.

Answer.

The Bishop.

ARE you perswaded that the holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation thro' faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to (d) teach nothing

VARIOUS READINGS.

- α To this Vocation. O. C. P.
- β You apply your selves. O. C. P.
- γ This way, and to this end. O. C. P.
- δ Pray for the heavenly Assistance of the holy Ghost, from God the Father, by the Mediation of our only Mediator and Saviour Jesus Christ. O. C. P.
- ϵ Congregation. O. C. P.
- ζ And that this present. O. C. P.
- η Shall more move you. O. C. P.
- θ In the Name of the Congregation. O. C. P.
- α To the Ministry of Priesthood. O. C. P.
- λ Be ye perswaded. O. C. P.

NOTES.

(d) Are you determined to teach nothing (as is required of Necessity to eternal Salvation) but that which you shall be perswaded may be concluded and proved by the Scripture? Our Church does enjoin the Person to be ordained to promise this, in Opposition to the Doctrine of Tradition, which is enjoyed in the Church of Rome. But she does this with an admirable Temperament, and with very just Limitations. For she does not require of them, that they should teach nothing but what may be proved by Scripture, but that for every thing which they press as necessary to Salvation, they have good Proof of Scripture to support it. But the Doctrine of the Church of Rome is contrary to this. *Nec non Traditiones ipsas, &c.* The Council receives Traditions, both as to Faith and Manners, either delivered by Christ himself with his own Mouth, or dictated by the Holy Ghost, and preserved in the Catholick Church, by a continual Succession, with equal Piety of Affection, as the Holy Scriptures themselves. Conc. Trid. Sess. iv. But as our Church does not condemn Ecclesiastical Tradition, or any other human or rational Proof, so she will not have them made use of by her Clergy for the sole maintaining Articles of Faith, as the Papists do; and denies what that Council affirms, That the Truth of the Gospel is contained partly in Books that are written, and partly in unwritten Traditions.

Nor do the Writers of the Roman Church deal fairly with us, when they represent us as Enemies to the ancient Usages of the Church, many of which probably have been delivered down from the Time of the Apostles; but we deny the making use of pretended Traditions for the support of new Articles of Faith, such as Purgatory, Invocation of Saints,

Adoration of Images, &c. which the holy Scriptures not only mention nothing of, but do directly contradict them. We do not reject the antient Tradition of the Church in Matters which relate only to the external Decency and Order of the Church, but do the more readily embrace them, because of their Antiquity, and that they seem to have been used by Christians ever since the first and Apostolical Times. Such as signing with the Cross; praying with the Face towards the East, the Observation of Lent, Easter, &c. We say of these things, as Tertullian did. *Harum & aliarum ejusmodi disciplinarum, si legem expostules scripturarum nullam invenies: traditio tibi prætendetur auctrix, consuetudo consummatrix, & fides observatrix.* If you look for a command in Scripture, for these parts of Christian Discipline, 'tis to no purpose. Tradition has authorized them, Custom has confirmed them, and Faith (i. e. Orthodox Believers) has observed them. Tert. de Cor. Mil. C. 3. These ancient Usages are those which Epiphanius speaks of, when he says, *Ἡ δὲ μητὴρ ἡμῶν ἡ Ἐκκλησία ἔχει θεσμίως ἐν αὐτῇ κατέκειτο, ἀλύτως, μὴ δύναμένης καταλύσθαι.* Our Mother the Church has constituted certain Laws within herself, which are unalterable, and cannot be repealed. Epiph. Hær. lxxv. § 8.

We appeal to Tradition, and ancient Ecclesiastical Usage, as a good Witness of Matters of Fact, that may happen to be questioned or disputed. If any bold irreligious Person shall deny the Authority of St. Matthew's Gospel, or any other Book of Canonical Scripture, where shall we go for the Proof of this but to the Tradition of the Church, and shew that these Books have always been acknowledged as Divine Writings? If it be questioned, whether the Apostles baptized Infants, or no; or whether they ought to be confirmed after Baptism; we do not refuse an Appeal to Tradition, or the constant Usage of the Church from the first Ages downwards, for a good Proof of it. And this Origen looked upon, as very good Evidence in the Case. *Ecclesia ab Apostolis traditionem accepit, parvulis baptismum dare.* The Church has received it as a Tradition from the Apostles, to baptize Infants. Orig. in. 6. ad Rom. In the like manner St. Jerome argues. *An necis Ecclesiarum hunc esse morem, ut baptizatis postea manus imponantur, & ita invocetur Spiritus Sanctus. Exigis ubi scriptum sit? in Actibus Apostolorum. Etiam si scripturae autoritas non subesset, totius orbis in hanc partem consensus, instar præcepti, obtineret. Nam multa alia, quæ per traditionem in Ecclesia usurpantur, auctoritatem scriptæ legis observarunt.* Do not you know this to be the Custom of the Church, that Hands are laid upon baptized Persons after their Baptism, and the Holy Ghost invoked upon them? You ask in what Book of Scripture this is written? I answer, In the Acts of the Apostles. Nay, though there were no Autho-

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nothing (as required of necessity to Eternal Salvation) but that which you shall be perswaded may be concluded and proved by the Scripture?

Answer.

I am so perswaded, and have so determined by Gods grace.

Authority of Scripture for it, yet the Consent of the whole world in this matter, would have the Force of a Command. For many other things, which are used by Tradition in the Church, have gained the Authority of a Written Law. Hier. Contr. Lucif.

Neither do we disallow of Tradition, or the constant Usage of the Church, in the explaining some Articles of Faith, which are founded in Scripture, in finding out the true meaning of Scripture, and freeing it from the ill Glosses which Hereticks have put upon it. Irenæus makes use of this to confute the Opinions of the Valentini-
*For the Ex-
plication of
Articles of
Faith ground-
ed in Scrip-
ture.*

Traditionem itaq; Apostolorum in toto mundo manifestatam in omni Ecclesia adest, perspicere omnibus qui vera velint videre, & habemus annumerare eos qui ab Apostolis instituti sunt Episcopi, in Ecclesiis, & Successores eorum usq; ad nos, qui nihil tale docuerunt, neque cognoverunt, quale ab iis delinatur. All that have a mind to see the Truth, may take Notice of the Tradition of the Apostles, manifested throughout the whole World; and we can reckon up them who were Instituted Bishops by the Apostles, and their Successors, down to our times, who never taught any such thing, as these Men do of. Iren. lib. ii. cap. 3. Tertullian argues from the same Topick, and says, that Hereticks are not so readily confuted by Scripture, which they either deny, or give false Interpretations of, as by appealing to Tradition; that is, as he explains himself, the uniform and immemorial Custom of all the Christian Churches, who received their Doctrine Originally from the Twelve Apostles; *Qui in orbem perfecti eandem Doctrinam ejusdem fidei Nationibus promulgaverunt, & proinde Ecclesias apud unamquamque Civitatem considerunt, a quibus Traducem Fidei & Semina Doctrinae, cetera exinde Ecclesie mutuata sunt, & quotidie mutantur, ut Ecclesie fiant.* Who going all over the World, Preached the same uniform Doctrine of Faith in all Nations, from which other later Churches have had the Seeds of that Faith and Doctrine Traduced to them, which having borrowed from them, as there are some yet which do borrow, that they may be true Churches. Tert. de Presc. cap. 20. He presently afterwards tells us, that that which cements the Churches together in Brotherhood, is, *Unius Sacramenti Traditio*; because they have one Creed handed down to them to all. *id.*

But we deny that Tradition, if it could be made good, is sufficient to establish Articles of Faith, of which there is no Ground in Scripture. And to assert otherwise, is so unreasonable a Doctrine, that hardly any Writer before the Council of Trent, had the Forehead to assert it. Bishop Stillington has, with great Industry, gathered the Opinions of the most considerable Writers in the Roman Church, who lived before this Council, who were all of an Opinion contrary to this Decree of the Council. *Marsilius ab Inghen, Petrus de Alliaco, Gregory Ariminensis, Durandus, Panormitanus, Toftatus, Thomas of Walden, Gerson, Duns Scotus, Thomas Aquinas, Bonaventure, &c.* vid. Council of Trent Examined, &c. We shall also find upon Examination, that this Doctrine is contrary to that of the Ancient Fathers of the Church. See how St. Cyprian, (who liked Tradition well enough, for Establishing Ecclesiastical Rites, and things of an indifferent Nature) treats it, when it is advanced against Scripture. Pope Stephen lays it down as a Maxim, *Nihil innovetur nisi quod Traditum est.* Let a Change be made in nothing, but what there is Tradition for. Upon this, the African Bishop falls thus smartly upon him, and his Traditionary Divinity. *Unde est ista Traditio? Utrumne de Dominica & Evangelica Autoritate descendens, an de Apostolorum mandatis, atque Epistolis veniens? Ea enim facienda esse quæ Scripta sunt, Deus testatur & proponit ad Jesum nunc dicens, Non recedet, &c.* Whence have you this Tradition? Does it come from the Authority of Christ, out of the Gospel Books; or from any Commands of the Apostles in their Epistles? Those are the things which must be done that are written. As God bears Witness, when he speaks to Josiah the Son of Nun. The Book of the Law shall be in thy Mouth, and thou shalt meditate thereupon Day and Night; and shalt observe to do all things that are

written therein. Cypr. Ep. ad Pompeium. And presently after he says, *Si ergo aut in Evangelio præcipitur, aut in Apostolorum Epistolis, aut Actibus continetur, ut a quacunque Heresi venientes non Baptizentur, & tantum manus illi imponatur in penitentiam, observetur divina hæc & Sancta Traditio.* If it be Commanded in the Gospel, or if it be written in the Epistles of the Apostles, or in the Acts, that those who forsake any Heresy, should not be Baptized, but only have Hands laid upon them as Penitents; let this Holy and Divine Tradition be observed. *id.* Tho' the Bishops in the Council of Nice, being Congregared from so many different parts of the World, could sufficiently own it for the Traditionary Sense of the several Churches, as to that great Article of Faith, yet the Pious Emperor, who convened them, Commanded to ground their Decrees upon the Doctrine of the Holy Scriptures. *Εὐαγγέλιον καὶ βιβλοὶ καὶ ἀποστολικαὶ καὶ τῶν παλαιῶν προφητῶν τὰ θεοπνεύματα, σαφὲς ὡς αὐτὰ καὶ χεὶρ τοῦ Θεοῦ ὁρῶν ἐκπαίδευσιν τὴν πόλεμόποιον ἐν ἀπελάσαις ἑσιν, ἐν τῶν θεοπνεύσαν λόγων ἀδελφείᾳ τῶν ζῶντων τὴν λύσιν.* The Books of the Gospel, the Apostolical Epistles, and the Oracles of the Ancient Prophets, do sufficiently instruct us what Notions we ought to have of the Divine Nature. Therefore laying aside all Contention, let us determine all the controverted Points from the Divinely Inspired Scriptures. Theod. Hist. Eccl. Lib. i. cap. 6. St. Basil, (who in the Ritual part of Religion, is Advocate enough for Tradition, and upon account of some general Expressions upon that Head, is much talked of by the Writers of the Roman Church) yet relies upon Scripture chiefly, for the support of matters of Faith. For thus he argues: *Οὐκ ἔν ἡ θεοπνεύματος ἡμῶν διατυπώσας γράφῃ, καὶ παρ' οἷς ἀνέρεθ' τὰ δόγματα συνωδὰ τοῖς θεοῖς λόγοις, ἐπὶ τοῖς ἡσὶ πάσις ἡ ἀληθεία ἡ ψῆφος.* Let the Divinely Inspired Scriptures determine upon the whole Controversy, and give Judgment according to Truth, which of our Opinions is most agreeable to those Divine Words. Bas. Ep. lxxx. vid. Clem. Alex. Strom. vii. Chrysostom. xv. in Act.

But notwithstanding this, the Roman Church is so very fond of Traditions, (without which, great part of their Religion is not to be maintain'd) that they have inserted a Clause in their Pontifical, for the support of this Doctrine, making every Bishop promise at his Consecration, That he will maintain the Traditions of the Church. But this is a modern Interpolation. The Antient Ordinals had only the two former Questions in the present Pontifical, which were enough to ruin the modern Doctrines of the Roman Church. *Interrogamus te si omnem Prudentiam suam, quantum tua capax est natura, Divina Scriptura sensibus accommodare volueris? R. Ita. Vis ea quæ ex Divinis Scripturis intelligis, plebem cui ordinandus es, & verbi docere & exemplis? R. Volo.* We ask you if you will accommodate all the Prudence which your Nature is capable of, to the Doctrine of the Holy Scripture? A. I will. Will you instruct the People both by Word and Example, in whatsoever you shall Learn out of the Holy Scriptures? A. I will. These are the only Questions upon this Head, in the most Ancient of all the Roman Ordinals; where any Interrogatories are, viz. that of St. Gregory, Published out of the Vatican by Morinus, de Ord. Par. ii. But the Divines of the Roman Church, taking notice that these Interrogatories, without any alloy given to them, stared in the Face of their Religion, after the Introduction of so many Articles of Faith, which they had taken into it, that had no Foundation in the Scriptures, very Artificially clapt in these two other Interrogatories, as they stand in the present Roman Pontifical. *Vis Traditiones Orthodoxorum Patrum ac Decretales Sanctæ & Apostolicæ Sedis Constitutiones veneranter suscipere, docere ac servare. R. Volo. Vis Beato Petro Apostolo, cui data est potestas ligandi & solvendi, ejusque Vicario Domino nostro D.N. Papæ N. ejusque Successoribus Romanis Pontificibus, fidem, subjectionem & obedientiam, secundum Canonicam auctoritatem, per omnia exhibere. R. Volo.* Will you reverently Receive, Teach and Observe, the Traditions of the Orthodox Fathers, and the Decretal Constitutions of the Holy Apostolical See? Will you in all things pay Fidelity, Subjection and Obedience, to the Blessed Peter the Apostle, to whom is given all power of binding and loosing, and to his Vicar our Lord N. Pope N. and to his

Success-

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WILL you then (e) give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church and Realm hath received the same, according to the Commandments of God: so that you may teach the People committed to your Cure and Charge, with all diligence to keep and observe the same?

Answer.

I will so do by the help of the Lord.

The Bishop.

WILL you be ready with all faithful diligence to banish and (f) drive away all erroneous and strange doctrines, contrary to God's word; and to use both publick and private monitions and exhortations, as well to the sick, as to the whole within your Cures, as need shall require, and occasion shall be given?

Answer.

I will, the Lord being my helper.

The Bishop.

(g) **W**ILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I will endeavour my self so to do, the Lord being my helper.

The

VARIOUS READINGS.

* As this Realm. O. C. P.

N O T E S.

Successors Bishops of Rome? I will. Pontif. Rom de Consecr. Elect. in Ep. But any one may see that this is a clumsy Patch of a modern Date, put in only to serve a Turn.

(e) *Will you give your faithful diligence always to minister the Doctrine of the Sacraments, &c.* Diligence is one of the principal Parts of the Pastoral Office, which is enjoined and earnestly pressed in the New Testament. St. Paul gives it as a prime Character of St. Luke, because his Praise was in the Gospel in all Churches, 2 Cor. viii. 18. and because he had oftentimes proved him diligent in many things, v. 22. He exhorts Timothy to endure Hardness as a good Soldier of Jesus Christ, 2 Tim. ii. 3. to preach the Word, to be instant in Season, and out of Season: to reprove, rebuke, exhort with all Long-suffering and Doctrine, 2 Tim. iv. 2. This Diligence, which is recommended to the Ministers of the Gospel by the Scripture in general, is branched out in this Interrogatory into its several Parts. And they are made to promise to be diligent, 1st. In administering the Doctrine of our Saviour, which consists in Preaching and Catechising; 2dly. In administering the Sacraments, which in the general Sense of the Word does take in not only the two Sacraments, properly so called, viz. of Baptism, and the Lord's Supper, but all the Sacramental Rites enjoined by the Church, such as Marrying, Burying, Visitation of the Sick, &c. 3dly. In administering the Discipline of the Church, which at the compiling of this Office the Presbyters of the Church were designed to have a greater Share, of than they are now vested with: But which, according to their present Powers, they may in some part do, in declaring those Excommunicates, whom proper Authority has laid under that Censure; in repelling from the Communion notorious Offenders; and in presenting those to the Ecclesiastical Courts, whom the Parish Officers, upon scandalous Crimes committed by them, shall refuse or neglect to present. But all this must be done, with a just Limitation, and under the Direction of the Laws of the Land, and the Canons of the Church, and not at the Arbitrary Pleasure of the Minister. They must not preach any Doctrine, but what is warranted by the Articles of our Church, nor administer either Sacraments or Sacramentals, or any other publick or open Prayer, but according to the Offices prescribed in the Book of Com-

mon-Prayer, and none other or otherwise, as the Act of Uniformity speaks: Nor exercise any part of Church Discipline, which by the Laws or Canons is not entrusted to Presbyters.

(f) *To banish and drive away all erroneous and strange Doctrines.* This Interrogatory was placed here, in lieu of that in the Roman Pontifical. *Anathematizas omnem Heresim, extollentem se adversus hanc sanctam Ecclesiam Catholicam?* R. *Anathematizo.* Do you curse, or pronounce an Anathema, against every Heresy, which advances it self against the holy Catholick Church? A. I do. This was upon wise Consideration thought fit to be changed; and the ordained Person obliged only to promise with all faithful diligence to drive away (i. e. by good Argument and Persuasion to confute) erroneous Doctrines. And to encourage them to the making good of this Promise, they have Example of the best Antiquity to encourage them. For what Pains did the ancient Bishops and Presbyters of the Church take, in confuting Heresies by their excellent Books and Sermons? Witness the Writings of Irenaeus, Athanasius, Epiphanius, Austin, &c. to whose Labours we owe, that the Church was not over-run by those Swarms of Heresies, which in their Times infested it, but by their diligence were so banish'd and driven away, that we have hardly the Names of some of them left. Others of them were as successful by their Conferences, and other Applications. As particularly Theodoret, who himself says, that he converted ten Thousand Hereticks, Marcionites, Arians, and others within his own Diocese, Ep. 145. and the Author of St. Austin's Life says of that Bishop, that he converted almost all the Manichees, Donatists, Pagans, &c. which his Diocese formerly abounded with, to the Faith. *Possid. vit. Aug. c. 13. 18.*

(g) *Diligent in Prayers, and in reading of the holy Scriptures—laying aside the Study of the World and the Flesh.* The Duty of the Minister in performing the publick Offices of the Church, with the Study of the Holy Scriptures, and other good Authors, has been spoken to before. It remains only that we remark something concerning these Words, *laying aside the Study of the World and the Flesh.* By which Words is to be understood, that Clergymen must neither totally abandon their Profession, nor Exercise a Temporal Calling together with it. The ancient Canons were very severe against both these Practices. For thus the Apostolical Canons, *Επισκοπος η Πρεσβυτερος η Διάκονος κοσμητικας φροντισδας μη αναλαμβάνειν δω. ει δε μη γε καταλείδω.* Let not any Bishop, Priest or Deacon take upon him worldly Business, or if he do, let him be deposed. Can. Apost. Can. 4. And again, *Επισκοπος η Πρεσβυτερος η Διάκονος κρατεια φιλαλων η βαλόμενος αμφοτέρω κατέχειν.* Ρωμαικην αρχην η ιεραρχικην διοίκησιν, καταλείδω.

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The Bishop.

WILL you be diligent to frame and fashion your own selves and your families, according to the doctrine of Christ, and to make both your selves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer.

I will † apply my self thereto, the Lord being my helper.

The Bishop.

(b) **W**ILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

Bishop.

WILL you reverently obey your Ordinary, and other chief Ministers, * unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting your selves to their godly judgements?

Answer.

I will so do, the Lord being my helper.

¶ Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, Grant also unto you strength and power to perform the same; that he may accomplish his work which he had begun § in you, through Jesus Christ our Lord. Amen.

¶ After this the Congregation shall be desired, secretly in their Prayers † to make their humble supplications to God †* for all these things: For the which prayers * there shall be silence kept for a space.

¶ After

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- † And Spectacles. O. C. P.
 - † Apply my self without thereto. O. C. P.
 - * Unto whom the Government and Charge is committed over you. O. C. P.
 - † Then shall the Bishop say. O. C. P.
 - § In you, until the time he shall come at the latter Day, to judge the Quick and the Dead. O. C. P.
 - † To make humble. O. C. P.
 - †* For the foresaid Things. O. C. P.
 - * There shall be a certain Space kept in Silence. O. C. P.
- That done, the Bishop shall pray in this wise,

Let us pray,

Almighty God, and heavenly Father, which of thine infinite Love, &c. O. C. P.

N O T E S.

ἐν δὲ. If any Bishop, Priest or Deacon, shall enter into the Milice, and keep a Roman Command, and a sacred Administration, let him be deposed. id. Can. 74. Where, note, that Balsamon, Zonaras, and Harmenopolus, interpret the ἐκτελέα of any kind of Employ, about the Milice, besides bearing of Arms; but it probably means any Secular Business. And so the Council of Tours. Siquis, Clericus relicto Officii sui ordine, Laicam voluerit agere vitam, vel se Militie tradiderit, excommunicationis pena feriat. If any Clergyman forsaking his holy Orders, shall betake himself to a Lay Life, or turn Soldier, let him be excommunicated. Con. Tur. c. 5. And to the like purpose the Council of Chalcedon. Τὸς ἀπαξ ἐν κλήρῳ λατρεύοντες, ἢ ἐξ ἀνάγκης, εἰσαγαγόντες, μὴτε ἐπὶ στρατείᾳ, μὴτε ἐπὶ ἀλλοτρίᾳ κοσμητικῇ ἐκτελεῖται. ἢ τὸ τοιοῦτον, καὶ μὴ μεταμελόμενοι, ὥστε ἐπιστρέψαι ἐπὶ τῷ, ὁ δὲ διὰ Θεὸν πρότερον ἐλόντο, ἀναδραματίζονται. If any that are ranked among the Clergy, or have taken upon them the Monastick Life, we decree, that they do not enter into the Milice, nor take upon them any worldly Employ; or if they have ven-

tured to do this, and do not repent them, and return to their Business, which, for God's sake, they engaged themselves to, let them be anathematized. Conc. Chal. Can. 7.

(b) Will you maintain and set forwards, as much as lieth in you, Peace and Love.] This all Clergymen are obliged to, not only from the general Precepts of the Gospel, Mat. v. 9, 23, 24. but from the Canons of the Church. The Council of Carthage enjoins, Clericus maledicus maxime in sacerdotibus, cogatur ad postulandum veniam. Si noluerit degradetur, nec unquam ad officium nisi satisfactione revocetur. A Clergyman that speaks slanderously of any one, especially of Priests, let him be compelled to ask Pardon. If he refuses it, let him be deposed, nor ever be recalled to his Office till he has given Satisfaction. Con. Carth. iv. can. 57. Discordantes Clericos Episcopus vel ratione vel potestate ad concordiam trahat: inobedientes Synodus per audientiam damnet. When Clergymen quarrel, let the Bishop either by Argument, or his Authority, reconcile them: but if they will not obey him, let the Synod, upon hearing, depose them. id. Can. 59. And by the same Council, the Clergy are enjoined to endeavour to make up the Quarrels of the Laity, by refusing their Offerings till they were reconciled. Oblationes dissidentium Fratrum neq; in Sacrario, neq; in Gazophylacio recipiantur. The Oblations of the Brethren who are at variance, must neither be received in the Sacrary or in the Treasury. id. Can. 93. The Council of Aige prescribes to the Clergy this Method of reconciling Persons at Variance. Placuit etiam, ut (sicut plerumq; fit) quicunque odio aut longinqua inter se lite dissenserint, & ad pacem revocari diuturna obstinatione nequiverint, a sacerdotibus civitatis primitus arguantur. Qui si inimicitias deponere perniciosam intentione noluerint, de Ecclesia catu justissimam excommunicatione pellantur. It seemeth good unto us, that (as it often happens) if any Persons disagree out of Hatred, and long Strife between one another, and out of inveterate Obstinacy, cannot be brought to a Reconciliation, let them first be reprov'd by the Priests of the City. But if out of Stubbornness they will still retain their Enmity, let them be, as they justly deserve, turned out of the Congregation of the Church. Conc. Ag. Can. 22.

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¶ After which shall be sung or said by the Bishop (the persons to be Ordained Priests, all kneeling) (i) *Veni, Creator Spiritus*; the Bishop beginning, and the Priests and others that are present, answering by Verses, as followeth.

¶ **C**ome, holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love.

Enable with perpetual light

The dulness of our blinded sight.

Anoint and cheer our soiled face

With the abundance of thy grace.

Keep far our foes, give peace at home:

Where thou art guide, no ill can come.

Teach us to know the Father, Son,

And thee, of both, to be but one.

That through the ages all along,

This may be our endless song;

Praise to thy eternal merit,

Father, Son, and holy Spirit.

¶ Or this.

Come, holy Ghost, eternal God, Proceeding from above,
Bath from the Father, and the Son, The God of peace and love.

Visit our minds, & into our hearts Thy heavenly grace inspire,

β That truth and godliness we may Pursue with full desire.

Thou art the very Comforter γ In grief and all distress:

The heavenly gift of God most high, δ No tongue can it express.

The fountain and the living spring Of joy celestial:

The fire so bright, ε the love so sweet, ζ The Unction spiritual.

Thou in thy gifts art manifold, By them Christ's Church doth stand:

In faithful hearts η thou writ'st thy law, The finger of God's hand.

According to thy promise, Lord, Thou givest ι speech with grace,

That through thy help κ Gods praises may λ Resound in every place.

O holy Ghost, μ into our minds Send down thy heavenly light;

Kindle our hearts with ν fervent zeal, To serve God day and night.

ο Our weakness strengthen and confirm π (For Lord, thou know'st us frail)

ρ That neither devil world nor flesh Against us σ may prevail.

Put

VARIOUS READINGS.

¶ This first Translation of the *Veni Creator* was added in the last Review.

α Into us. O. C. P.

β That in all Truth and Godliness we may have true Desire. O. C. P.

γ In all Woe and Distress. O. C. P.

δ Which no Tongue can express. O. C. P.

ε The love so clear. O. C. P.

ζ And Unction. O. C. P.

η Writing thy Law. O. C. P.

ι Speech of Grace. O. C. P.

κ The Praise of God. O. C. P.

λ May sound. O. C. P.

μ Into our Wits. O. C. P.

ν Fervent Love. O. C. P.

ο Strength and stablish all our Weakness. O. C. P.

π So feeble and so frail. O. C. P.

ρ That neither Flesh, the World nor Devil. O. C. P.

σ Do prevail. O. C. P.

*Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quæ Tu creasti pectora.*

*Qui diceris Paraclitus,
Mississimi donum Dei,
Fons vivus, ignis, charitas
Et spiritualis unctio.*

*Tu septiformis munere,
Digitus Paternæ dexterae,
Tu ritè promissum Patris,
Sermone ditans guttura.*

*Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri Corporis
Virtute firmans perpeti.*

*Hostem repellas longius,
Pacemq; dones protinus,
Ductore sic Te prævio
Vitamus omne noxium.*

*Per Te sciamus de Patrem,
Noscamus atq; Filium,
Te utriusq; spiritum,
Credamus omni tempore.*

*Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In seculorum secula.*

Amen.

(†) Receive

NOTES.

(i) *Veni Creator.*] The Hymn called by this Name, from the first Words thereof in the *Latin*, is supposed to be written by St. *Ambrose*, it being printed among his Works with this Title, *Hymnus in Pentecosten, A Hymn upon the Pentecost*. But it being very suitable for an Ordination, it was many hundred Years ago taken into the *Roman* Ordinals. *vid. Mor. Ord. Par. ii.* We have two Translations of it here, the first was made in the Review of the Common-Prayer under King *Charles II.* and the other upon the first Compiling of the Book in the Reign of *Edward the sixth.* The Words in the *Latin* are thus.

The Form and Manner of Ordering of Priests.

Put back our enemies from us, And α help us to obtain
Peace in our hearts with God and man (β *The best, the truest gain;*)
 And grant that γ thou being, O Lord, Our leader and our guide,
We δ may escape the snares of sin, And never from thee slide.
 ϵ Such measures of thy powerful grace, ζ Grant, Lord, to us, we pray,
That thou maist be our comforter, At the last dreadful day.
 η Of strife and of dissension Dissolve, O Lord, the bands,
 θ *And knit the knots of peace and love, Throughout all Christian lands.*
 Grant us the grace α that we may know The λ Father of all might,
 μ *That we of his beloved Son May gain the blissful sight,*
 And that we may with perfect faith Ever acknowledge thee,
The Spirit of Father, and of Son, One God in persons three.

To God the Father, laud and praise, And to his blessed Son,
 And to the holy Spirit of grace, Co-equal three in one.
 And pray we that our only Lord Would please his spirit to send
 On all that shall profess his Name, From hence to the worlds end.

Amen.

¶ That done, the Bishop shall pray in this wise, and say,

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness towards us hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Authour of everlasting life; who after he had made perfect our Redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors and Pastors, by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present, to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we ϵ praise and worship thee; and we humbly beseech thee by π the same thy blessed Son, to grant ϵ unto all, which either here or elsewhere call upon σ thy holy Name, that we τ may continue to shew our selves thankful unto thee for these and all other thy benefits, and that we may daily encrease and go forwards in the knowledge and faith of thee and thy Son, by γ the holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be $\downarrow$ appointed thy Ministers, thy holy Name may be ξ for ever glorified, and thy blessed Kingdom enlarged, thro' the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same holy Spirit, world without end. Amen.

¶ When this Prayer is done, the Bishop, with the Priests present, shall lay their hands severally upon the head of every one that ϕ receiveth the Order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying,

(k) **R**eceive the holy Ghost ω for the Office and work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of the Father, and of the Son, and of the holy Ghost. Amen. * ¶ Then

VARIOUS READINGS.

- α Grant us to obtain. O. C. P.
- β Without Grudge or Disdain. O. C. P.
- γ O Lord, that thou being. O. C. P.
- δ May eschew. O. C. P.
- ϵ To us such plenty of thy Grace. O. C. P.
- ζ Good Lord grant, we thee pray. O. C. P.
- η Of all Strife and Dissention. O. C. P.
- θ And make the Knots. O. C. P.
- α That we may know. O. C. P.
- λ Father most of might. O. C. P.
- μ That of his dear beloved Son O. C. P.
- We may attain the Sight,
And that with perfect Faith also,
We may acknowledge thee:
The Spirit of them both alway,
One God in Persons three.
- Laud and Praise be to the Father,
And to the Son equal:
And to the holy Ghost also,
One God co-eternal.
- And pray we that the only Son
Vouchsafe his Spirit to send,
That all that do profess his Name,
Unto the World's End. Amen. O. C. P.
- ν Ministry for the Salvation. O. C. P.
- Worship and Praise thee. O. C. P.
- π The same thy Son. O. C. P.
- ϵ Unto us all. O. C. P.

- σ Thy Name. O. C. P.
- τ May shew our selves thankful. O. C. P.
- χ Thy holy Spirit. O. C. P.
- $\downarrow$ Appointed Ministers. O. C. P.
- ξ Always. O. C. P.
- ϕ Receiveth Orders. O. C. P.
- ω These Words, for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands, were added in the last Review.

N O T E S.

(k) *Receive the holy Ghost.*] Objections have been raised against this Form used in our Church, as being to bold an Expression, viz. for any mortal Man to pretend to give the Holy Ghost, as the Word *receive* seems to imply. Besides such manner of Expression seems to be condemned by the Judgment of St. Austin. For, says he, *Quomodo Deus non est, qui dat Spiritum sanctum? Imò quantus Deus est qui dat Deum? Ne que aliquis Discipulorum ejus dedit Spiritum sanctum. Orabunt quippe, ut veniret in eos quibus manum imponebant, non ipsi dabant. Quem morem etiam in suis Præpositis nunc servat Ecclesia.* How, is he not a God who gives the holy Ghost? Yea, how great a God is he who gives a God? For no one of his Disciples gave the holy Ghost: For they prayed that he might come upon them, but he did not give him. Which Custom the Church now observes in the Ordination of those who govern in it. Aug. de Trin. Lib. xv. cap. 26.

But

The Form and Manner of Ordering of Priests.

* ¶ Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying, **T**ake thou authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ § When this is done, the Nicene Creed shall be sung or said, and the Bishop shall after that go on in the Service of the Communion, which all they that receive Orders, shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.

¶ The Communion being done, after the last Collect, and immediately before the Benediction, shall be said † these Collects.

Most merciful Father, we beseech thee to send upon these thy servants, thy heavenly blessing, that they may be clothed with righteousness, and that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation, that in all our words and deeds we may seek thy glory, and the increase of thy Kingdom, through Jesus Christ our Lord. *Amen.*

† **P**revent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. *Amen.*

* **A**ND if on the same day the Order of Deacons be given to some, and the Order of Priesthood to others; The Deacons shall be first presented, and then the Priests: And it shall suffice that the Litany be once said for both. The Collects shall both be used; first that for Deacons, then that for Priests. The Epistle shall be, Eph. iv. 7, to 14. as before in this Office. Immediately after which, they that are to be made Deacons, shall take the Oath of Supremacy, be Examined and Ordained, as is above prescribed. Then one of them having read the Gospel (which shall be either out of St. Matt. ix. 36. as before in this Office; or else St. Luke xii. 35, to 39. as before in the Form for the Ordering of Deacons) they that are to be made Priests shall likewise take the Oath of Supremacy, be Examined and Ordained, as is in this Office before appointed.

V A R I O U S R E A D I N G S.

* The Bishop. O. C. P.

§ When this is done, the Congregation shall sing the Creed, and also they shall go to the Communion, which all they, &c. O. C. P.

† This Collect. O. C. P.

† This Prayer and the Blessing added in the last Review.

* And if the Orders of Deacon and Priesthood be given both upon one Day, then shall all things at the holy Communion be used as they are appointed at the Ordering of Priests: Saving, that for the Epistle the whole third Chapter of the first to Timothy shall be read, as it is set out before, in the Order of Priests. And immediately after the Epistle, the Deacons shall be ordered. And it shall suffice the Litany to be said once. O. C. P.

N O T E S.

But in answer to this we say, that by *Holy Ghost*, we do not understand the Person of the Holy Ghost, but only his Gifts and Graces, which are conferred in Ordination. For the Holy Ghost is frequently used in Scripture for his Gifts, *vid.* Not. on the Ordination of a Deacon. So that our Church means no more by *Holy Ghost*, than St. Paul did by *χρησμα το ου*, the Gift or Grace of God, which St. Paul exhorts Timothy *ἀναλωπυρην*, to recruit or stir up, if any Decays had been made in it, since the Imposition of Hands upon him, 1 Tim. i. 6. This Form was pitched upon by the Church, as seeming a very proper one, from its being used by our blessed Saviour himself, when he vested the Apostles with the Priestly Power of Absolution. And he breathed on them, and said, **RECEIVE THE HOLY GHOST.** *Whose soever Sins ye remit, they are remitted unto them; and whose soever Sins ye retain, they are retained,* Joh. xx. 23. Indeed, if the Bishop who pronounces these Words, pretended to an Original Power inherent in himself, by Vertue of his Office, to confer the Gifts of the Holy Ghost, it were Matter of Exception: But when he claims only herein a Ministerial Power, which God hath

authorized him to exercise, there is no Reason to find Fault. For in the Words immediately before this Form, as it stands in St. John's Gospel, it is expressly said, *As my Father sent me, so send I you;* vesting them thereby with as ample Powers of Preaching the Gospel themselves, and commissioning new Preachers; as he himself had been intrusted with by God the Father. It must be owned, that it was late in the Latin Church before this Form was taken up. The Greek Form is, *Θεα χρεος περιχευεσθαι*, &c. The Divine Grace (i. e. the Grace of the Holy Ghost) does promote N. to the Priesthood, *vid.* Euch. Gr. Which Form seems to have been all along used in that Church. The Pseudo Dionysius mentions the naming of the Person ordained. *Την ιεραυτητων τελευτων η των τελευτων ανδρῶν ο ιεραρχος αναβοα.* The Bishop names aloud the Person to be ordained. *de Hierch. c. 5.* The *Θεα χρεος* mentioned in this Form is alluded to by Gregory Nyssen, who speaking of Gregory Thaumaturgus's ordaining a Bishop, says, *προσδραγει το Θεο δια τῶν ιερωνυμων τῶν ανδρα χρι τῶν νεομυσμων τευτων. τελευτας τῷ χρεωτι.* He brings to God by the Priesthood a Man according to the prescribed Form, ordaining him by GRACE, in Encom. Greg. Thaum. It must be owned, that tho' the Greek Forms have been all along Enunciative, yet the most ancient Latin ones were Precatory. For thus the most ancient Ordinal, published by Morinus, written before the Year 560. *Domine sancte Pater, &c. da quesumus in hoc Famulo tuo illo Presbyteri dignitatem, &c. O Lord, holy Father, &c. we beseech thee to give the Dignity of a Presbyter to this thy Servant, &c.* About five hundred Years ago the *Accipe Spiritum sanctum* came in, as appears by an Ordinal written about that time, belonging to the Church of Mentz. They then probably thought the Precatory Form not sufficiently solemn, nor being willing to receive the Enunciative Form of the Greeks, they took up the Scriptural Form as most proper for the purpose. This Form, being founded on God's Word, our Reformers at the compiling this Office retained: laying aside the *Accipe Potestatem offerre Sacrificium ac Deo, Nisfasq; celebrare tam pro vivis quam defunctis*, as an Innovation, and altogether Unscriptural.

* T H E



* The FORM of
ORDAINING or CONSECRATING
OF AN

(a) ARCH-BISHOP, or (b) BISHOP;

† Which is always to be performed upon some Sunday or Holy-day.

¶ When all things are duly prepared in the Church, and set in Order; after Morning Prayer is ended, the Arch-Bishop (or some other Bishop appointed) shall begin the Communion-Service; in which this shall be

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

¶ And

VARIOUS READINGS.

* The Form of Consecrating an Arch-Bishop or Bishop.
At the Communion.

The Epistle.

This is a true Saying, &c. O. C. P.

† This, and the following Clause, added in the last Review.

NOTES.

(a) Arch-Bishop.] The Name of Arch-Bishop does hardly occur 'till about the fourth Century, but the thing it self, or the Metropolitan Jurisdiction, was more ancient, and probably as old as the Apostolical Times. For the Apostles, for the better carrying on the Gospel, and making it sit more easy on the Minds of the Jews, among whom the most early Conversions were made, contrived to adapt the Discipline of the Church, as nigh as could be, to the Jewish Constitution. Now whereas among them the Synagogues of the greater Cities had a Pre-eminence over those in lesser Towns, and oftentimes prescribed Rules of Government to them, and determined Difficulties and Differences which occasionally arose, the like Method was taken up in the Plantation of Christian Churches. That this Method was observed in the Jewish Church, is evident from the Sacred History, and other Writers. We read in the Acts of the Apostles, that the High-Priest gave Saul a Letter to the Synagogues of Damascus, that he might

bring all the Christians which should be found there bound to Jerusalem, Acts ix. 2. Which plainly shews, that the Church of Jerusalem, or the High-Priest, who presided in the Sanhedrin there, had a sort of Ecclesiastical Jurisdiction over other Synagogues, tho' at a remote distance. And Dr. Hammond thinks, that a remarkable Passage in Philo must be taken in that Sense. Μητρόπολις ἡ μίας καὶ ἑστέρας Ἰουδαίας, ἀλλὰ καὶ πλεόντων. διὰ τὰς ἀποικίας αὐτῆς ἐπεμψάν. εἰς τὰς μετὰ μέρους Αἰγύπτου, Φοινίκης, Συρίας, τήν τε ἄλλην καὶ τὴν Κοίλιν περὶ αὐτοὺς ἐκείνην εἰς δὲ τὰς πόλιν διακισμένης. Παμφοιλίαν, Κιλικίαν, τὰ πολλὰ δὲ Ἀσίας ἀχρεὶ Βιθυνίας καὶ Πόντου. Jerusalem is the Metropolis, not only of the single Country of Judea, but also of many others, by reason of the Colonies which she has sent out into Egypt, Syria, Coelosyria, Pamphilia, Cilicia, and many other Parts of Asia, even to Bithynia. 'Tis plain, that the Apostles preached the Gospel first in great Cities, such as Rome, Antioch, Ephesus, Corinth, &c. And when other lesser Cities in their Neighbourhood received the Faith, by Preachers sent out of those large Cities, they became as it were, Daughters to them, being a sort of Spiritual Colony drawn out from them; and had resort in all Matters of Importance to their Mother Church, or the Governor thereof, the Metropolitan Bishop, as the Foreign Synagogues of the Jews had to Jerusalem. The Metropolitical Jurisdiction seems to have been established Time out of Mind, before the Council of Nice, because the Canons of that Council mentions Privilege which belong to several Metropoles by ancient Custom. τὰ ἀρχαία ἐδὴ κρατεῖται τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Περσῶν, ὡς περὶ τὸν Ἀλεξανδρείαν Ἐπίσκοπον.

The Form of Ordaining or Consecrating

¶ And another Bishop shall read

The Epistle, 1 Tim. iii. 1.

I. **T**His is a true saying, If a man desire the Office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) II. Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

¶ Or

πον πάντων τῶν ἔχον ἐξουσίαν ἐπειδὴ καὶ τῶ ἐν Ῥώμῃ ἐπισκό-
 πῳ τὸ τοιοῦτον ἐστίν. ὁμοίως δὲ καὶ τῇ Ἀλεξανδρείᾳ, καὶ ἐν τῇ Ἀλ-
 λυαῖ ἐπαρχίᾳ τὰ πρεσβυτέρα συνέδεαι τῇ Ἑκκλησίᾳ. *Let the*
ancient Customs be observed in Egypt, Libya, and Pentapo-
lis, that the Bishop of Alexandria may have Jurisdiction
over all these: And, as it is customary for the Bishop of
Rome to have, so likewise in Antioch and other Jurisdic-
tions, let their ancient Privileges be allowed them. Conc.
 Nic. Can. 6. The Ecclesiastical History relates of *Irenæus*,
 that he had Metropolitcal Jurisdiction, and did τῶν καὶ Γαλ-
 λίας πατρικίων ἐπισκοπεῖν, *superintend over all the Bishopricks*
in France. Euf. Eccl. Hist. Lib. v. cap. 24. *Dionysius*
Bishop of Corinth, in his Letter to the Churches of *Crete*,
 calls *Philippus* the Bishop of all those Churches. *Euseb.*
Eccl. Hist. Lib. iv. The Council of *Carthage* was held
 under St. *Cyprian*, as Archbishop of the Province. And in
 the Council of *Trullo* he is called Ἀρχιεπίσκοπος τῆς Ἀφρικῆς
 χώρας γινόμενος. *Archbishop of the Country of Africa.* Con-
 Trul. Can. 2.

Of Metropolitcal Pre-eminence and Power.

The Writers of the *Latin* Church, and particularly the Canonists, do promiscuously use the Word Arch-Bishop and Metropolitan; making either Name to denote a Bishop, who by Vertue of his See, does preside over or govern several other Bishops. But the *Greeks* were more distinct: They allowing only the Name of Metropolitan to him whose See was really a Metropolis, *i. e.* a Principal City, where Religion having been first planted, it diffused it self to other Cities, the Bishops whereof had other Bishops under them. For in the *Greek Cartophylacium*, *Cæsarea*, *Ephesus* and *Heraclea*, are reckoned Metropoles, but *Bixya*, *Leontopolis* and *Mareonia*, are only Archbishopricks, and not Metropoles. Nay, Metropolitans themselves were not all of the like Parity. For some Metropolitans were raised to the Dignity of an Exarch, who as the ordinary Metropolitan had the Authority over several Bishops, so he had Authority over several Metropolitans. It is to this Authority to which Reference is made in the Council of *Sardica*. Εἰς τὸ πρὸς τὸ αὐτὸ ἐπαρχίας μετροπολίτην ἐπίσκοπον ἢ κληρικὸν ἀμφοβησάντων, καὶ ἀκαταβανέντων ἢ τὸ ἑξάρχου τὸ διοικήσεως, ἢ τὸ βασιλευσίνης Κωνσταντίνου πόλεως θερόνον, καὶ αὐτὸ δικαζέσθω. If any Bishop or Clergyman has a Controversy against the Metropolitan of his Province, let him appeal to the Exarch of the Diocese, or the Throne of Constantinople, and let him be judged there. Conc. Sard. c. 6. But *Balsamon* does more plainly declare what the Metropolitall Exarch was. Ὁ μὲν ἑξάρχος ἐστὶν ἐκ ἑκάστης ἐπαρχίας μετροπολίτης, ἀλλ' οὐ τὸ ὅλης διοικήσεως, μετροπολίτης, διοικησὶς δὲ ἐστὶν ἢ πόλλας ἐπαρχίας ἔχουσα ἐν ἑαυτῇ. An Exarch is not a Metropolitan of every Province, but a Metropolitan of a Diocese. For a Diocese contains in it many Provinces. Balf. in ix. Can. Conc. Chalced.

This great Dignity of the Metropolitan was accompanied with other proportionable Authority and Power: For he was impowered to call together the Bishops, who were to form a Provincial Council, and to appoint the Place where they should meet. His Presence was requisite to make the Decrees valid, according to the Canon of the Council of *Antioch*, which says, Τελειαν δὲ ἐκείνην ἢ σύνοδον ἢ συ-
πλοεσι καὶ ὁ ἡμετέροπλεως; *That only is a perfect Synod in which the Metropolitan is present.* Conc. Can. Ant. 17. And the Council in *Trullo* declares, καθ' ἑκάστον ἐτος τῶν ἐν ἐ-
κείνῃ ἐπαρχίᾳ συνόδους γίνεσθαι ἐπισκόπων, ἕνθα δὲ ὁ ἡμετέ-
ροπλεως δοκιμάσῃ ἐπισκοπῇ. *That every Year in every Province,*

there should be Synods of Bishops, where the Metropolitan should think fit. Conc. Trull. Can. 8.

(b) *Bishops.*] Of the Distinction of the Order of a Bishop from that of a Presbyter, and his sole Right to ordain, See the Notes on the Act of Uniformity, and the Ordination of a Deacon.

PARAPH. on the Epistle, 1 Tim. iii. 1.

I. I will now lay down before you some Remarks of very considerable Moment, which you ought with Care and Diligence to imprint upon your Minds. A Man that desires to take upon him the Execution of the Episcopal Office, must not do it to gratify his Ambition, to mount himself thereby to an high Dignity in the Church; he must have in View not the gaining a good Preferment, but the exercising a *good Work* or Employ, wherein he may do considerable Service in God's Church. And at this time of Day to desire this Calling, which may expose him to so many Dangers, shews a Man to have very high Regards to Religion, and a great Zeal for God's Glory. Now for the better Instruction of such Persons, who shall take upon them the discharge of this important Duty, I shall lay down some Rules, whereby to judge, when a Person is duly qualified for this Office. A Bishop must be one whose Life is blemished by no remarkable Stain: He must be one who has not Married again, after his first Wife is Dead: He must be one who is *watchful* and circumspect, and continually intent upon his Duty: He must be remarkable for *Sobriety* and Gravity of Mind, of wise and prudent Thoughts, not indulging himself in loose Opinions and giddy Thoughts: His *Behaviour*, both in Words and Actions, in Habit and in Looks, must be composed according to the justest Rules of Decency and Gravity: He must keep an hospitable Table, to entertain Persons of inferior Condition: He must be one that has a happy Talent in preaching the Word in publick, and one that can prudently take hold of fit Opportunities of Time and Place, for Instruction to Edification in private: One that drinks no Wine, or strong Drink, but only for necessary Refreshment: One that *strikes* at no one, either by open Force or malicious Reflection: One that has not gotten Money by an sordid Employ before his Consecration, or makes use of his sacred Calling to grow rich by afterwards: One who will hear Matters which are brought before him with *Patience*, and determine them with Equity: One not quarrelsome or litigious, or accustomed to foul and opprobrious Language: One that does not love or *covet* Money: One, whose Family is kept in exact Order, and whose Children are remarkably dutiful and obedient to their Parents. Which last Point, by the way, is a thing very much to be considered in the Nomination of a Bishop, for he that has not Prudence sufficient to govern a single Family, will be altogether unqualified to govern a Diocese. II. Neither must a Bishop be one who is lately converted to Christianity, or one who has not been of some one of the lower Ecclesiastical Orders before; least by his being mounted at one Leap to the Supreme Dignity in the Church, he be too much elated with the Opinion of his own Abilities, and be guilty of Pride, that Sin of the Devil, which occasioned both his Fall and his Condemnation. And, lastly, a Bishop must have an established Reputation among the Jews and Heathens, and others who are not of our Religion; for if they have any thing to reproach him with, the Devil will make an Advantage thereof, to make him slack in his Admonitions, to avoid a Reflection upon his own Failures.

P A R A P H

P A R A P H.

of an Arch-Bishop, or Bishop.

¶ * Or this, for the Epistle, Acts xx. 17.

I. **F**ROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations which befell me by lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ. II. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto my self, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. III. And now behold, I know that ye all among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. IV. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. V. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver or gold, or apparel, yea, you your selves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ Then

VARIOUS READINGS.

* Added in the last Review.

PARAPH. on the Epistle, Acts xx. 17.

I. **St. Paul** being at *Miletus*, a Sea-Port Town in *Asia Minor*, not many Miles distant from *Ephesus*, he sent to the Bishop of that Church (*viz. Timothy*) and his Presbyters, to give him a Meeting there. They being come according to the Apostle's Desire, he addressed himself to them in such like Words. You are not unacquainted (my Brethren) since my first planting Christian Churches in this part of *Asia*, how frequently I have visited them in all Seasons of the Year, sometimes when the Distress of the Weather might have deterred me from such an Undertaking: You have known the whole Course of my Conversation, during my Stay with you: How I conversed with you with all possible easiness and Freedom, not keeping my self at a distance from you on Account of my Apostolick Dignity; you being Witnesses of the Courage wherewith I discharged my Duty, notwithstanding all the Dangers which threatened me for it, when the Jews were continually plotting to form an Accusation against me to the *Sanhedrin*: How I did not forbear the doing any thing which might be profitable to you, though it were never so prejudicial to my self, instructing you in the Gospel Precepts, both in publick Sermons, and in private Discourses at your Houses; demonstrating by undeniable Reasons, both to Jews and Gentiles, the absolute Necessity of those two great Fundamental Articles of Christianity, and wherein the Sum of our Religion is contained, Faith and Repentance. II. And now by the Impulse of the Holy Spirit I am commanded to take a Journey to *Jerusalem*, to settle some Evangelical Affairs in that City, though God knows what fatal Issue attends my going thither. The Predictions of those who are endowed with the Spirit of Prophecy in several Places tell me, that if I go thither, Imprisonment, and a long Detail of Sufferings, will necessarily attend me. But I stand immutably bent to my Purpose, not suffering my self to be beat off from my Point by any melancholy Reflections of this Nature; I have but a Life to lose, and

I cannot spend it to better Purpose, than to have the Satisfaction of laying it down in the Exercise of my Ministry, which my dear Master has entrusted me with, and in preaching the Gospel, which the good God has made me an Apostle of. III. We have had, my dear Friends, a long Familiarity together, on Account of my frequently taking this City in my way, in discharge of my Apostolick Calling; but now I must take my last Farewel of you, being never like to see you again. Therefore I beg of you, as my last Request, to do me Justice against my Calumniators, to testify, whenever there shall be occasion, with what diligence I have preached the Gospel Truths, how pressingly I have warned all Men to take care of their future Condition; which, if they will not do, their eternal Ruin is chargeable upon themselves, and not upon me. For I have been never wanting to lay before you the Precepts of our Religion, and the great Motives of eternal Rewards and Punishments, to enforce them. And I beg of you, that you would not come behind me in the like Diligence. Do all you can, first to work out the Salvation of your own Souls, and in the next place of the Souls of them who are committed to your Care. Discharge your Pastoral Duty as faithful Shepherds, in feeding Christ's Flock with pious Instructions and Admonitions, that Flock which Christ set so great a Value upon, as to purchase it by his own Blood. IV. There is one thing which I foretel to you, that is, when I shall have departed this Life, and be gone to a better Place, you will have Wolves for Shepherds come among you, who, instead of feeding, will devour and eat up the Flock. For a Brood of pestilent Hereticks shall arise up in the Christian Church, and some of them out of this very City, who shall broach the most false and scandalous Doctrines, and poison innumerable Christians with them. Therefore I pray you to remember what I preached to you concerning these Matters, when I staid with you upwards of two Years, *Acts xviii. 19.* constantly warning you against such Doctrines, and that in the most affectionate manner. V. And now, my Christian Brethren, I earnestly recommend you in my Prayers to the good God, desiring you to imploy your Thoughts in the Study of his Word, the gracious Revelation of the Gospel which he has been pleased to afford us, by which you will be so edified in all Christian Knowledge and Goodness, that by God's Grace, co-operating with your Endeavours, you will

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¶ Then another Bishop shall read

The Gospel, St. Joh. xxi. 15.

I. Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. **II.** He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

* ¶ Or this, St. Joh. xx. 19.

I. THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. **II.** Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ Or this, St. Matt. xxviii. 19.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the holy Ghost: teaching them to observe all things

what-

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* Added in the last Review.

PARAPHRASE.

will not fail of attaining everlasting Happiness, with his blessed Saints in Heaven. As for my own Part, you can witness for me, that I have not made a Profit of my Apostleship; for I have been so far from getting Silver or Gold, or fine Cloaths, from any one, by preaching the Gospel, that I have worked hard to maintain my self and Family. And in this I have given you, that are Ministers of the Gospel, an Example, that you should make the Office of the Ministry, in this present State of Affairs, as little chargeable to the People as you can, that you should by your own Labours, if possible, maintain your selves: this will obviate any Objection of weak Brethren, who may otherwise think we preach the Gospel for Gain; and 'tis more generous to have something of ones own to give to poor People, than to receive from them: For it was a Maxim which our Saviour was wont to make use of when he was upon Earth, *It is more blessed to give, than to receive.*

PARAPH. on the Gospel, St. John xxi. 15.

I. Our Saviour, after his Resurrection, being willing to give Peter an Opportunity of shewing what Effect his Lapse had wrought upon him, proposed to him a very proper Question for this purpose. Well! Peter, says he, what Thoughts have you of your own self now? Do you think that you bear a greater Affection to your Master, than any of your Fellow-Disciples? Peter, conscious of his late Failure, durst not say he loved him better than they did, but only, that our Saviour knew he loved him very well. Our Saviour replied, If this be so, the best way to make it appear, is to be diligent in your Pastoral Office, and by your Preaching and Example carefully to feed *his* (as he called it, *i. e.* our Saviour's, not his own) Flock. He put the same Question to him a second Time; and Peter giving the same Answer, our Saviour made the same Reply. **II.** Our Saviour put the Question a third Time, to try him to the Quick; and it had its Effect. Peter was then struck to the Heart; he well knew to what this Interrogation three Times repeated pointed, he plainly saw that his three Times denying his Master was obliquely reflected on; and could not tell whether or no, God's Grace failing in him, he might fall

into a like Sin again; and therefore returned Answer, Thou, O Lord, who knowest all things, canst tell the Tendency of my Heart better than I can self, and I believe thou findest my Love to thee to be sincere, and I hope no Temptation shall ever make me fall from it. Our Saviour made only the same Answer again, telling him, that the best way of demonstrating his Affection, was a diligent feeding his Flock.

PARAPH. on the Gospel, St. John xx. 19.

I. It was now Sunday Evening, seven Days after the Resurrection, the Light being closed, and the Doors being shut, the Disciples chusing to meet in that private manner, to avoid the Observation of the persecuting Jews; when our Saviour appear'd of a sudden in the midst of them, they not knowing which way he came, addressing them with that usual way of Salutation among the Jews, *Peace be unto you*: And after this took an Opportunity of shewing them his Hands and his Side, in which the Prints of his Wounds were plainly to be seen, for their Satisfaction, that it was really he; giving them Liberty to handle them, that they might not be under any Suspicion that it was an Apparition. **II.** It is not easie to describe the great Degree of Joy the Disciples were then under, when they saw their Master again, and were convinced that it was he. Our Saviour after that made use of the Salutation Form again, *Peace be unto you*: And then began to acquaint them, that having finished his Embassy, which he was sent upon by his Father, was returning again to Heaven; but however he should appoint them to be Residents here in his stead, and he would take care to furnish them with as ample Powers, as any he himself was entrusted with. And then he breathed on them, telling them, That by this means he conferred upon them a considerable Share of the Gifts of the holy Ghost, delegating to them a Power of pronouncing those Persons Sins forgiven, whom they admitted into Baptism, or re-admitted to God's Favour, and to Christian Communion, after Excommunication, or falling into wilful Sin; and That the Pardon, so pronounced by them, should be ratified by God: But if any Persons should despise or neglect to make use of these Ordinances, they should remain with their Guilt upon them.

PARAPH. on the Gospel, St. Matt. xxviii. 19.

Our blessed Lord, being with his Disciples some time after his Resurrection, addressed himself to them in this manner. All Authority in disposing of things, both in Heaven and in Earth, is made over to me by God the Father. There-

of an Arch-Bishop, or Bishop.

whatsoever I have commanded you: And lo I am with you alway, even unto the end of the world.

¶ * After the Gospel, and the Nicene Creed; and the Sermon are ended, the (c) Elected Bishop (vested with his Rotchet) shall be presented by two Bishops unto the Arch-Bishop of that Province (or to some other Bishop appointed by lawful Commission) the Arch-Bishop sitting in his Chair near the holy Table, and the Bishops that present him, saying,

Most Reverend Father in God, we present unto you this godly and well-learned Man,
† to be Ordained and Consecrated Bishop.

¶ *Then*

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* After the Gospel and Creed ended, first the Elected Bishop shall be presented by two Bishops, unto the Archbishop of that Province, or to some other Bishop appointed by the Commission; the Bishops that present him saying. O. C. P.

† To be Consecrated Bishop, O. C. P.

P A R A P H R A S E.

Therefore by Vertue of this Commission, I empower you to teach the Christian Doctrine to all Nations, perswading them to embrace, and to square their Lives according to it ; admitting them into it by the Initiatory Right of Baptism ; using always this Form, *I Baptize Thee, in the Name of the Father, Son and Holy Ghost.* Teaching them to observe all the Precepts which I have enjoyned them. And the better to encourage you in this, I will lead you into all Truth, the Influence of my Spirit continually assisting you, and those whom you shall admit into your Office of the Ministry, as long as the World shall last.

N O T E S.

(c) *The Elected Bishop.*] The stating the Ancient Right of Electing the Clergy, particularly of Bishops, from the different manner thereof, both in Times and Places, the People having sometimes more, and sometimes less share, is become a matter something intricate and perplex'd : For several Persons who have handled this matter, out of different Views and Inclinations, have made the Peoples share therein, according to Antient Practice, too much ; others not allowing them ever to have had any. I will endeavour to lay down the matter as near to Truth as I can.

1. The People always had a Testimonial

A Testimonial Right of the People, in the Election of Bishops. Right, to give in their Evidence of the Fitness and the good Qualifications of the Person who was to be admitted to the Office of a Bishop, or other Minister in the Church. This seems to have taken its beginning in the Apostolical Times; for the Apostles would not so much as Ordain a Deacon, without having the Testimony of the Christian Congregation to vouch for him. *Wherefore Brethren, look ye out among you, Seven Men of Honest Report, full of the Holy Ghost and Wisdom, whom we may appoint over this Business.* Act. vi. 3. That this Practice was continued by their immediate Successors, is plain from this Passage of *Clemens Romanus*. Κι οἱ ἀπόστολοι ἡμῶν ἐγνώσαν διὰ τῆς Κυρίας ἡμῶν Ἰησοῦ Χριστοῦ ὅτι θεὸς ἔσται ἐπὶ τῶ ὀνόματι τοῦ ἐπισκοπῆς, διὰ ταύτην καὶ αἰτίαν περὶ γινώσκιν ἐληφότες τρεῖς καὶ μέγιστον τὴν περιεργημένους καὶ μεταξὺ ἐπινοήν δαδῶκασιν, ὅπως εἰάν κοιμηθῶσιν διαδοξώμεθα ἑτέρου δεδοκιμέου ἀνδρες καὶ λειτουργίαν αὐτῶν. Τὸς ὅν κατὰ ἀνάγκην ὅς ἐκένων, ἢ μεταξὺ ὅς ἑτέρων ἐλλογιμαῶν ἀνδρῶν συνδοκασάσης τῆς ἐκκλησίας πάσης, &c. *And our Apostles knew by our Lord Jesus Christ, that there would be a Contention about the matter of Bishops, for which reason they having a perfect Foreknowledge, appointed the Persons before said, and afterwards delivered a Rule of future Succession, that when they should have departed this Life, other approved Persons should take up their Ministry; which being appointed by them, or by other excellent Persons after them, the whole Congregation approving of them, &c.* Clem. Rom. Ep. ad Cor. §. 44. This is further proved by the Authority of St. Cyprian, who allows the Testimony of the People necessary to Constitute a Rightful Bishop. *Agnoscent atque intelligent, Episcopo semel facto & Collegarum ac plebis Testimonio & Judicio comprobato, alium Constitui nullo modo posse.* Let them know and understand, that a Bishop being once made, and has had the Testimony and Judgment

of his Colleges, and the People in his Approbation, another Bishop of the same Place cannot be Constituted. Ep. ad Con. xli. And in another Epistle to Antonianus, he writes thus: *Factus est Cornelius Episcopus de Dei & Christi ejus judicio, de Clericorum patre omnium Testimonio, de plebis que tunc affuit suffragio, & de Sacerdotum Antiquorum & bonorum virorum Collegio.* Cornelius was made a Bishop by the Judgment of God and his Christ, by the Testimony of almost all the Clergy, by the Suffrage of the People which was present, and by the College of the Ancient Priests and Good Men. Ep. lii. The like is asserted by Origen, *Requiritur enim, &c.* There is required in the Ordination of a Priest, the presence of the People, that all may know and be certain that He who is the more Worthy of all the People, He that is Holier and more Eminent in all Virtue, may be Elected to the Priesthood, and this the People standing by, lest there should be any Retraction afterwards, and any Scruple should arise. This is what the Apostle commands in the Ordination of a Priest, saying, He ought to have a good Report of them that are without, &c. Orig. Hom. vi. in Lev. The want of this Testimonial Suffrage and Desire of the People was objected, as one of the Irregularities in the Election of Lucian an Arian to the Bishoprick of Alexandria. Because he was Elected, saith the Historian, *Ὁὐκ ἐπισκοπῶν ὁρθόδοξων συνόδῳ, ἢ ψηφὸν κληρικῶν, ἐκ αὐτῆσι λαῶν.* Not in a Synod of Orthodox Bishops, not by the Suffrage of the Clergy, not with the Desire of the People. Theod. Hist. Lib. iv. c. 20. The want of this was one of the Grounds of Athanasius's Complaint against Georgius, that he was chosen *καὶ τῶν ἐκκλησιαστικῶν κανόνων καὶ καὶ τῶν Πάυλου ῥήματων ἄντων τῶν λαῶν* not according to the Ecclesiastical Canons, nor according to the Direction of St. Paul, the People being gathered together. Athan. Ep. ad Orthod. And he accounts it an Arbitrary Practice of the Emperor Constantius, that *μετὰ στρατιῶν ἐπισκόπος ἀποσέλλει τοὺς μὴ θέλοντας λαῖς.* That by the Force of his Soldiers he put Bishops upon the People, whom they were not willing to receive. Id. Ep. ad Sol.

2. This Testimonial Right of the People, which they were Originally endowed with, (and which afterwards was improved to a Gratification of their Desire, when they seemed to be fond of any Person to be their Bishop,) in time grew up to a sort of Prescriptive Right; so that in some places, no one was made Bishop but such as the People previously gave their Voices for. Their crying out of *ἄξιόν*, *Dignus*, He is worthy, was a Form they used from the beginning, and which they continued, when they had gained larger Powers. *Const. Apost. lib. viii. cap. 4. Ambr. de dign. Sac. cap. 5. Aug. Ep. 120. Euseb. lib. vi. cap. 29.* But they seemed to have attained to a firmer Right, when they laid hold of Eminent Persons and forced them to take upon them a Bishoprick, as was the Case of St. *Ambrose*. *St. Austin, Poss. Vit. Aug. Paulinus in Epist. sua inter August. Ep. 35.* Nor did the Neighbouring Bishops and Clergy think it safe to oppose the People, when they were carried on with such eagerness; judging it better to comply with them, if they proposed a Person of tolerable Qualifications, than to disturb the Publick Peace by their opposition. Nor did it go a little way to confirm the People, that they had the larger share of Right in the Election, when they found the Bishops whom they had Elected, complimenting them upon it, as St. *Ambrose* did. *Vos enim mihi estis Parentes, qui Sacerdotium detulistis. You are my Fathers, who gave me my Bishoprick.* *Ambr. Com. in Luc.*

3. But still the Bishops, and the Clergy, of the Province, kept to themselves a Power of controlling the Popular Elections, when they were most favoured; and herein they were countenanced by the Canons of the Church,

Q q

which

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¶ Then shall the Arch-Bishop demand the Kings Mandate for the Consecration, and cause it to be read. And the Oath touching * the acknowledgment of the King's Supremacy, shall be ministred to the persons Elected, as it is † set down before in the Form for the Ordering of Deacons. And ‡ then shall also be ministred unto them the Oath of due obedience to the Arch-Bishop, as followeth.

The

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- * The Knowledge, O. C. P.
- † Set out in the Order of Deacons, O. C. P.
- ‡ Then shall be Ministred the Othe of Due, &c. O. C. P.

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which gave little or no Encouragement to Popular Elections. It should seem, according to St. Jerom's Account of the matter, that for a great while at Alexandria, the People had no share in the Elections at all. *Alexandria a Marco usque ad Heracleam & Dionysium Episcopos, Presbyteri semper unum ex se Electum, in excelsiori gradu collocatum, Episcopum nominabant.* At Alexandria, from St. Mark to Heracleas and Dionysius Bishops, the Presbyters did Elect one among themselves, whom placing in an higher Degree, they Named their Bishop. Hier. Ep. ad Evagr. And when the People chose Hereticks or Schismatics, the Metropolitan and the Clergy used to refuse their Consent. Collat. Carth. i. c. 182. But the Canons of the Church discountenanced the Popular Claim, when it run the highest: For thus the Council of Laodicea. Μη τις ὁχλοῖς ἐπιτίθειν τὰς ἐκλογὰς ποιῶν τῶν μαλόντων καθίσταται ἐκκλησίαν. The Election of those who are to be promoted to the Priesthood is not to be made by the common People. Conc. Laod. Can. 13. The Council of Nice settles the Election of a Bishop in all the Bishops of the Province, without taking any Notice of the People. Ἐπίσκοπον πρεσβύτεροι μάλιστα ἀπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίσταται. ὃ δὲ δύναται τὸ τοῦτο ἢ διὰ κατεπίγευσαν ἀνάγκη, ἢ διὰ μὴν ὁδῶ, &c. ἀπαισῶ, τρεῖς ὅπῃ τὸ αὐτὸ συναγομένους, συμφύρων γενομένων ἢ τῶν ἀπόντων ἢ συλλεγεμένων διὰ γεραιμάτων, πτεῖ χειροτονίαν ποιῶνται. τὸ δὲ κύριον τῶν γενομένων διδοῦναι καὶ ἐκδοῦναι ἐπαρχίαν ἴω μετροπολίτη. A Bishop must be appointed by all the Bishops in the Province. But if this be difficult to be done, out of urgent Necessity, or by reason of the length of the way, three of them meeting together, and those that are absent giving their Consent by Letter, let the Consecration be made then. And let what they do be confirmed by the Metropolitan. Conc. Nic. Can. 4. Balsamon thinks that the Peoples Claim of Right in Election, is condemned by this Canon; for which reason, Cabassutius calls him Pseudo-patriarcha, & Graculus. But, by the way, Balsamon understood Greek, and understood Canons as well as Cabassutius. And tho' this Canon does not directly forbid Popular Elections, (that had been too bold a stroke at once, when they had gotten Footing) yet it bears upon them by a Side-wind, and by advancing the Power of the Clergy therein, endeavours to lessen the Power which the People had for some time assumed.

4. It is true indeed, that the Popular Elections continued a considerable time after the Council of Nice, and the Clergy and Bishops commonly consented to those whom the People chose, if they were not apparently ill Men. But the People falling out among themselves, about the Persons they desired to have for their Bishops, some being sticklers for one, and some for another, they committed such horrible Outrages, as they thereby exposed themselves to the Heathens. Eusebius confesses that the Disorders which hapned at Antioch, about the Election of a Bishop there, had like to have shaken the Emperor's kindness to the Christians. Euseb. de vit. Const. lib. iii. cap. 59. Which probably was the occasion of Enacting this Canon, which does not refer only to Ordination, as some would have it, but to Election. For Zonaras explains καθίσταται by ἡγορίζεται Elected, and χειροτονίας by ἡγὼ, Vote. But be this as it will, the disorderly Practices in the Popular Elections, made them every day less and less desirable. Witness, the Contentions in the Competition of Dioscorus and Proterius, wherein the latter was Murder'd, Evagr. lib. ii. cap. 5. of Paulus and Macedonius, Soz. lib. iii. cap. 5. that at Rome, in the choice of Damasus, which lasted a considerable time, and in one days Tumult, (as Ammianus Marcellinus relates) Basilica Ticinini, ubi Ritus Christiani est conventiculum, uno die Triginta Septem reperta cadavera peremptorum: In the

Church of Ticininus, where the Christian Rites are Celebrated, there were in one day found seven and thirty Carcasses of Persons slain. Am. Mar. lib. xxviii. Several Remedies were contrived to hinder this Mischievous Evil, sometimes the Bishops of the Neighbourhood would meet and chuse without the People, as in the case of Dios, who succeeded Narcissus, in the See of Jerusalem; Euseb. lib. vi. c. 10. Serenus, Bishop of Milevis, in his Life-time appointed his Successor, giving notice thereof to the Clergy, but not to the People. Aug. Ep. 110.

But in such Cases, generally the Emperors interposed, and nominating an unexceptionable Person, made all Quiet. An instance of this we have in Constantine the Great, who, upon a Dissension at Antioch, recommended Euphonius of Cappadocia, and Georgius of Aresbursa; and according to his Proposal, Euphonius was Consecrated. Soz. lib. ii. c. 19. When the City of Constantinople was divided between the Interests of Paulus and Macedonius, the Emperor Constantinus nominates Eusebius of Nicomedia their Bishop. Soz. lib. ii. c. 6, 9. Upon the resignation of Gregory Nazianzen, the Emperor Theodosius nominates Nestarius to succeed in the Bishoprick of Constantinople, Soz. lib. vii. cap. 2.

After the Establishment of the Gothick Governments in the West, the Princes of the several Nations did not forego the Power which was Claimed by the Emperors in the Election of Bishops, and executed it as often as they thought fit. Alarick, after he had Conquered Rome, was resolved to settle his Prerogative in Elections, by beginning at the Fountain Head, and would not suffer a Pope to be Elected without his Consent. Which when Boniface the second attempted for the future to deprive him of, by a new Canon framed on that behalf, Alarick made him repeal the Canon, and own himself Guilty of High Treason. Vit. Bon. ii. in Conciliis. This Power was not only claimed, but voluntarily offered by the Council held at Rome, in the time of Charles the Great, to that Prince, for his good Service in driving out the Lombards; and was continued to his Successors, the Emperors, till it was ravished away from Hen. IV. by Gregory VII. vid. Sig. de Reg. Ital. and Nor. Pamelij in 52. Ep. Cypr.

The same Privilege was enjoyed by the Kings of Spain, and confirmed by the Council of Toledo. Placuit omnibus Pontificibus Hispaniae atque Galliciae, ut salvo Privilegio utrinque Provinciae, licitum maneat deinceps Toletano Pontifici, quoscunque regalis Potestas elegerit, & jam dicti Toletani Episcopi Judicium dignos esse probaverit, in quibuscunque Provinciis in praecedentium sedibus praeficere Praesules, & decedentibus Episcopis eligere Successores. It has seemed good to all the Bishops of Spain and Gallicia, that saving the Privileges of both Provinces, it shall be lawful to the Bishop of Toledo to place Successors in the Sees of Decedent Bishops, those whom the Royal Power shall have chosen, and the Judgment of the aforesaid Bishop of Toledo shall have thought them worthy. Conc. xii. Tolet. c. 6. held in the Year 681.

The one History of Gregory Turonensis does furnish us with innumerable Instances, of the most early Kings of France, Nominating to Bishopricks within their Jurisdiction. Dinisius was Nominated to the Bishoprick of Turenne by Clodoveus, the first Christian King of France. Greg. Tur. lib. iii. c. 17. Quinzianus was made Bishop of Auvergn by Theodrick, one of Clodoveus his Sons. id. lib. iii. c. 2. And after his Death, Gallus was promoted to the same See. id. lib. iv. c. 5. Cato was chosen by King Clothair, Bishop of Turenne. id. lib. iv. c. 11. So were Jovinus, id. lib. vi. c. 7. Domnolus, id. lib. vi. c. 9. Nonnichius, id. lib. vi. c. 15. Innocentius, id. lib. vi. c. 38. and many others nominated Bishops by the Royal Authority.

This Prerogative was taken up by two of the most early Christian Kings of the Saxons here in England. Assumerant (Otwi Provinciae Nordan-humbrorum & Egbert Cantuariorum Reges) cum electione & consensu Sanctae Ecclesiae gentis

An

of an Arch-Bishop, or Bishop.

The Oath of due Obedience to the Arch-Bishop.

IN the Name of God. Amen. I. N. chosen Bishop of the Church and See of N. do profess and promise all (d) due reverence and obedience to the Archbishop, and to the Metropolitan Church of N. and to their successors; So help me God, through Jesus Christ.

¶ This Oath shall not be made at the Consecration of an Arch-Bishop.

¶ Then the Arch-Bishop shall move the Congregation present to pray, saying thus to them,

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, & before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray & before they laid hands on Paul and Barnabas, & sent them forth. Let us therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, & before we admit and send forth this person presented unto us, to the work whereunto we trust the holy Ghost hath called him.

¶ And then shall be said the Litany, & as before, in the Form of Ordering Deacons: Save that only after this place, That it may please thee to illuminate all Bishops, &c. the proper Suffrage there following, shall be omitted, and this inserted in stead of it;

That it may please thee to bless this our brother Elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise and glory of thy Name.

Answer.

We beseech thee to hear us, good Lord.

¶ Then

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a Or ever he did choose. O. C. P.

β Or ever. O. C. P.

γ Or sent forth Paul and Barnabas. O. C. P.

δ Or that. O. C. P.

ε As afore in the Order of Deacons. And after this Place, That it may please thee to illuminate, &c. he shall say, That it may please thee, &c. O. C. P.

N O T E S.

Anglorum virum bonum & aptum Episcopatu Presbyterum nomine Wighardum de Clero Deus-dedit Archiepiscopi, & hunc Antistitem Ordinandum Romam miserunt, quatenus, accepto ipse gradu Archiepiscopatus, Catholicis, per omnem Britanniam, Ecclesiis Anglorum ordinare possit Antistites. They (i. e. Oswi King of Northumberland, and Egbert King of Kent) with the Election and Consent of the Holy Church of the English, nominated a good Presbyter, and one fit to make a Bishop, whose Name was Wighard, one of the Clergy, under Deus-dedit Arch-Bishop; and sent him to Rome to be ordained, that he having received the Order of an Arch-Bishop, might ordain other Bishops, for the Catholics throughout all Britain. Bed. Eccl. Hist. Lib. iii. cap. 29. Wilfrid, tho' elected by the Clergy and People, could not be allowed to be Bishop, without the King's Consent. Malm. de gest. Pont. Lib. iii. Denewolp was made Bishop of Winchester by King Alfred, id. ib. Edward the Confessor nominated Robert to the Arch-Bishoprick of Canterbury, id. ib. William the Conqueror is recorded by the Historians to have promoted Remigius to the See of Dorchester, Mat. Par. An. 1085. and Lanfrank to the See of Canterbury. Malm. de Gest. Pont. But Odericus Vitalis makes this the constant Practice of his Reign. His Words are these. Cum Pastor quilibet de mundo migraret, sollicitus Princeps Presules & Abbates aliosq; sapientes Consiliarios convocabat, & eorum consilio quis melior & utilior tam in divinis rebus, quam in secularibus, ad regendam domum Dei videretur, summopere indagabat. Deniq; illum, quem pro vita merito & sapientia doctrina provisi sapientum eligebat, benevolus Rex Dispensatorem & Rectorem Episcopatus constituebat. Hanc nimirum observationem in quinquaginta sex annis custodivit, quibus Regimen in Ducatu Normannia seu Regno Anglia tenuit. When any Pastor departed out of this World, the King took care to call his Bishops and Abbots, and other Wise Counsellors, and endeavoured to find out by their Advice, who was the best and most experienced Person, both in Spiritual and Secular Affairs, to make a Governor in the Church of God. And weighing his Learning and Prudence, and the Integrity of his Manners, the King of his Bounty conferred

a Bishoprick upon him. This Practice he observed for Fifty Six Years together, whilst he held his Duchy in Normandy and his Kingdom in England.

But tho' this Prerogative had been long struggled between the Pope and the Kings of this Realm; yet an end was put to the Question, by the 25th of Edward III. That whereas the Possessions which were to Archbishops Bishops, &c. by the Kings of the said Realm, &c. have and ought to have had the custody of such voidances and the presentments and collations of the Benefices being of such Prelacies—Our Lord the King, by the assent of all the great men and commonalty of the said Realm, to the honour of God, and profit of the said Church of England, and of all this Realm, hath ordered and established, that the free Elections of Archbishops, Bishops, and all other dignities and benefices, eleasbe in England, shall hold from henceforth in the manner, as they were granted by the King's Progenitors, &c. Note, That the Substance of this Statute had been Enacted before, in the Statute of Carlisle, made in the 35th of Edward I. Grandfather to this King. And eight Years before the making of this Statute, Edward the Third had written an excellent Letter to the Pope, shewing the Inconveniences of his Provisions, &c. and grounds his right of Nomination to Bishopricks, (as the Statute does) on his Predecessors Endowments. The Letter is in Walsingham, in an. 1343.

(d) Do profess and promise all due Reverence and Obedience to the Arch-Bishop, and to the Metropolitan Church, &c.] Arch-Bishops and Metropolitans, had certainly very early a sort of Jurisdiction over the Bishops within their Province; and were endowed with a Right of being present, or consenting to the Ordaining of all that were chosen Bishops within their District. Con. Nic. Can. 4. But, when the Oath of Swearing Canonical Obedience to the Metropolitan came in, is not so certain. Something like it, began about the Year 440. when Anastasius, Arch-Bishop of Thessalonica, made one Atticus, a Suffragan Bishop, subscribe a Paper at his Ordination, denoting his Promise of Obedience: Which tho' it were no Formal Oath, yet Pope Leo thought it too great an Encroachment upon the Episcopal Power, or an Innovation at least in the Church Government; and tells Anastasius, that this was more than his Metropolitan Right obliged him to, Non necessarium fuit, ut obligaretur scripto: There was no need of tying to Obedience by Subscription. Leo. I. Ep. ad Anast. 84. In the eighth Century, a solemn Promise of Obedience, tho' not drawn into a formal Oath, was gotten in the Roman Ordinal, as appears by that of the Vatican, published by Morinus, and written about that time. Vis esse sub-

The Form of Ordaining or Consecrating

¶ Then shall be said this Prayer following.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers Orders of Ministers in thy Church, mercifully behold this thy servant now called to the work and Ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the holy Ghost, world without end. *Amen.*

¶ Then the Archbishop *x* sitting in his Chair, shall say to him that is to be Consecrated,

Brother, forasmuch λ as the holy Scripture, and the μ ancient Canons command, that we should not be hasty in laying on hands, and ν admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; ξ before I admit you to this Administration, I will examine you in certain Articles, to the end τ that the Congregation present may have a trial, and bear witness how χ you be minded to behave your self in the Church of God.

ARE you perswaded that you be truly called to this Ministration, according to the will of our Lord Jesus Christ, and the Order of this Realm?

Answer.

I am so perswaded.

The Arch-Bishop.

ARE you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessity to eternal salvation through faith in Jesus Christ? And are you determined $\dagger$ out of the same holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be perswaded may be concluded and proved by the same?

Answer.

I am so perswaded and determined by Gods grace.

The Arch-Bishop.

WILL you then faithfully exercise your self in the same holy Scriptures, and call upon God by Prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers?

Answer.

I will so do, by the help of God.

VARIOUS READINGS.

¶ Concluding the Litany in the end, with this Prayer.
O. C. P.

ν And profit of thy Congregation. O. C. P.

λ Sitting in a Chair. O. C. P.

μ As holy Scripture. O. C. P.

ν Old Canons commandeth. O. C. P.

τ Admitting of. O. C. P.

ξ Of the Congregation of Christ. O. C. P.

χ Afore. O. C. P.

$\dagger$ The Congregation. O. C. P.

$\dagger$ Ye be minded. O. C. P.

$\dagger$ For eternal. O. C. P.

$\dagger$ Through the Faith. O. C. P.

$\dagger$ With the same Holy Scriptures. O. C. P.

NOTES.

ditus huic nostrae sedi atque Obediens? Resp. Volo. Will you be Subject and Obedient to this our See? Answ. I will. Mor. de Ord. Par. ii. p. 224. But not long after, this Promise was digested into a Formal Oath; for thus *Ivo Carnutensis* writes. *Pontifices jurant ante Consecrationem, omnem morum honestatem, & debitam Obedientiam se exhibituros suis Ordinationibus. The Bishops before their Consecration swear, that they will live Holily, and pay due Obedience*

to those who ordain them. Iv. Carn. Ep. 73. The Notion of Obedience to the Metropolitan See came in, when the Canon Law had allowed the Chapters the Privilege of Episcopal Jurisdiction, in the vacancy of a See. *Decret. Lib. v. Tit. vii.* and afterwards (under Pretence of Provision for Cases which might arise in the Vacancy of the Arch-Bishoprick) Metropolitan Jurisdiction; when oftentimes Master Prior of Canterbury, and his Brethren, were troublesome enough. This Oath was first drawn up by the Compilers of the *English Ordinal*; for in the *Roman Pontifical* there is only an Oath to the Pope, and his Successors. This Oath being laid aside, the Oath to the Arch-Bishop was enjoined; the consecrated Bishop being obliged to swear to the Arch-Bishop of the Province, and his Successors. Before he was obliged to swear to the *Roman Church*, and now to the *Metropolitan Church*. But the Metropolitan Church, being used in the Canon Law to signify the Chapter, has occasioned a Difficulty. And what Sense to put upon these Words now, I confess I am at a stand to find out. It looks very like the Canon Law Notion of Obedience to the Chapter. If only Successors be meant, what need of *Metropolitan Church and Successors* too? If the Dean and Chapter during the Vacancy be meant; for a Bishop to swear Obedience to Presbyters, is such a Monster in Church Discipline, that it is not, or at least, methinks should not, be Law. This Matter would do well to be considered, in another Review; for Oaths of all things ought to be plain.

(e) Drive

of an Arch-Bishop, or Bishop.

The Arch-Bishop.

ARE you ready with all faithful diligence to banish and drive away all (e) erroneous and strange Doctrine, contrary to God's word; and both privately and openly to call upon, and encourage * others to the same?

Answer.

I am ready, the Lord being my helper.

The Arch-Bishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in a this present world, that you may shew your self in all things an example of good works unto β others, that the adversary may be ashamed, having nothing γ to say against you?

Answer.

I will so do, the Lord being my helper.

The Arch-Bishop.

WILL you maintain and set forward, as much as shall lie in you, δ quietness, love, and peace among all men; and such as be unquiet, disobedient, and criminous within your Diocese, correct and punish, according to such authority as you have by Gods word, and as to you shall be committed by the Ordinance of this Realm?

Answer.

I will so do by the help of God.

The Arch-Bishop.

ζ **W**ILL you be faithful in ordaining, sending, or laying hands upon others?

Answer.

I will so be by the help of God.

The Arch-Bishop.

WILL you shew your self gentle, and (f) be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer.

I will so shew my self, by God's help.

¶ *Then*

VARIOUS READINGS.

* Other, O. C. P.

α This World, O. C. P.

β Other, O. C. P.

γ To Lay, O. C. P.

δ Quietness, Peace and Love, O. C. P.

ζ This added in the last Review.

N O T E S.

(e) Drive away all erroneous and strange Doctrine, &c.] This is agreeable to the Injunctions of the Primitive Church. In the Code of the African Canons, there is this remarkable one. *Εν δὲ τοῖς ματεμαίοις, ἡ γυναικαὶς καθ' ἑαυτὴν ἐπισκοπῇ ἀμελῶς γίνεσθαι τῶν αἰρετικῶν, ὑπομνησθῆναι ἀπὸ τῶν γεινώντων ἐπισκόπων ἐπιμελῶν καὶ ἀποδείχθαι αὐτῇ ἡ ἰδία ἀπειρήνησις πρὸς τὸ μὴ ἔχειν ἀπολογία· ἐὰν δὲ ἀφ' ἧς ἡμέρας ὑπομνησθῇ ἐν τῇ μητρί, ἐν τῇ αὐτῇ ἐπαρχίᾳ διαγῶν, μὴ τῶν οφειδόντων πρὸς τὴν καθολικὴν ἐκκλησίαν ἐπιστρέφειν καὶ οὐκ ἔλθαι, ποιήσας τῷ πτωχῷ συγκακοῦν, ὥς ὅτι πλεονάζει· αὐτὸς δὲ ὁ ἐπιεργαστής, ὡς τὸ αὐτὸς τῶν πτωχῶν μὴ ἀγνοῦνται, τῷ ἐπισκόπῳ μὴ ἐπυρεσθῇ.* If in Mother Churches the Bishop be negligent against the Hereticks, let there be a Convention of the Neighbouring Bishops, and let his Negligence be laid before him, that he may be without Excuse. But if within Six Months after the Day of such Admonition, if the Administrator of the Province be there, and he does not bring them over to Catholick Unity, no Communion must be held with him till he does his Duty. But if the ἐπιεργαστής or Governour of the Province, does not come to those Places, the Fault must not be ascribed to the Bishops. Cod. Can. Afr. Can. 123. Who the ἐπιεργαστής was, is explain'd by Balsamon. *Ἐπιεργαστής ἐστὶν ἡ ἐγκύβητος ἐξάρχου ὁ ταῦτα διονομῶν. ἢ ὁ ἀρχὼν καὶ ὁ χῳεύς, ὁ πρὸς ἀνάγκης ἔχων βοηθεῖν τῷ ἐπισκόπῳ ἐν τοῖς τοῖς.* He is the Exarch of the Place, who is to execute these things, or the Governor of the Province, who, in such matters ought to lend Assistance to the Bishop. In another

Canon of the same Code, it is enjoined, that if a Bishop shall neglect the Converting Hereticks in any part of his Diocese, and they be gained over by another, such part of his Diocese shall go to the Converting Bishop: *Ἴνα ὁσίνες δὴ ποιεῖ ἀμελῶς τῶν τόπων τῶν ἀνηκόντων τῇ αὐτῶν καθ' ἑαυτὴν πρὸς τέρας κερδαίνει πρὸς τὴν καθολικὴν ἐκκλησίαν, ἐγκληθῶσιν ἀπὸ τῶν γεινώντων αὐτοῖς ἐπιμελῶν ἐπισκόπων, πρὸς τὴν ἀναβάλλεσθαι τὰ πρὸς τὴν διὰ ἐὰν ἐν τῇ πρὸς ἐκκλησίᾳ μὴν ἐξ ἀπὸ τῆς ἡμέρας τῆς πρὸς τὴν συνελύσεως μὴδὲν ἀνύσῃσι, τῷ δυναμῶν λίσπον τέρας κερδαίνει πρὸς κερδαίνεσθαι. Whofoever shall neglect to gain the Places belonging to his Diocese over to the Catholick Unity, let the Neighbouring Bishops meet, that he make no further delay in this matter. But if within Six Months after this Convention, he does not do it, let him who can Convert them, take them into his Jurisdiction. Cod. Eccl. Afr. Can. 121.*

(f) Merciful for Christ's sake to the Poor, and to Needy People, and to all Strangers.] Charity to the Poor, and Hospitality, are required of Bishops, not only by the Apostolick Injunctions, 1 Tim. iii. 2. Tit. i. 8. but by the Canons of the Ancient Church. The Author of the Apostolical Constitutions, after having declared the Method of Ordaining a Bishop, has an Exhortation to the Bishops, concerning the Care which they ought to have of the Poor; which undoubtedly was Copied from the Forms of Ordination, that were used in the most early Ages. *Τῶν δὲ ἐπισκόπων, μεμνήσασθε τὰ πρὸς τὴν ἀνάσσειν αὐτῶν, μηδὲν ἐλλείποντες αὐτοῖς τὰς μὲν ὀρφανοὺς παρέχοντες τὰ γονεῶν, τὰς δὲ χηρὰς τὰ ἀνδρῶν, τὰς ἀκαταστάτους γυναῖκες, τεχνίτη ἐργον, ἀνδραγῆ ἐλεῶν, ξένοις σέβον, πτωχοῖς λίσπον διδόντες ποτὶν, γυμνοῖς ἐνδυμα, νοσέσι δέον, σὺλακίταις βοηθεῖν.* Do you, O Bishops, take care to provide for the Poor, that nothing which is fitting be wanting to them; shewing your selves Fathers to the Orphans, and Husbands to the Widows: You must provide Marriages for those that are grown up; you must get Work for those that can Work, and Alms for those who cannot; you must provide House-room for Travellers, Bread for the Hungry, and Drink for the Thirsty, Garments for the Naked, Physick for the Sick, and Relief for those in Prison. Apost. Const. lib. iv. c. 2. The Council of Carthage or

The Form of Ordaining or Consecrating

¶ *n* Then the Arch-Bishop standing up, shall say,

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that he accomplishing in you the good work which he hath begun, θ you may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

¶ *x* Then shall the Bishop Elect put on the rest of the Episcopal habit, and kneeling down [Veni, Creator Spiritus] shall be sung or said over him, the Arch-Bishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.

Come, holy Ghost, our souls inspire,
And lighten with celestial fire, &c.

As in the Form of Ordering of Priests.

¶ That ended, the Arch-Bishop shall say,

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Let us pray.

Almighty God, and most merciful Father, who of thine infinite goodness hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life; who after that he had made perfect our redemption by his death, and was ascended into heaven, poured down abundantly his gifts upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect λ his Church; Grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings μ of reconciliation with thee, ν and use the authority given him, $\circ$ not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to π thy family their portion in due season, he may at last be received χ into everlasting joy, thro' Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth one God, world without end. *Amen.*

¶ Then the Arch-Bishop and Bishops present shall lay their hands upon the head of the Elected Bishop, ϵ kneeling before them upon his knees, the Arch-Bishop, saying,

Recieve the holy Ghost, τ for the Office and work of a Bishop in the Church of God, now υ committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee by this Imposition of our hands: For God hath not given us the spirit of fear, but of power, and love and soberness.

¶ Then the Arch-Bishop (g) shall deliver him the Bible, saying,

Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them, that the encrease coming thereby may be manifest unto all men. Take heed unto thy self, and $\downarrow$ to doctrine, and be diligent in doing them: for by ϕ so doing, thou χ shalt both save thy self, and them that hear thee. Be to the

VARIOUS READINGS.

- π This Rubrick was added in the last Review.
- θ Ye may be found. O. C. P.
- x Then shall be sung or said, *Come holy Ghost, &c.* as is set out in the Order of Priests. O. C. P.
- This Rubrick, *Then shall the Bishop Elect, &c.* added in the last Review.
- λ His Congregation. O. C. P.
- μ Of Reconcilement to God. O. C. P.
- ν And to use the Authority given unto him. O. C. P.
- $\circ$ Not to destroy, but to save. O. C. P.
- π Thy Family Meat in due Season. O. C. P.
- χ Into Joy. O. C. P.
- ϵ These Words kneeling before them upon his Knees, added in the last Review.
- τ Take the Holy Ghost. O. C. P.
- υ The Words for the Office and Work of a Bishop in the Church of God, added in the last Review.
- ϕ Which is in thee by Imposition of Hands; for God hath not given us the Spirit of Fear, but of Power, and Love and Soberness. O. C. P.
- $\downarrow$ To teaching. O. C. P.
- ϕ Doing this. O. C. P.
- χ Shalt save thy self. O. C. P.

NOTES.

ders, *Ut Episcopus non longe ab Ecclesia Hospitium habeat.* That the Bishop should have a little Hospital. *Canc. Car. iv. c. 14.* This St. Chrysostom speaks of, when he calls it $\kappa\epsilon\lambda\lambda\iota\sigma\tau\eta\ \chi\epsilon\iota\mu\alpha$, Christ's little House, *Hom. xlv. in Act.* And again the same Council of Carthage decrees; *Episcopus gubernationem viduarum & pupillorum ac peregrinorum, non per seipsum, sed per Archi-Presbyterum, aut Archi-Diaconum agat.* Let the Bishop take care of the Government of Widows, Orphans and Strangers, not by himself, but by his Arch-Presbyter or Arch-Deacon. *Conc. Carth. iv. c. 17.* The Council of Mafcon says, *Quod Episcopalis domus, ad hoc instituta est, ut sine Personarum acceptione omnes in Hospitalitate recipiant.* That the Bishop's House which is ordained for this end, to receive all hospitably, without respect of Persons. *Conc. Mafcon. c. 13.*

(g) *The Arch-Bishop shall deliver him the Bible.* This Custom of the Delivery of the Bible to the Bishops (and Priests,) took its Practice, from a very Ancient Practice of laying the Gospels upon the Heads of those who were Ordained to these Orders. This is mentioned by the Writer of the Apostolical Constitutions.

of Arch-Bishops, or Bishops,

the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, & bind up the broken, bring again the outcasts, seek the lost. Be so merciful that you be not too remiss; so minister discipline, that you forget not mercy: that when the chief Shepherd * shall appear, you may receive † the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

¶ *Then the Arch-Bishop shall proceed in the Communion-Service; with whom the new Consecrated Bishop (with others) shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said † these Prayers.*

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and so endue him with thy holy Spirit, that he preaching thy Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine; but also may be to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous judge, who liveth and reigneth one God with the Father, and the holy Ghost, world without end. *Amen.*

SPrevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost be amongst you, and remain with you always. *Amen.*

VARIOUS READINGS.

• Bind together. O. C. P.

* Shall come. O. C. P.

† The immaculate. O. C. P.

† This Prayer. O. C. P.

§ These two last Prayers were added in the last Review.

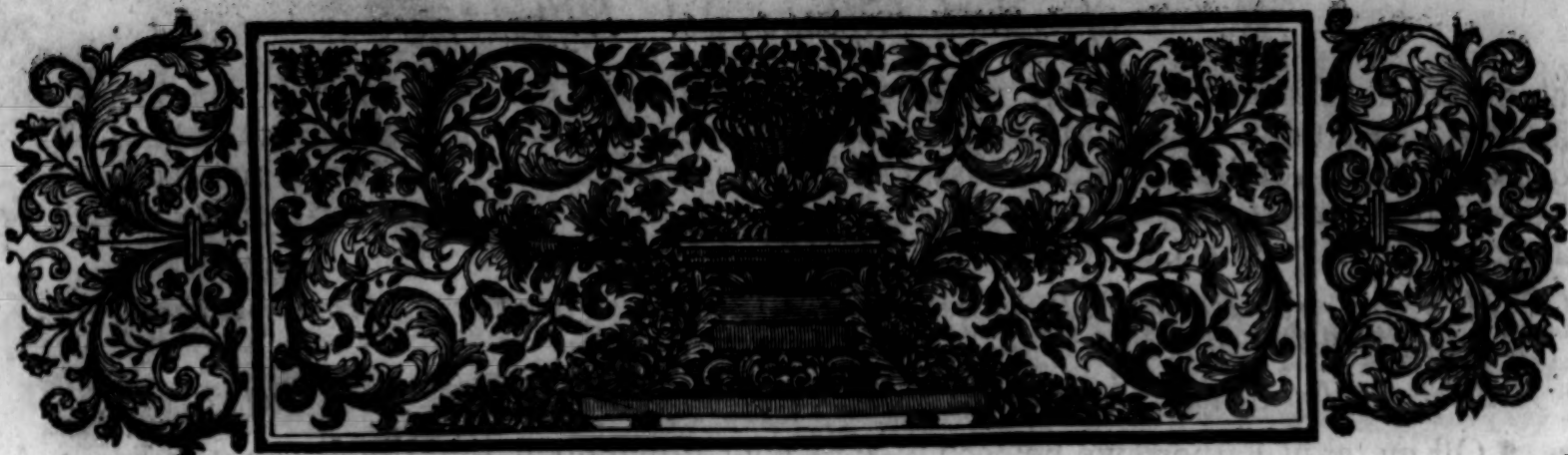
N O T E S.

* Εἰς τῶν πρώτων Ἐπισκόπων, ἅμα καὶ δυσὶν ἑτέροις, πλησίον τοῦ
 δυσιασθέντος ἐξ αὐτῶν λοιπῶν ἐπισκόπων καὶ πρεσβυτέρων σιωπῇ
 περὶ τοὺς λόγους, τῶν δὲ διακόνων τὰ δεῖα εὐαγγέλια ἐπὶ τῷ

τῷ χειροτονιέντι κεφαλῇ ἀνεπιγμένα κατεχόντων. λεγέτω
 πρὸς θεόν, &c. One of the principal Bishops with two others
 standing nigh the Altar, the other Bishops and Presbyters silently
 praying, and the Deacons holding the Gospels over the Head of the
 Person Ordained, shall pray to God, &c. Const. Apost. lib.
 viii. c. 4. The like is ordered by the Council of Carthage.
 Episcopus cum ordinatur, duo Episcopi ponant & teneant
 Evangeliorum Codicem super Caput & Cervicem ejus. When
 a Bishop is ordained, let two Bishops place and hold the Book
 of the Gospels over his Head and Neck. Conc. Carth. iv.
 c. 2. And St. Chrysostom gives a Rationale of this Usage,
 which he says is this; ἵνα μάθῃ ὅτι καὶ ἀληθινὴν τὴν εὐαγγε-
 λίσ τιμὴν λαμβάνει: That they might learn to bear the Yoke
 of Christ.



THE



A
FORM of PRAYER
WITH
THANKSGIVING,

(a) To be used Yearly upon the Fifth Day of November; For the happy Deliverance of King JAMES I. and the Three Estates of the Realm, from the most Traiterous

(a) To be used Yearly upon the Fifth Day of November.] This Act of Parliament being to be read in Churches, the Sunday before the Fifth of November, it is proper here to set it down.

Stat. 3. Jac. I. Cap. I.

An ACT for a Publick THANKSGIVING to Almighty God, every Year on the Fifth Day of November.

Forthmuch as Almighty God hath in all Ages shewed his Power and Mercy in the Miraculous and Gracious Delivery of his Church, and in the Protection of Religious Kings and States; and that no Nation of the Earth hath been blessed with greater Benefits than this Kingdom now enjoyeth, having the True and Free Profession of the Gospel under our Most Gracious Sovereign Lord King James, the most Great, Learned, and Religious King that ever Reigned therein, enriched with a most hopeful and plentiful Progeny, proceeding out of his Royal Loyns, promising continuance of this Happiness, and Profession, to all Posterity; the which many malignant and devilish Papists, Jesuits, and Seminary Priests, much envying and fearing, Conspired most horribly, when the King's Most Excellent Majesty, the Queen, the Prince, and all the Lords Spiritual, and Commons, should have been Assembled in the Upper House of Parliament, upon the fifth day of November, in the Year of our Lord 1605. suddenly to have Blowed up the whole House with Gunpowder: An Invention so Inhumane, Barbarous and Cruel, as the like was never before heard of; and (as some of the Conspirators heretofore confess,) purposely devised and concluded to be done in the same House, that where sundry necessary and Religious Laws for the Preservation of the Church and State were made, which they falsely and slanderously term Cruel Laws, Enacted against them and their Religion, both Place and Persons should be all Destroyed and Blown up at once; which would have turned to the utmost Ruin of this whole Kingdom, had it not pleased Almighty God, by inspiring the King's Most Excellent Majesty with a Divine Spirit, to interpret some dark Phrases of a Letter

shewed to his Majesty, above and beyond all ordinary Construction, thereby miraculously discovering the hidden Treason, not many Hours before the appointed Time for the Execution thereof: Therefore the King's Most Excellent Majesty, the Lords Spiritual and Temporal, and all his Majesties faithful and loving Subjects, do most justly acknowledge this great and infinite Blessing to have proceeded merely from God his great Mercy, and to his most Holy Name do ascribe all Honour, Glory and Praise: And to the end, that this unfeigned Thankfulness may never be forgotten, but be had in a perpetual Remembrance, that all Ages to come may yield Praise to his Divine Majesty for the same, and have in memory, THIS JOYFUL DAY OF DELIVERANCE:

Be it therefore Enacted by the King's Most Excellent Majesty, the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in every Cathedral and Parish Church, or other usual Places for Common-prayer, within this Realm of England, and the Dominions of the same, shall always upon the Fifth Day of November, say Morning-Prayer, and give unto Almighty God Thanks for this most happy Deliverance: And that all and every Person and Persons, inhabiting within this Realm of England, and Dominions of the same, shall always upon that Day, Diligently and Faithfully resort to the Parish Church or Chapel, accustomed, or to some usual Church or Chapel, where the said Morning-prayer, Preaching, or other Service of God shall be used; and then and there to abide orderly and soberly, during the time of the same Prayers, Preaching, or other Service of God, there to be used or administered. And because all and every Person may be put in mind of his Duty, and be then better prepared to the said Holy Service, be it Enacted by the Authority aforesaid, That every Minister shall give warning to his Parishioners publickly, in the Church at Morning-Prayer, the Sunday before every such Fifth Day of November, for the due observation of the same Day: And that after Morning Prayer or Preaching upon the same Fifth Day of November, they read publickly distinctly and plainly, this present Act.

(b) Mas.

Gunpowder Treason.

Traiterous and Bloody intended (b) Massacre by Gunpowder : * And also for the (c) Happy Arrival of His late Majesty on this Day, for the Deliverance of our Church and Nation.

¶ The

VARIOUS READINGS.

* This Clause added in the Second of King William and Queen Mary.

NOTES.

(b) *Massacre by Gun-powder.*] The Protestant Religion being established, and the Exercise of Popery prohibited, by several good Laws made in the Beginning of the Reign of Queen Elizabeth, Attempts were not wanting, during the whole time of her Government, which lasted forty four Years, either to introduce the Popish Superstition again into the Nation, or, if that failed, to gain a Toleration of it.

Of the Popish Methods to Subvert the Protestant Religion, before the POWDER-PLOT, during Queen Elizabeth's Reign.

In the beginning of Queen Elizabeth's Reign more gentle Methods were essayed by the Pope, who sent *Vincenzio Parpalia*, Abbot of St. Saviour's, with a Letter to the Queen, written in very obliging Language. His Commission was to promise, that in Case the Queen would joyn her

1560. *Cambd. Eliz. Lib. 1.* self to the Church of Rome, and recognize his Supremacy; he would disannul all the Sentence against her Mother's Marriage as unjust, That he would confirm the English Service-Book by his Authority, and grant the use of the Sacraments in both kinds. But however, this Legat durst venture no farther than Brussels, he finding no Encouragement from the Court, or hoping for any Shelter from the Severity of the Laws. The next Year the

1561. Pope tried the same Project, deputing the Abbot *Martinego* upon the like Errand; but in this he found as little Encouragement as in the former. Soon after, the Bishop of *Viterbo*, the Pope's Nuncio in France, dealt with the Kings of France and Portugal, and the Duke of *Alva*, to persuade her to send Deputies out of England to the Council of Trent, which was now held. To which Proposal the Queen gave this Answer, *That she desired with all her Heart an Oecumenical Council, but a Popish one she would never honour with an Ambassador: That she had no business with the Bishop of Rome, whose Authority was abrogated in England by Act of Parliament: That it was not his, but the Emperor's Prerogative, to call Councils: And, lastly, That she could not find he had any Sovereign Power over other Bishops.* This Resolute Answer of the Queen put the Court of Rome upon new Methods; who laying aside their Flattery and Wheedle, were resolved to promote their Cause by Threats, Menaces and Cruelty, by private or open Force, or by any other Means, lawful or unlawful, that might have a Probability of Success. Some Years were spent by their Agents, in underhand Practices, to get the Queen deposed or murdered, to advance the Queen of Scotland's Title to the English Crown; but these were Cobwebbs, which snapped in the Spinning. In the Year 1569, out comes the Bull of Pope Pius V. entitled, *The Sentence Declaratory of our holy Lord, Pope Pius V. against Elizabeth the Pretended Queen of England, and the Hereticks adhering to her. Wherein also her Subjects are declared absolved from the Oath of Allegiance, and whatever else is due to her, and those who hereafter obey her are hereby anathematized.* Dated, Feb. 24. 1569. This Bull was fixed up, for Notification of it, upon the Gate of the Bishop of London's Palace in St. Paul's Church-Yard,

May 25, 1570. by one *John Fellows*, who scorned to withdraw himself, but owning the Action, and glorying in the Fact, was hanged for it. Copies of this Bull were dispersed all over England, by the Diligence of the Papists: But it operated more strongly in the North than in other Places, where it seems it was divulged some time before the Publication at London, by *Morton* a Priest, sent thither on Purpose. A Rebellion was there raised by the Earls of *Westmorland* and *Northumberland*: But they were soon reduced. *West-*

morland fled into *Flanders*, where he lived poorly upon a Spanish Pension: *Northumberland* was taken and beheaded at York 1572.

Some Years after *Parry's* Treason was set on Foot. *William Parry*, a Doctor in the Laws, running himself into Debt by Extravagance, broke into the Chamber of one Mr. *Hare*, a Gentleman of the Temple, who had pressed him hard for Money lent him, where he assaulted him, and left him dangerously wounded. Upon this he was tried, and condemned to suffer Death for Burglary, but was pardoned by the Queen. The Disgrace of so foul a Fact probably made his Living in England uneasy, and therefore he procures a Licence to Travel. Being come to Paris, he gets an Acquaintance with *Benedicto Palmio* a Jesuit, one of the Founder's own Adoption into his Society: To him the ungrateful Wretch, though so lately receiving his Life from the Queen, communicates his Design of taking away hers, if the Action might be warranted by the Pope, and Learned Divines. *Palmio* not only gives his Judgment of the Lawfulness of the Action, but extols it; recommends him to *Compegio*, the Pope's Legat at Venice, who handed his Project to Pope Gregory XIII. The Pope gave his Answer by Cardinal *Como*; who returns Answer to *Parry*, that he had communicated his Letter to his Holiness, who *non puose non laudare la buona disposizione & resolutione che scrive di tenere verso il servizio & beneficio publico: That he cannot but praise the good Disposition and Resolution which you write to bear towards the common Good and Service: That his Holiness grants him his Blessing, Plenary Indulgence, &c. That his Holiness will make himself Debtor, to acknowledge his Deservings in the best manner that he can.* The Letter was dated January 30, 1684. Being returned into England, his Conscience either relented, or his Heart failed him, to go on with such a wicked and hazardous an Enterprize as the Queen's Murder; and therefore endeavours to procure some Advantage to himself by Discovery of his secret Correspondences Abroad, and of Cardinal *Como's* Letter. This brought him into some Credit with the Queen, so as to embolden him to sue for the Mastership of St. Catherine's Hospital; which being denied him, he was resolved to go through with his fore-said wicked Design, and to draw one *Edward Nevil* of the *Westmorland* Family into his Treason. But *Nevil* discovers all, and *Parry* was condemned, and executed in Palace-Yard Westminster, 2 Mar. 1584.

In the Year 1586. *Babington's* Conspiracy against the Queen was transacted. One *John Savage* being at Reims, hearing some of the Popish Professors there descanting, in their Lectures and Discourses, upon Pope Pius his Bull, and the Obligation of Catholics to lend their Assistance, to depose, or take away the Lives of Princes Excommunicated by Papal Authority, was so wrought upon thereby, as to vow the Murder of Queen Elizabeth. But this Resolution being communicated to some of them, they send over into England one *Ballard* a Priest, to facilitate that Enterprize. He acquaints *Anthony Babington*, a Gentleman of *Darbyshire*, therewith; who not being willing that *Savage* alone should be intrusted with so weighty an Affair, proposes a larger Number of Conspirators, which they got to be associated together, to pursue this Wicked Design. After some progress made in the Conspiracy, *Babington* received a Letter from the Queen of Scotland, in the Cypher which she formerly used to write to him, (whether Real or Counterfeit has been disputed,) desiring him to renew his Correspondence with her. Upon the Receipt of this, he lays open the Conspiracy in a Letter to her; he soon after receiving an Answer as from the Queen, that she applauded the Design; that a Rising should be in Ireland, when the Stroke on this Side was given, and that an ample Reward should be secured to the Conspirators. These Traitors were so foolishly proud of their wicked Undertaking, that they had their Pictures drawn together, with a vain-glorious Motto under them; and which, by *Walsingham's* means, were shewn to the Queen before the open Discovery of the Plot. *Walsingham* by his Spies having

Form of Prayer for

ving continual Intelligence of their Progress in the Conspiracy, let them go on till the Queen thought it too dangerous to let them proceed further. At length Ballard is seized, and soon after Babington with the rest of the Conspirators, who after Trial and Condemnation, were Seven of them Executed, Sept. 20, 1586.

The Share which the Queen of Scots had in this Conspiracy, (tho' few think she had all that was objected to her) drew on her Ruin, and put a kind of force upon Queen Elizabeth, with regard to her own Safety, and that of our Common Religion, to consent to her Trial and Execution. Happy had it been, could Security have been procured upon other Terms; for after all the Apologies made for this Action, it was a strained Point, an ill Precedent, and a Blot which very much sullied the Glory of this Reign.

The Domestick Conspiracies of the Papists had succeeded so ill, that they were resolved to try one abroad, and therefore they sollicite the King of Spain to invade the Nation; which Pope Sixtus V. encouraged by his Bull, which he says he granted at the vehement desire of some principal English Men; declaring, *That he hath used great Diligence with divers Princes, especially with the Spanish King, to use all his Force, that she [Queen Elizabeth,] might be turned out of Her Dominions, and Her Adherents punished; because she is an Heretick, Schismatick, &c. Therefore by these Presents we declare, that it is not only Lawful, but Commendable, to lay hands on the said Usurper, and other Her Adherents; and for their so doing they shall be well rewarded.* Philip King of Spain, buoyed up by this, prepared a vast Fleet to invade England, consisting of 130 large Ships, in which were 19290 Soldiers, 18350 Mariners, 2080 Galley-Slaves, and 2630 great Ordnance. A prodigious Navy, as the State of Navigation then stood. But they were no sooner entered the Channel, but the English Admiral, Charles Lord Howard of Effingham, with Drake, Hawkins and Forbisher, Principal Sea-Officers, fell upon their Rear, took some of their Ships, disabling others, and, in three Engagements more, quite ruin'd their Fleet; which, some Ships being Lost, others Burnt, and their Powder spent, was forced to sail round Scotland to get Home; some Ships being lost upon the Scotch, and others upon the Irish Coast; and those few which got back to Spain, returned in a miserable and shattered Condition.

This Miscarriage of the Spaniard, made the Papists pretty quiet during the latter part of this Queen's Reign; for he was their only Sheet-Anchor which they could rely upon, after the Death of the Queen of Scots. I mean they were so quiet, as to attempt nothing by way of Tumult or Insurrection; but they twice privately attempted the Queen's Life. Once she was to be Poisoned, 1593. by Lopez her Portuguese Physician, whom they had bribed to commit this Villany; and one Patrick Cullen, an Irish Fencer, was hired to Assassinate her. A Year or two before the Queen died, they began to give publick disturbance again, under the Encouragement of the Earl of Essex, when he grew out of Favour; who equally courted both them and the Puritans, and joyned them together in one Interest against the Queen, as he was meditating his Rebellion. This good Correspondence continued some time after.

King James now had succeeded the Queen in the Throne, when the Papists thought to gain a Toleration-Act in their favour from the Parliament then sitting; and it should seem, that their Puritan Friends gave them the best Encouragement therein. For Sir Francis Hastings, and Sir Richard Knightly, two Famous Puritans, were the Persons who handed their Petition into the House. But their Petition was rejected, and no Toleration was to be hoped for. This gave the Papists so great discontent, and raised their Passions to such a height, that it put them upon the contriving this unparalleled Conspiracy of the Gunpowder Treason, which is now to be briefly related.

Of the Gunpowder PLOT.

The many Conspiracies which the Papists had laid against the Queen's Life, and the Established Religion, in the late Queen's Reign, being frustrated, they were resolved now to do something, which if it took effect, would make them sufficient amends for all their former Miscarriages; and this was to Blow up the King and Parliament, the first Day of the Session, when they knew the King and the Royal Family would be there. This Hellish Contrivance

was Hatch'd by Robert Catesby, a Gentleman of a good Fortune, who communicated it first to Thomas Winter of Worcester, Esq; John Wright, and Guy Fawks, they meeting him at his Lodgings at Lambeth. They afterwards opened the matter to Mr. Thomas Piercy, a Kinsman of the Earl of Northumberland. The place of their Meeting, was to be at a House behind St. Clements Church, near Temple-Bar. Here they took an Oath of Secrecy, which was thus administered by one Gerrard a Jesuit.

You shall Swear by the Blessed Trinity, and by the Sacrament you now purpose to Receive, never to disclose, either directly or indirectly, by Word or Circumstance, the Matter which shall be proposed to you to keep Secret, nor desist from the Execution thereof, until the rest shall give you leave.

The Blowing up the King and Parliament being proposed, a Scruple arose, concerning the Destruction of the Innocent with the Guilty: Some Popish Lords, and others who had deserved no ill of them, being of necessity in this Scheme to Perish with the rest; and to give notice to any to be absent, would hazard the betraying of the Design. But they were satisfied of the Lawfulness of this, by the Authority of Father Garnet, Gerrard and Thremond, Jesuits, who were their Casuists in this point. Thus they resolve to hire a House which was contiguous to the Wall of the Parliament-House, some Rooms of which served for withdrawing Rooms to the Lords, during the Session of Parliament, but in the Recess were hired out for Lodgings, to any who would take them. These Rooms were taken in Piercy's Name, and Guy Fawks, who changed his Name to Johnson, as his Servant, was to lye in them. Hither they conveyed the Instruments to carry on their Work, with Timber to support their Mines, and Baked Meats to avoid their frequently going abroad to buy Provision. And one Robert Kay was Sworn into their Confederacy, to be an under Agent. Their Attempt was for some time forced to be laid aside, by reason of the Commissioners for the Scotch Union, which was then on Foot, meeting in some of these Rooms, which did not a little Alarm them, as well as put off their Attempt: But this Meeting being dissolved upon the 11th of December, they forthwith renew their Design, and proceed in it with Vigour. By the 24th of December, being Christmas-Eve, they had carried on their Mine to the Wall of the Parliament House. But the Parliament being Prorogued to the Fifth of October following, occasioned them to leave off their Work for a time, and to come abroad; they never having been seen out all the forementioned time. At Candlemas following, they set on working afresh, and the Wall of the Parliament-House, being very thick, they had well nigh wrought through, when they were surprized by a Noise, which put them in a Pannick Fear that they had been discovered, and occasioned them to throw aside their Tools, and fly to their Arms. But Fawks, their Centinel, going out to learn Intelligence, brought them word, it was only a Cellar of Coals, that was under the Parliament-House, being emptied, which after the Coals were removed, was to be let. This they thought afforded them an happy opportunity, as saving them a great deal of Labour in Mining, if they could have it. Which accordingly they hired, under pretence of laying therein a Stock of Wood and Coals for Mr. Piercy, the next Winter. Hither they removed twenty Barrels of Gunpowder, and all their other Utensils, which lying in their former Rooms, might some time or other give occasion of suspicion. The Parliament was again Prorogued to the fifth of November. This occasioned the Conspirators to disperse, and the Charge growing upon them, to get Money for the carrying it on. Therefore in the mean time, Fawks steps over into Flanders, to acquaint Sir William Stanly, and Mr. Hugh Owen, two Zealous Papists, with the Design, swearing them into the Secret. Stanly being a Soldier, was to Head the Papists, who were to rise up in Arms at the Fatal Blow given, and Owen to palliate the Fact, when committed, to Foreign Princes. Catesby and Piercy solicited for Money at home, from Persons whom he could trust, he being Commissioned to admit those, whom he thought fit, into the Conspiracy. Sir Everard Digby being acquainted with it, promised 1500 l. to promote the Design, and Mr. Tressam 2000 l. and Piercy himself 4000 l. to be paid out of the Earl of Northumberland's Estate. Matters without Doors being so well adjusted, Fawks returned out of Flanders, and Ambrose Rookwood, and John Grant, Gentlemen, being admitted into the Society, the Work goes on afresh, till it was completed. Thirty Six Barrels of Powder were conveyed into the Cellar, over which they laid traverse Logs of Timber

Gunpowder Treason.

Timber, and Bars of Iron, the better to lift up the weight of the House upon the Explosion, and great store of Billets and Faggots over all. In the mean time, the Priests in their Masses used a Covert Office, (as afterwards appeared by Garnet's Papers) whereof the Versicles were these.

*Gentem auferto perfidam
Credentium de finibus,
Ut Christo laudes debitas
Persolvamus alacriter.*

With a Prayer in English thus. *Prosper, Lord, their Pains that labour in thy Cause Day and Night: Let Heresy vanish away like Smoak, let their Memory perish with a Crack, like the Ruin and Fall of a broken House.* Nothing now, but the Almighty Providence of a Gracious God, could keep a flourishing Nation from inevitable Ruin; the Conspiracy being carried on with unexpected Secrecy, and all things they had hitherto attempted, having attained a desired Success. The Parliament was to meet in a few Days, the matter of the Insurrection, upon the Blow given, was well enough concerted, and those of the Royal Family, who might not be at the House, were to be surprized into their Hands. *Piercy* undertook to seize *Duke Charles*, afterwards *Charles the First*, who being Young, probably might stay away. The *Lady Elizabeth* being at the *Lord Harrington's* near *Catesby's* House, was to be taken away by the Rebels, upon their first rising. But this dismal Cloud was of a sudden dispersed, by a particular Finger of God. On Thursday Evening, the 24th of October, ten days before the meeting of the Parliament, a Letter was delivered in the Street by an unknown Person, to a Footman of the *Lord Montague*, directed to that Lord. My *Lord Montague*, upon reading it, was not a little perplex'd with the Obscurity of the Contents, therefore immediately sent it to the Secretary *Cecil*, Earl of *Salisbury*, who communicated the same to the *Lord Chamberlain*, and the Earls of *Worcester* and *Northampton*, who all judged it to be a Whimsical Paper, but however thought it their Duty to acquaint the King with it. The Words of the Letter were these.

MY LORD,

OUT of the Love I bear to some of your Friends, I have a Care of your Preservation. Therefore I advise you, as you tender your Life, to devise some Excuse to shift off your Attendance at this Parliament; for God and Man have concurred to punish the Wickedness of this Time. And think not slightly of this Advertisement, but retire your self into your Country, where you may expect the Event in Safety: For though there be no appearance of any Stir, yet I say they shall receive a Terrible Blow this Parliament, and yet they shall not see who hurts them. This Council is not to be contemned, because it may do you Good, and can do you no Harm; for the Danger is past, so soon as you Burn this Letter. And I hope God will give you the Grace to make good use of it; to whose Protection I commend you.

The Words, *The Danger is past as soon as you have Burnt the Letter*, was the thing which stumbled the Noble Lords beforementioned, and made them take it to be the Amusement of some Idle Fellow. For, say they, what need is there of Arming against a Danger, which may be so easily avoided, as by Burning a Letter? But when the King had read the Letter, he saw deeper into the Meaning. He applied the word *Danger*, not to the Design it self, as they did, but to the fear of the Discovery of it. And after some Pause, laying Matters together, said, *Parliament — Terrible Blow — not see who hurts them: This must be meant of a Blast of Gunpowder:* And with that he commanded the Rooms, under the Parliament-House, to be searched. But because the Town should not be too much Alarm'd, in case nothing should appear, and the better to surprize the Plotters, if any, he deferred the Search till the fourth of November, the Day before the Meeting of the Parliament. On the Day appointed, the Search was made by the *Lord Chamberlain*, and the Cellar being opened, they saw a great quantity of Fuel, and nothing else as then appeared. This *Fawks*, who was there attending as *Piercy's* Servant, said was laid in for his Master's use. The *Chamberlain* innocently replied, that his Master was well stored against Winter Blasts: And so went away, reporting the matter to the King. But the King, not satisfied with this, would have the Cellar searched more narrowly, be-

fore he would venture to come to the House. It was Midnight before they could begin the second Search. *Sir Thomas Knevet*, a Gentleman of the Privy Chamber, was intrusted now with the Search, who coming to the Cellar-Door, found there *Fawks* with his Cloak and Boots, who being seized and searched, there were found about him a Watch, (not common then) to Minute out the Time, a Tinderbox, three Matches, and a Dark Lanthorn. Turning up the Billets and Coals, they discovered the Barrels of Gunpowder. *Fawks* stood undauntedly a Spectator of this, and said, had he known what would have happened whilst he was in the Cellar, as he was but just come out when they apprehended him, he would have Blown up the House, with himself and them all; adding, *That it was the Devil, and not God, who discovered the Plot.* The other Conspirators thinking, that matters were like to go smoothly on, notwithstanding the Surprize which the first Search had given them, broke up several Stables of Noblemen, and took away the Horses, which they thought to Mount with their Party, that was to Rise upon the Alarm of the Blow. Their Rendezvous was at *Dunchurch*, where *Sir Edward Digby* had ordered an Hunting Match; under Colour of which they were to Surprize the *Lady Elizabeth*. But from hence they quickly scowered, upon Notice of the Discovery of their Plot, flying to *Holbatch* in *Staffordshire*, the House of *Mr. Stephen Littleton*: Hither the High Sheriff of *Worcestershire*, *Sir Stephen Walsh*, pursues them, where *Piercy* and *Catesby*, *John* and *Christopher Wright*, refusing to surrender themselves, were slain by the Sheriff's Men. *Winter*, *Tressam*, and the rest, were taken. *Tressam* died in the Tower; *T. Winter*, *Fawks*, *Keys*, *Bates*, *Robert Winter*, *Grant*, *Rookwood*, *Sir Everard Digby*, were Executed.

(c) *Happy Arrival of his late Majesty.*] King *James II.* being Survivor to his Brother *Charles II.* succeeded him in the Crown of England, Feb. 6, 1684. He made a Speech to the Council after his Brother's Death, which was received with great Approbation and Joy, in which he promised to preserve the Government both in Church and State, as by Law Established; which Promise he afterwards repeated to his first Parliament. The June following the Duke of *Monmouth* landed at *Lyme* in *Dorsetshire* with some few Forces, and publishes a Declaration of his coming to defend the Protestant Religion, and the English Liberties; reciting some Imputations charged upon King *James*, when he was Duke of *York*, and his owning himself a Papist after his Coming to the Throne. But the Parliament, then sitting, pass an Act of Attainder against the Duke of *Monmouth*, promising 5000*l.* Reward, to any who should bring in his Body, Dead or Alive. The Duke had increased his Forces to a considerable Number, by the joining of several Inhabitants of *Taunton*, and that Neighbourhood, with which he routed the King's Troops at *Philips-Norton*, and had like to have surprized his whole Army afterwards; but miscarrying in his Design, he is routed in a Battel at *Sedgmore*, July 5. and afterwards Beheaded, having in vain begg'd his Life of the King, who only made use of his Submission, to make him sign a Declaration, that King *Charles* told him that he was never married to his Mother; after which a Warrant is delivered for his Execution, July 15. This Rebellion being suppressed, and the King having an Army raised for this Purpose, begins to discover some Dispositions, which were not observed before. The Parliament meeting again on the ninth of November, the King in his Speech tells them, That he must employ in his Army several Officers not qualified by Law, whose Service as he had had the Benefit of in time of Danger, so he would neither expose them to Disgrace, nor himself to the Want of them, by turning them out of Commission. The Parliament perceiving, by this Speech, what the King was driving at, viz. to have a Standing Army, with Popish Officers; the House of Commons address the King, telling him, that those unqualified Officers could only be dispensed with by Act of Parliament, and that they would prepare a Bill to indemnify them from the Penalties they had incurred, by bearing Arms in the time of the late Rebellion; and afterwards offered to qualify a certain number of Roman Catholick Officers, whom the King should name. But this would not satisfy the King, who had other Measures to pursue, to which these Means would be little conducing. After this a Bill was brought in by the King's Friends, to reverse the Attainder of the *Lord Stafford*, who had been executed for having a Share in the Popish Plot, which passed the Lords House, but was stopped by the Commons. The King finding himself disappointed in these

Form of Prayer for

these Attempts, on November the 20th, prorogues his Parliament: They having before their Prorogation declared, That to employ Officers not taking the Test, was in effect a Dispensing with all the Laws at once; That the Papists were Loyal more upon Generosity than Principle; That it was Treason by the Law to be reconciled to the Church of Rome, &c.

What the King could not do in Parliament, he essays to do by his Judges, perswading them, by Threats and Promises, to declare for his Power of dispensing with the Laws; who, after some of them were turned out, and others advanced to higher Benches, declare, *That the Laws of England are the King's Laws. That the Kings of England have the sole Power of dispensing with the Penal Laws, in case of Necessity. That the Kings of England are the sole Judges of the Necessity of dispensing with Penal Laws.* Here were all the Laws and Liberties of the English Nation given up at once, by the Determination of these wicked Judges. The next Stroke was to be at our Religion. The Popish Priests were bold and open, in setting forth Popish Books and Pamphlets, and the Clergy were as diligent and more happy in answering them. But the greatest Obstacle against the King's Designs was, the constant Preaching against the Points of the Popish Doctrine; whereby the Layety were not only alarm'd against Popery, but became so well grounded in their Religion, that they could steadily withstand the Arguments which were used to pervert them. This occasioned the King to put out an Injunction against Preaching Controversy, and afterwards to erect a new High-Commission Court for Ecclesiastical Affairs, notwithstanding all such Jurisdiction had been forbidden by Act of Parliament, 17 Car. I. By the Terror of this new Court, the King thought to scare the Clergy into a Compliance with every thing he proposed. They first fell upon the Bishop of London, for not suspending Dr. Sharp, who had fallen into the Displeasure of the Court, for preaching against Popery; for which Refusal he himself is suspended by the Ecclesiastical Commissioners.

After this, the King, in open Violation of the Laws, sends an Ambassador to the Pope, and receives a Nuncio from him. He, by the same Paramount Authority, issues out a Declaration for Liberty of Conscience, granting therein *Free Pardon and Indemnity to all Nonconformists, Recusants, &c. for all Crimes and Things by them committed, contrary to the Penal Laws formerly made.* Dated April 4, 1687. Addresses throng in from all Parts of England, from the Dissenters of several Denominations, extolling to the Skies the King's Goodness, and promising him to give their Assistance to take away the Penal Laws, which was the only thing he wanted to introduce Popery, and which he feared, sometime or other, might be a Millstone upon the Necks of the Papists and the new Converts. The way being paved by these Addresses, by frequent Clofeting of several Lords and Gentlemen, and a Progress of the King through several parts of the Kingdom, he resolves to call a Parliament. Before which, he orders the Lieutenants of the several Counties to Summon the Gentlemen thereof, and pressingly to recommend the taking off the Penal Laws to them, and manages the same in the several Cities and Borough Towns, by certain sorry Fellows called Regulators, most of them Fanaticks and Favourers of the Duke of Monmouth, and all of them disaffected to the Church of England. Whilst these matters are carried on in the Country, the Ecclesiastical Commissioners were employed in Trying several Persons, who had refused to comply with some illegal Commands of the King. Dr. Peachel, Vice-Chancellor of Cambridge, was called before them, for refusing to admit one *Alban Francis*, a Benedictine Monk, to the Degree of Master of Arts, without taking the Oaths, upon the King's Mandate; for which the Court sentenced him to be deprived of his Office of Vice-Chancellor, to be suspended from the Profits and Exercise of his Headship of *Magdalen College*, and not to act hereafter in any Publick Business of the University. *Magdalen College* in *Oxon* fell next into displeasure, for refusing to admit one *Farmer*, an unqualified Person, by Virtue of the King's Mandate, to be their President; contrary to the Statutes, and Electing Dr. *Hough*, one of their Fellows, into that Place. They are cited before the Commissioners, and justify their Proceedings as Legal. After which, *Cartwright*, Bishop of *Chester*, *Wright* and *Jenner* two of the Judges, are sent down to *Oxford*, to enforce the King's Commands, which when the Fellows refused to comply with, twenty five of them, with several of the

Scholars, were expelled by them, and shortly after their Places were filled up with Papists.

A new Declaration for Liberty of Conscience was now set out by the King, grounded upon his Dispensing Power, as declared by the Judges, and enjoined to be read in all Churches, by an Order of Council, bearing Date April 7, 1688. The Design was to bring the Clergy to own the King's Dispensing Power, or to subject them all at once to the Lash of the Ecclesiastical Commissioners; who, according to the Power which they had assumed, might turn them out at their Pleasure, and put Papists, as they could find them, into their Places. The Bishops then about London, having consulted about this with the Arch-Bishop *Sancroft*, present a Petition to the King, declaring their Averfeness to the distributing such a Declaration, as was founded upon a Dispensing Power, that was declared illegal, in the Parliaments of 1662, and 1672. and that in the beginning of his Reign. To which the King answered, *If I change my Mind, you shall hear from me; if not, I expect my Command shall be Obey'd.* Soon after they are summoned before the Council, where persisting in the matter of their Petition, they are sent to the Tower, for *Contriving and Publishing a Seditious Libel* (as they called it) *against his Majesty and Government.* For which they are Tried, June 15, at the King's Bench-Bar; and notwithstanding all the Influence the Judges could make upon the Jury, they brought them in *Not Guilty.* Encouraged by this stout Behaviour of the Bishops, the Clergy refuse, almost unanimously throughout England, to read the Declaration; whereupon the Ecclesiastical Commissioners put out an Order, to require all Chancellors, Arch-Deacons, Commissaries, &c. to return the Names of those, who had not read the Declaration, by the 16th Day of August. After this, the Army was to be practised upon, and a Subscription was tendered to the Soldiers, to engage them to take away the Test and Penal Laws, or to lay down their Arms. They began with *Litchfield's* Regiment, who all, except a few Papists, chose to quit the King's Service, rather than to subscribe. Hereupon followed a new Modelling of the Army, many Protestant Officers and Soldiers being cashiered, Irish Papists were put in their Places; but this gave an Universal Disgust to all the Protestants in the Army.

These arbitrary Proceedings, and the apparent Design of introducing Popery into the Nation, 1688. were represented in a Memorial sent by many Persons of Quality to the Prince and Princess of Orange. And several Persons of Honour went over themselves into Holland, to lay the imminent Danger, which threatned the Nation, before the States. Soon after which, the Prince, in Conjunction with the States, prepares a good Fleet with sufficient Forces, to make a Descent upon England. The Terror of this Invasion forced King James upon the restoring the Charters, which had been taken away by *Quo warranto's* from several Corporations, particularly that of the City of London, and the re-instating the ejected Fellows of *Magdalen College* in *Oxford*. But before the latter was actually done, the Dutch Fleet which had sailed out, being driven back by Storm, and reported to be rendred unfit for that Year's Expedition, the King recalled his Orders for restoring those Fellows. But in the mean time the Prince having refitted his Ships, sailed down the Channel, his Fleet consisting of 52 Men of War, 25 Frigats, 25 Fireships, 400 Transports and Victuallers, having on Board 3560 Horse, 10692 Foot. They were seen off of *Dover* the third of November, and on the fifth they Land-ed at *Torbay*. Now was a hard Necessity laid upon Persons of Honour and Conscience, either they must desert the Defence of their Natural King, and to whom they had Sworn Fidelity; or they must abandon a Generous Prince, who had come over to rescue their Religion and Liberties, which lay at stake. The generality of the Nation managed themselves, in this Affair, with a Temper which was unexpected, after such mighty Provocations. Some of the Army went over to the Prince, the greater part declaring only an Unwillingness to engage him. Many of the chief Nobility assembled at *Nottingham*, declaring for a Free Parliament; several of the Bishops, and others at London, petitioned the King for the same, which he refused till it was too late, and all things were in distraction. The King having experienced the Inclinations of his Army at *Salisbury*, retires in Despair, ordering the Queen to go over to France, and the Lord *Feversham* to disband the Army, himself going away privately. In this Interval, the Prince was invited

Gunpowder Treason.

¶ The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

¶ Morning Prayer shall begin with these Sentences.

† THE Lord is full of compassion and mercy: long-suffering, and of great goodness
Psal. CIII. 8.

He will not alway be chiding: neither keepeth he his anger for ever. ver. 9.

He hath not dealt with us after our sins: nor rewarded us according to our Wickednesses. ver. 10.

¶ * In stead of Venite, exultemus, shall this Hymn following be used, one Verse by the Priests, and another by the Clerk and People.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.
Psal. CVII. 1.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy, ver. 2.

Many a time have they fought against me from my youth up: may Israel now say. Psal. CXXIX. 1.

Yea, many a time have they vexed me from my youth up: but they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause: yea even without a cause have they made a pit for my soul. Psal. XXXV. 7.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves, Psal. LVII. 7.

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† Turn thy Face from our Sins, O Lord, and blot out all our Offences. Psal. LI. 3.

Correct us, O Lord, but with Judgment, not in thine Anger, lest thou bring us to nothing. Jer. X. 24.

I will go to my Father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son. Luke XX. 18, 19.
King Charles II.

* This Rubrick, and the following Suffrages, added in the second Year of King William and Queen Mary.

N O T E S.

invited to London by the Lord Mayor, the Aldermen and Lieutenancy of the City. But the King being discovered at Margate, returns to Whitehall; where taking a Disgust at the Prince's desiring him to retire from that Place, the King goes to Rochester, and soon after, Decemb. 23. Embarks for France. The Nation being now left in strange Confusion, the Prince orders a Meeting of the Lords, and such Commons who had been Members in King Charles the II'd's two last Parliaments. These being met, desire the Prince to take the Government upon him, during this extraordinary Conjunction, and to Issue out his Writs for calling a Convention. The Convention met Jan. 22. and after some few days they Vote, That King James had Abdicated his Government, and thereby the Throne was become vacant. The Lords do not readily concur with this Resolution of the Commons, they excepting against the Word abdicated, as being a civil Law Word, not in use in our English Laws, for which they would have put the Word deserted; and they would have left out the Clause, The Throne was become vacant, urging the Nature of an Hereditary Monarchy, wherein the Throne is immediately supply'd by the next Heir. They further insisted, that the Government should be administered by a Regent, and not by a new King, but at last the Question being put, the Regency was lost by two Voices. After some Debates at a Conference between the two Houses, they both agree in a Declaration to the Prince and Princess of Orange, containing the Reasons which moved them to declare the Voidance; the particular Rights of the Subject, which had been in the late Reign invaded; and the Resolution, That William and Mary, Prince and Princess of Orange, be declared King and Queen of England, &c. Jan. 13. The Prince and Princess of

Orange being seated under a Velvet Canopy in the Banqueting House, were attended by both Houses of the Convention, and the foresaid Declaration being read to them, the Crown was presented to them both. And the same Day they were proclaimed King and Queen of England, &c. at Whitehall, Temple-bar, and the Royal Exchange.

Thus were this Church and Nation most happily delivered, from the Miseries of Popery and Arbitrary Power, which were inevitably coming upon them. If there were Irregularities committed in any of these Proceedings, they must be chargeable upon the extraordinary Conjunction of Affairs, which would not suffer things to be carried on in the common Method, during such imminent Dangers, and unspeakable Confusions, which the King, by such precipitate withdrawing himself, had the left the Nation in. But our Laws and Liberties, and the well settling a distracted Nation, were preferable to a few Legal Forms. If any of the Transactors therein were acted by Ambition, Revenge, or any other unwarrantable Qualities, they either have, or are, to answer for it to God; but still we must own it a wonderful Blessing of God, that we have all that is dear to us in this World secured us, by this wonderful Revolution. When God was pleased to make use of such a vast number of concurrent Accidents, and Instruments, in bringing about such a mighty Event, it cannot be supposed, that every one of them pursued the most justifiable Means; since 'tis the usual Method of his Providence, to make both good and bad Men subservient to his Ends; and therefore it is a wild Project, to endeavour to bend the Principles of Religion and Law, that they may be the better accommodated to the Particularities of such an extraordinary Conjunction.

'Twere better and more ingenuous to own, that in such a Hurry of Affairs, and total Conflagration of the State, some few Faults might have been committed, against the strict Precepts of Religion, and which a gracious God will make all reasonable Allowances for, considering the mighty Provocations given, and the Dread we were under of losing at once our Religion and Liberties; than, in order to justify our selves in every Particular, to dispute the Obligation of God's Laws, the Questioning whereof is more criminal than the Violation. 'Tis certain, the Parliament, being sensible that some things might have been transacted, contrary to the Laws of the Land, soon after the Revolution pass'd a Bill, For the preventing vexatious Suits, against such as acted in order to bring in their Majesties.

T t

(d) Who

Form of Prayer for

Great is our Lord, and great is his power : yea, and his wisdom is infinite. *Psal.* CXLVII. 5.

The Lord setteth up the meek : and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand : and upon the son of man whom thou madest so strong for thine own self. *Psal.* LXXX. 17.

And so will not we go back from thee : O let us live, and we shall call upon thy Name. ver. 18.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms.* LXIV. CXXIV. CXXV.

¶ *Proper Lessons.*

The first, 2 Sam. XXII.

Te Deum.

The second, Acts XXIII.

Jubilate.

¶ *In the Suffrages after the Creed, these shall be inserted and used for the Queen.*

Priest. O Lord, save the Queen.

People. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

People. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

People. Let not the wicked approach to hurt her.

¶ *In stead of the first Collect at Morning Prayer, shall these be used.*

Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal Truth, from the wicked Conspiracies, and malicious Practices of all the enemies thereof : We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our late gracious Sovereign King *James* the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish Treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy ; not our foresight, but thy providence delivered us : And therefore, not unto us, O Lord, not unto us ; but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

* **A**ccept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hast afflicted us, and putting a new Song into our mouths, by bringing his late Majesty upon this Day, for the Deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness ; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

¶ *In the end of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth.*

Almighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted and intended this day to be executed against the King, and the whole State of the Realm, for the Subversion of the Government, and Religion established among us ; [† and didst likewise upon

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* This Prayer added in the second of King *William* and Queen *Mary*.

† Added in the Second of King *William* and Queen

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upon this day wonderfully conduct thy servant our late King, and bring him safe into this Kingdom, to preserve us from the late attempts of our enemies, to bereave us of our religion and laws:] We most humbly praise and magnifie thy most glorious Name; for thy unspeakable goodness towards us [† expressed in both these acts of thy mercy.] We confess it has been of thy mercy alone, that we are not consumed: For our sins have cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction. Let the consideration of this thy § repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and ‡ love, fruitful in all holy obedience, that thou mayst * still continue thy favour, with the light of thy gospel, to us and our posterity for evermore; and that for thy dear Sons sake Jesus Christ our only Mediator and Advocate. *Amen.*

¶ *In stead of the Prayer [In Time of War and Tumults] shall be used this Prayer following.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *ANNE*, and all that are put in authority under her, with judgment and justice, to cut (d) off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin

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† Added in the Second of King *William* and Queen *Mary*.

§ The Word repeated added in the Second of *William* and *Mary*.

‡ Fruitful Love in all Obedience. King *Charles* the second's Book.

* The Word still put in, the Second of *William* and *Mary*.

NOTES.

(d) *Who turn Religion into Rebellion, and Faith into Faction.*] This Passage is a just Reflection upon the Seditious Principles of the Church of *Rome*, which first set up the Doctrine of the lawfulness of Subjects taking up Arms against the Magistrate; and of the Deposition and Murder of Princes. But our Church here, in opposition to these unwarrantable Tenets, does declare, That this is to turn the Doctrines of our Faith and Holy Religion, into Rebellion and Faction. Now that our Church does not, without ground, charge the Church of *Rome* with going contrary to the Doctrines of Christianity, in these Particulars, will be plain, by comparing the Doctrines delivered in the Holy Books of Scripture, and the Writings and Practice of the Professors of Christianity, for many Ages, with the Tenets of the approved Writers of their Church, and the Practice thereof. As for the Doctrine of the Holy Scriptures, nothing can be better Calculated for the Support of Civil Government, and exact Obedience to Superiors. Its Doctrine is remarkable for these two Particulars; first, for founding Government upon Divine Right and Authority; and secondly, as a Consequence from that, to enforce Obedience to it; and this out of fear of future, as well as present Punishment. *Cyrus*, tho' a Heathen Prince, is called *God's Shepherd*, *Is.* xlv. 28. The Magistrate is called *God's Minister*; and the Powers which are, (i. e.) Secular Magistrates, are said to be *Ordained of God*, *Rom.* xiii. 4. Nor can any better Rules of Subjection and Obedience possibly be imagined, than those which are laid down in the Holy Scriptures. We are commanded therein, to be Obedient both to Supreme and Subordinate Magistrates, and this for the *Lords sake*, whether to the King as Supreme, or unto Governors, as those that are sent by him, *1 Pet.* ii. 13, 14. *We are to be Subject, not only for Wrath, but also for Conscience sake*, *Rom.* xiii. 5. *We are to pray for Kings and all in Authority, that we may Live Quiet and Peaceable Lives, in all Godliness and Honesty*, *1 Tim.* ii. 1, 2. We are commanded to Honour them, *Rom.* xiii. 7. To pay Tribute to them, *ib.* And not to resist them under the pain of Damnation, *Rom.* xiii. 2. And it is further to be

observed, that the Holy Scripture does mark out those Persons, who violate the forementioned Duties, as Men of the worst Characters; *Who despise Government, and are not afraid to speak Evil of Dignities*, *1 Pet.* ii. 10. *Jud.* 8. Now, if it were a Duty at any time to take up Arms against our Governors, to Try, Execute, and Kill them, &c. methinks we should find, some where or other in the Canon of the Holy Scripture, something to countenance these Popular Powers: But when the whole Tenor of Scripture runs on the other side, when such a multitude of Passages occur, which enforce Obedience, and not one Word to encourage Resistance, and the Detail of other Mischiefs which attend it; it is plain that these Doctrines have no Countenance from Scripture, what ever they may have from Political Maxims, but are contrary to it. Let us now see what Thoughts they had of these Matters, who succeeded in the Christian Church, soon after the Writers of the Sacred Books. I shall set down a few Passages out of their Writings, according to the Order of their Succession in the several Ages in which they lived. The Epistle ad *Antiochenos* perhaps may not be *Ignatius's*, but however 'tis Ancient, and quoted as Genuine by *Damascen*; this delivers the Doctrine of the Christians at that time thus. *Τὸ καὶσαρεὶ ὑποτάγητε, ἐν κυρίῳ ἀντιδυνάστε ἢ ὑποτάγητε. That the Civil Magistrate is to be Obeyed in all things wherein Obedience does not hurt the Conscience.* The like is asserted by *Polycarp*, in the Church of *Smyrna's* Letter concerning his Martyrdom.

Διδάσκοντες ἀρχαῖς καὶ ἐξουσίαις κατὰ τὸ θεῖον ἰσαγμαίνεσθαι ἡμῖν κατὰ τὸ προσήκον, καὶ μὴ βλάπτειν αὐτὰς ἀπονέμειν. We are taught to pay all Honour, according as it is due, to the Powers which are Ordained of God, when it shall not be injurious to our Consciences. *Ep. Eccl. Justin Martyr.* *Justin Martyr* speaks thus concerning the Christians of his time. *Θεὸν μὲν μόνον προσκυνούμεν. ὑμῖν δὲ περὶ τὰ ἄλλα χαίρομεν ὑπακούμεν. Indeed we Worship God alone, but in all other things we Obey you our Emperors.* *Just. Mart. Ap. ii.* And he further argues, that Christians cannot be supposed to be Rebels, from the Principles which they have espoused, and because their Religion denounces such a terrible Punishment against it. *Πιστεύοντες μᾶλλον ὅτι καὶ πεπεισμένοι κατ' ἐξουσίαν τῶν πρᾶξεων ἐκαστὸν τίσειν διὰ τοῦτο αἰώνιος δίκαις. ib.* *Believing, yea rather being persuaded, that every one shall receive the Punishment of Eternal Fire, according to his Actions.* Where by the way we may observe, that the 13th of the *Romans* here referred to, carried its weight with it, even in the time of this Antient Father.

Athenagoras allows, that the Emperor received his Power from God. *Ὡς καὶ ὑμῖν A. D. 155.* *πατεῖ καὶ ὑφ' ὧν πάντα κεχρησάται, ἀνῶθεν τὴν βασιλείαν ἐληφόσι (Βασιλεὺς καὶ ὑψὲρ ἐν χειρὶ Θεοῦ φησὶ τὸ προσήκον τι καὶ*

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ruin of thy Church among us : But that our gracious Sovereign and her Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

In the Communion-Service, in stead of the Collect for the day, shall this which followeth be used.

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom and goodness in preserving the King, and the Three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. [† Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us ; particularly for making this day again memorable by a fresh instance of thy loving-kindness towards us. We bless thee for giving his late Majesty a safe Arrival here, and for making all Opposition fall before him, till he became our King and Governor.] We beseech thee, to protect and defend the Queen, and all the Royal Family, from all Treasons and Conspiracies, * Preserve her in thy faith, fear and love ; Prosper her Reign with long happiness here on earth ; and crown

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† This Clause added in the Second of William and Mary.

* Preserve them, in King Charles the Second's Book.

NOTES.

τινδν πνεύμα) ἔως ἐν τῷ Θεῷ παρ' αὐτὸν λόγῳ ὃν νομίζω αἰνεῖν πάντα ὑποτάσσας. As all things are Subject to you, O Emperors, Father and Son, you having received the Empire from God (for the Prophetical Spirit says, the Soul of the King is in the hand of God;) so all things are subject to the one God and his Son, the intelligent and inseparable Logos. Athen. Leg. pro Chryst.

To the same purpose Theophilus Antiochenus. Τοιγαρὺν μᾶλλον τιμῶ τὴ βασιλείαν, ἢ προσκυνῶν αὐτῷ ἀλλ' εὐχαριστῶ ὑπὲρ αὐτοῦ. Θεὸς δὲ τῶ ὄντος Θεὸς καὶ ἀληθεὶ προσκυνῶν, εἰ δὲ ὅτι ὁ βασιλεὺς ὑπ' αὐτῶν γέγονεν ἕως ἐν μὲν διὰ τὴν ἡ προσκυνῶν τὴ βασιλείαν ; ὅτι καὶ ὁ προσκυνῶν γέγονεν, ἀλλὰ ὡς τιμᾶται τῷ νομίμῳ τιμῇ. Θεὸς γὰρ ἐστὶν ἀλλὰ ἀνθρώπου ὡς ὁ Θεὸς τίταται μὲν, καὶ ὁ προσκυνῶνται, ἀλλὰ εἰς τὸ δικαίως κείνῳ. Wherefore I will rather honour the Emperor, not worshipping him, but praying for him. Indeed, I worship the only true God, as knowing that the Emperor was made by him. But you will say ; why then do you not worship the Emperor ? Because he was not made to be worshipped, but to be honoured with due Respect. For he is not a God, but a Man ordained of God, not to be worshipped, but to rule with Justice. Theoph. ad Autol. Lib. i.

St. Irenæus, who lived soon after, is an Advocate, not only for Obedience to the Supreme Magistrate, but for the Divine Right of his Character. Cujus jussu (says he) Homines nascuntur, hujus jussu & Reges constituuntur, apri his qui illa tempore ab ipsis regantur. He who Commands Men to be Born, Commands Princes to Govern, as fit for those times they Reign in. Ir. lib. v cap. 24.

The same Doctrine is delivered by Tertullian. Imperator ideo magnus est, quia Cælo minor est. Illius enim est ipse cuius & Cælum est & omnis Creatura. Inde est Imperator, unde & Homo antequam Imperator, inde Potestas illi, unde & Spiritus. The Emperor is therefore Great, because he is less than Heaven : For he is appointed by him who made the Heaven and every Creature. He is made Emperor by him who made him a Man, before he was an Emperor ; and his Power was given by him who gave him his Breath. Tert. Apol. c. xxx. And so again : Sed quid ego amplius de Religione atque Pietate Christiana in Imperatorem ? quem necesse est suspiciamus, ut eum quem Dominus noster elegit. Ut merito dixerim, Noster est magis Cæsar, ut a nostro Deo constitutus. But why should I say any more of the Religion and Piety of the Christians, towards the Emperor ? Whom we must needs reverence, as one whom our Lord has Elected to his Office. So that I may very well say, he is more our Cæsar than the Heathens, because he is appointed Emperor by our God, ib. cap. xxxiii. In his Book ad Scapulam, he further shews the Principles of the Christians of his time, with relation to their Governors. Christianus nullius est hostis, nedum Imperatoris : quem sciens a Deo suo constitui, necesse est ut & ipsum diligat, & revereatur &

salvum velit, cum toto Romano Imperio, quousque seculum stabit, tandiu enim stabit. Colimus ergo & Imperatorem, sic quomodo & nobis licet, & ipsi expedit, ut a Homine Deo secundum, & quicquid est a Deo consecutum, & solo Deo minorem. Hoc & ipse vult sic enim omnibus major est, dum solo Deo minor est. The Christian is no ones Enemy, much less the Emperor's ; whom knowing to be appointed by his God, he must needs Love and Reverence, and desire his Safety, and that of the whole Roman Empire, to continue (and I hope it will continue) to the Worlds end. For this Reason we Worship the Emperor, as far as is Lawful, as a Man who is next to God, who has received all that he has from God, and only less than God. For he is therefore greater than all others, because he is less than God. Tertull. ad Scap. Cap. i.

The like Doctrine is taught by Optatus. Merito Paulus docet, orandum esse pro Regibus Optatus, & Potestatibus ; etiam si talis esset Imperator, qui gentiliter viveret. Quanto quod Christianus, quanto quod Deum timeas, quanto quod Religiosus, quanto quod Misericors, ut ipsa res probat — Carthagine Principatum se tenuisse crediderat, & cum semper Imperatorem extollit, jam quasi hominum excefferat metas, ut se & Deum, non Hominem aestimaret, non verendo eum qui post Deum ab Hominebus timeatur. Well does St. Paul teach us to pray for Kings ; and those in Authority ; altho' we had such an Emperor as lived like a Pagan. How much more when he is a Christian, when he fears God, when he is a religious and a merciful Prince, as 'tis plain he is. — He thought he was possessed of a Principality at Carthage ; and whereas none but God who made the Emperor, is above the Emperor ; so whilst Donatus lifts up himself above the Emperor, he has gone beyond all Human Bounds, esteeming himself to be a God, and not a Man ; by not giving him Reverence, who, next after God, is to be Reverenced by Men. Opt. Mil. Lib. iii.

The like Doctrine is delivered by St. Ambrose, in several places of his Commentaries. As in that upon the xli. Psalm. David, quasi Rex, Legibus non tenebatur humanis : Deo tamen obnoxium se pro peccatis suis esse agnoscebat. David, as a King, did not lye open to the Penalty of Human Laws ; but however, he acknowledges himself to be Triable for his Sins, at God's Tribunal. And in his Apology for David, he speaks thus : Nullis David legibus tenebatur, qui liberi sunt Reges a vinculis delictorum : nec enim ullis ad pœnam vocatur Legibus, tuti Imperii Majestate. David was not restrained by the Laws, for Kings are free from Obligation to Penalty for their Faults, being safe by the Majesty of the Empire.

St. Jerom speaks to the same purpose. Ad dominum pœnitens David loquitur, Tibi soli peccavi. Rex enim erat, alium non timebat. David repenting, cried unto the Lord, Against Thee only have I Sinned. For he was a King, and did not fear Punishment, from any other.

So St. Chrysostom. Πᾶσα ψυχὴ θεοῦ ὑπερεχέσθαι ὑποτάσσεται, καὶ ἀποδοῦναι τὸν φόβον αὐτῷ, καὶ ἐκείνῳ ἀνατεῖναι τὴν εὐσεβίαν αὐτῇ ἢ ὑποτάξῃ καὶ ἐκ ἀπλῶς εἰσεπιδέσθαι, ἀλλ' ὑποτάσσεται, καὶ πρῶτον δικαιοσύνην τοιαύτης νομοθεσίας, καὶ λογιμοῦς πρὸς τοὺς πεισμοὺς, τὸ δὲ θεὸς τὰ ταῦτα διατάσσεται. Let every Soul be subject to the higher Powers, ib.

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crown her with everlasting glory hereafter in the Kingdom of Heaven ; through Jesus Christ our only Saviour and Redeemer. *Amen.*

¶ The

tho' he be an Apostle, or an Evangelist, or a Prophet, or whatsoever he be. For Subjection is not inconsistent with Piety. He does not say, Be persuaded by, but Be Subject. For this is a Primary Institute of this Legislature, and highly becoming the Christian Reasonings, that all these things are Ordained of God. Indeed, this Father advances something particular in this matter, to answer the Objection drawn from Wicked Governors ; that in such case the Government is from God, tho' not the Governor : As God is the Author of Marriage, tho' not of the Marriages of those who Wickedly come together. But however he does not allow this to be the Ground of withdrawing Obedience ; and as this is but a Nicety, so it may be easily reconciled with the common Opinion of the Ancients.

St. *Austin* comes behind none of them, in enforcing the same Doctrine. " Quæcum ita A. D. 420. sint, non tribuamus dandi Regni atque Imperii Potestatem nisi Deo vero, qui dat facultatem in regno Cælorum non nisi solis piis ; Regnum vero terrenum & piis & impiis, sicut ei placet, cui nihil injuste placet. — Qui Mario, ipse Caio Cæsari ; qui Augusto ipse & Neroni, qui Vespasianis & Patri & Filio, ipse & Domitiano crudelissimo. Er ne per singulos ire necesse sit, qui Constantino Christiano, ipse Apostatæ Juliano. Which things being so, let us not attribute the Power of disposing Kingdoms and Empires but only to the True God, who bestows the Happiness of the Kingdom of Heaven, only upon good Persons ; but gives Earthly Kingdoms both to Good and Bad, as it pleases him, who is pleased with nothing that is Unjust. He that disposed of the Empire to *Marius*, gave it likewise to *Caicus Cæsar* ; he that gave it to *Augustus*, gave it to *Nero* ; he that gave it to the *Vespasian*s, Father and Son, gave it to the Cruel *Domitian*. And not to reckon up all Particulars, he that gave the Empire to *Constantine* a Christian, gave it to *Julian* an Apostate. *Aug. de Civ. Dei* Cap. 21.

Towards the latter end of this Century, *Arnobius*, lived *Arnobius* Junior, who writing upon the Lth. Psalm says, *Rex sub nullo alio nisi sub Deo solo agens, ipsum solum super Potestatem suam metuens, Deo soli peccavit.* The King being under God only, he was afraid of him only as having a Superior Power to himself, and therefore said he had Sinned against God alone.

In the beginning of the sixth Century *Fulgentius*, Flourished *Fulgentius*, who thus writes to A. D. 500. King *Thrasimund*. " Quocirca cum pro nostra fide, in quantum facultatem divinitus accepimus, libere respondemus, nulla contumaciæ seu contumeliæ debemus suspitione notari : cum nec nostra humilitatis nec regis finis dignitatis immemores, sciamque Dei timorem, honorem Regibus exhibendum, Apostolica nos præmonente doctrina Reddite omnibus debita — Cui timorem timorem : cui honorem honorem, &c. Competens igitur Mansuetudini tuæ deferimus honoris obsequium, cui apicem culminis divina cernimus largitate collatum. Nec tamen quemquam sapientem fugit, quanto sempiternus ille Rex Regum & Dominus Dominantium timore debeat suspici, qui temporales etiam Reges præcipit honorem. Wherefore, by reason of our Faith which we have received from God, we freely answer, first, That we ought not to be marked with any Suspicion of Contumacy or Contumely ; Secondly, That we are not unmindful both of our low Estate of the Regal Dignity, and that we know that according to the Advice of the Apostolical Doctrine, We must render to every one his due, Fear to whom Fear, Honour to whom Honour, &c. Therefore we honour your Serene Majesty, on whom we see that God has conferred the Height of the Regal Dignity. Neither can any Wise Man be ignorant how much that Eternal King, and Lord of Lords, ought to be Honoured, who has ordered that Temporal Kings should be Honoured. *Fulg. ad Thras. Reg. Lib. 1.*

In the next Century, lived *Gregory* Bishop *Turonensis*, of *Tours*, who expresses his Notion of the A. D. 600. Regal Dignity, to *Chilperick* King of the *Franks*, in this manner. " Siquis de nobis, O Rex, justitiæ tramitem transcendere voluerit, a te corrigi potest. Si vero tu excefferis, quis te corripiet ? Loquimur tibi, sed si volueris audis, si autem nolueris,

quis te condemnabit, nisi is qui se pronuntiavit esse Justitiam ? If any one of us, O King, shall transgress the Rule of Justice, he may be punished by you. But if you transgress, who shall Punish you ? 'Tis true, we can speak to you, and you may hear us if you please : But if you will not hear, who shall Condemn you for it, but only he who has declared that he is Justice it self ? *Greg. Tur. Hist. Franc. cap. 19.*

In the latter end of this Century was held the VIIIth Council of *Toledo*, wherein, in 7th Council support of the Dignity of the Gothic Kings, of *Toledo*. this is decreed. Si in derogationem aut contumeliam Principis reperiatur aliquis nequiter loqui, aut in necem Regis seu ejectionem intendere vel consensum præbere, nos quidem hujusmodi excommunicatione dignum censemus. If any one be found to speak any thing in Derogation or Reproach of the Prince, or conspire or give assent to his Death or Expulsion, we decree him to deserve Excommunication. *Conc. Tol. vii. c. i.*

In the ninth Century, *Hincmarus* Bishop of *Rhemes* was a great Defender of the Regal *Hincmarus*. against the Papal Authority, and wrote much 850. against Appeals to *Rome*, as may be seen throughout most of his Epistles.

In this Age some Ecclesiastical Writers (particularly *Rabanus*) began to innovate in the Ancient and Orthodox Doctrine of the Divine Original of Regal Authority, making it (contrary to all Christian Writers before) an human Invention. *Due dignitates atque potestates inter homines constitutæ reperiuntur. Una ex humana inventione reperta, hoc est Imperialis atque Regalis ; altera vero ex Divina Autoritate instituta, hoc est Sacerdotalis.* There are two Dignities or Powers found among Men ; the one instituted by Men, as the Regal and Imperial Dignity ; the other instituted by Divine Authority, which is the Sacerdotal. *Rab. Ep. ad Brun. Ab.*

But after this the ancient Doctrine was generally maintained both in the Greek and the *Theophylact*. Latin Church. In the tenth Century lived An. 1000. *Theophylact*, who writes thus. *Τὸ δὲ ἀρχαῖον ἔστι, καὶ τὸ πρῶτον ἀρχαῖον, τὸ δὲ ἀρχαῖον καὶ τὸ πρῶτον ἀρχαῖον καὶ τὸ πρῶτον ἀρχαῖον καὶ τὸ πρῶτον ἀρχαῖον.* That there are Governments, and some to Rule and some to be Ruled, and that all things are not tossed up and down, I say is the Work of God. *Theoph. in xiii. Rom.*

Anselm, who lived in these Times, used *Tertullian*'s Expression, and subscrib'd to his Opinion of the Divine Right of Princes. *Cujus jussu homines nascuntur, hujus jussu Reges constituuntur, apti his, qui eo tempore ab ipsis reguntur.* Quidam enim illorum ad correctionem & utilitatem subditorum & conservationem justitiæ dantur : quidam autem ad timorem, & pœnam & increpationem : quidam vero ad illusionem & contumeliam & superbiam. By whose Command, Men are Born, by his Command Kings are Constituted. Some of them for the bettering and the profit of their Subjects, and the Preservation of Justice : Some for Fear, and Punishment, and Threatning : Some for Mockery of them, for Reproach and for Pride. This is spoken indeed with Haughtiness, according to the Prelatick Pride of those Ages ; but the Author owns, that both good and bad Princes, do receive their Power from God. He also owns, that all Persons in illis quæ ad Vitam pertinet Subditos esse Potestatibus, to be Subject to the Superior Powers in all Temporal Concerns. And again, Si quis ergo putat, quemadmodum Christianus est, non sibi esse vectigal reddendum, sive tributum, aut non esse honorem exhibendum debitum iis quæ hæc curant Potestatibus, in magno errore versatur. *Ansel. in xiii. Rom.*

But towards the latter end of the next Century, Pope *Hildebrand*, who took the Name 1170. of *Gregory* the VIIth, broke in upon all the Maxims of the Christian Divines for 1000 Years ; and by an unparalleled Example, not only Excommunicated *Henry IV.* Emperor of *Germany*, but Absolved his Subjects of their Allegiance, and deprived him of his Dominions ; forcing him to such a scandalous Subjection, as was never before heard of. This was such an audacious Affront to the Regal Majesty, as was shocking even to those who were most Devoted to Ecclesiastical Interest and Power ;

Form of Prayer for

¶ *The Epistle. Rom. xiii. i.*

I. **L** Et every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. **II.** Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the Sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil. **III.** Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

¶ *The*

and made the Divines and Writers of those Times cry out upon it, as a most abominable Usurpation and Tyranny.

This occasioned *Otho Frisingensis*, to make this Reflection; *Lego & relego Romanorum Regum & Imperatorum gesta, & nusquam invenio quemquam eorum ante hunc a Romano Pontifice Excommunicatum & Regno privatum.* I read, and read over again, the Acts of the Roman Kings and Emperors, but I never find any one of them Excommunicated by the Pope, and deprived of his Kingdom. *Otho Fris. Lib. vi. cap. 25.* The same occasioned *Sigebertus* in his Chronicle, to express himself in this affectionate manner. *Nimirum (ut pace omnium bonorum dixerim) hæc sola novitas (non dicam Heresis) necdum in mundo emerferat, ut Sacerdotes illius qui dixit Regi, Apostata, & qui regnare facit Hypocritam propter peccata populi, doceant quod malis Regibus nullam debeant subjectionem. Et licet ei sacramentum fidelitatis fecerint, nullam tamen debeant fidelitatem, nec perjuri dicantur, qui contra Regem senserint, imò qui Regi paruerit pro excommunicato habeatur; qui contra Regem fecerit a noxâ injustiæ & perjurii absolvatur.* Truly (I hope I may say it with the Leave of all good Men) that this was a Novelty (not to say a Heresy) which was never before known in the World, that the Priests of him who called Princes Rebels, [*Hof. ix. 15.*] and maketh the Hypocrite to reign for the Sins of the People, that these should teach that there is no Subjection owing to bad Princes. And that, though his Subjects have taken an Oath of Fidelity to him, there is none due: That those are not to be accounted perjured who take part against their King; nay, that those who obey their King should be excommunicated, and those who take up Arms against him should be acquitted both of Injustice and Perjury. *Sigeb. Chron. ad An. MLXXXIX.* Such Examples are wont to be but too catching; and though this Action was universally condemned in the time it was done, yet ensuing Ages made use of it as a Precedent; and discontented States, whenever they had a mind to get rid of their Princes, would either procure the Pope's Bull to excommunicate them, and to discharge their Subjects of their Allegiance; or else they would have resort to their own Strength, which the Pope had shewn them the way how to make use of. Hence arose the unhappy Tumults and Bustles in King *John's* Reign. To this Original is owing good part of the Miseries, which were sustained by poor King *Edward II.* from a mercenary Pope and Clergy, from a wicked Wife, a rebellious Son, and a factious Kingdom. And hence arose that foolish Piece of Pageantry, and mock Shew of Justice in the Deposition of *Richard II.* But above

* *These Articles are learnedly confuted and exposed by a learned Professor of Halberstadt, in a Treatise entitled, De vi in Principem semper injusta.*

all, the * Articles upon which his Deposition was founded, some of which shewed that he did but his Duty, others that he was guilty only of some Failures, which few Reigns are without. The not paying his Debts, his giving ear to those who brouht him Stories, his making the Clergy pay their Taxes, his Turning several Officers out of Places of Trust, his animadverting upon a factious Arch-Bishop, &c. with several other Particulars of the like Nature; which are a Blemish to our Annals, as they stand there, and reflect a heavy Disgrace upon our Predecessors for deposing a Prince, and exposing him to be murdered, for doing things, many of which would not unqualify a Gentleman to be a Justice of the Peace. What more modern Copies have been drawn from these Originals is not so proper, at least in this Place, to take notice of.

P A R A P H. on the Epistle, Rom. xiii. i.

I. As to Political Duties, which you owe to your Superiors, by Vertue of my Apostolical Authority, I advise and command you this. Let every Person, though of never so great Distinction in Church or State, be subject to the Supreme Authority in every Nation, whether it be vested in one Person, or more; and that for these two Reasons. *First*, Because this Supreme Power is not a bare Humane Authority, but a Divine one. For all the Authority which Supreme Magistrates are endowed with, does proceed originally from God, and they act under him as his Deputies or Delegates. Therefore whatever Persons take up Arms to oppose any, tho' the most severe, Commands of the Supreme Power in a Nation; whether it be against the Legislative Power, in enacting Penal Laws, or against the Executive Power, whilst it is inflicting them, such Persons are in Rebellion, not only against the Laws of Men, but also against the Laws of God: And for such Resistance, shall in this World receive the ordinary Punishment of Traytors, whose Designs, when discovered does generally end in their Ruin; and if they die unrepenting of such a damnable Sin, they will be eternally punished in the next. *Secondly*, you must be subject to the Supreme Magistrate, in Consideration, that, thro' the Vigilance and Care, even of the worst Governours, People enjoy Peace and Tranquillity, by their repressing the Insolence and Injustice of wicked Men, which is a very great Benefit to Mankind, and without which Humane Society would be to the last Degree miserable; and upon account of this Benefit are not forcibly to be opposed; or at least not 'till their Tyranny is more insupportable than a State of Anarchy. **II.** But some of you will say, That it is an uneasy Subjection, to submit to this formidable Power of the Legislature; and, if by Resistance you can make a Stand against, you may rid your selves of this Fear. How? will you not stand in awe of an Authority, which is supported, not only by a Temporal, but by an infinite Power? The best way to be out of Danger from such a Power, is, to do your Duty incumbent upon you in all Respects; and then you will be so far from incurring the Displeasure of the Magistrate, that you will receive Commendation, or probably a Reward from him. For Supreme Magistrates, tho' some of them may not be so good as might be expected, yet they are not such common Grievances as some Persons pretend; for they are all deputed to their high Offices by God, whose Providence, by their Administration of Affairs, brings about a great deal of good to Mankind. But if you neglect your Duty, and contemn the Authority of the Magistrate, by violating his Laws, or by unlawful Resistance to his Government, you have then good Reason to be afraid of him; for he is not armed with the Sword of Justice, only to lye useles by him, but he is vested with Authority from God to punish such Offenders. **III.** Therefore ye must obediently submit your selves to the Rules of the Government you live under, not barely because you will be severely punished, if you do not, by the Coercive Power of the Magistrate; but because it is your Christian Duty so to do, and that you transgress the Rules of your holy Religion if you neglect it, *Matt. xxii. 21.* For the same Reason you must pay Taxes to your Governours, for the support of the publick Administration; because they, by Vertue of their Divine Commission, lay out their Studies and Labours for the publick Benefit, and therefore ought to be supported in carrying their great Designs by the joint Contribution

Gunpowder Treason.

¶ *The Gospel, St. Luke ix. 51.*

I. **A**ND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went and entered into a village of the Samaritanes, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his Disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? II. But he turned and rebuked them, and said, Ye know not what manner of Spirit ye are of. For the Son of Man is not come to destroy mens lives but to save them. And they went to another village.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This Sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *St. Matth. vii. 12.*

¶ *After the Prayer for the Church Militant, this following Prayer is to be used.*

* **O** God, whose Name is excellent in all the earth, and thy Glory above the Heavens; who on this day didst miraculously preserve our Church and State from the secret Contrivance, and hellish Malice of Popish Conspirators; and on this Day also didst begin to give us a mighty Deliverance from the open Tyranny and Oppression of the same cruel and blood-thirsty Enemies: We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving kindness to our Church and Nation, in the Preservation of our Religion and Liberties. And we humbly pray, that the devout Sense of this thy repeated Mercy, may renew and increase in us a Spirit of Love and Thankfulness to thee its only Author; a Spirit of peaceable Submission and Obedience to our Gracious Sovereign Lady Queen *ANNE*; and a Spirit of fervent Zeal for our holy Religion, which now again thou hast so wonderfully Rescued, and Established a Blessing to us, and our Posterity. And this we beg for Jesus Christ his sake. *Amen.*

VARIOUS READINGS.

* This Prayer added in the Second of King *William* and Queen *Mary*.

P A R A P H R A S E.

tribution of their Subjects. Therefore you must be ready to pay all the Administrators of publick Affairs, as well Subordinate as the Supreme, their just Dues: Pay Tribute to your Emperors, Customs to the Presidents of your Provinces; pay a Submissive Reverence to those high Magistrates who are vested with a Superior Degree of Power, and a respectful Honour and Regard to those who move in a lower Sphere of Authority.

P A R A P H. on the Gospel, St. Luke ix. 51.

I. When our Saviour had finished his Prophetical Office in preaching the Gospel, which he came upon Earth to discharge, and the time came on that he was to be received up into Heaven again, after his having suffered and risen from the Dead; he was upon his Journey to *Jerusalem*, where he was to finish all that was wanting to be discharged by him of his Mission. He sent some of his Disciples before upon the Road, that they might provide what was

necessary for him in the Journey. And the Road to *Jerusalem* lying through a *Samaritan* Village, they thought to bait or lodge there; but the Inhabitants of the Place, who were Dissenters from the established Religion of the *Jews*, perceiving that they were going up to eat the Passover at *Jerusalem*, which they looked upon to be a Superstitious Worship, would not give them any Entertainment in their Town; and when our Saviour came up, they perceiving that he was going thither likewise, they would give him no manner of Reception. This unworthy Treatment given to our Saviour, so raised the Passion of two of his Disciples, *James* and *John*, that they motion'd it to him, that he would make use of his Divine Authority to revenge the Indignity offered him, in commanding Fire from Heaven, as the Prophet *Elias* formerly did, upon his Enemies. II. Our Saviour, not liking this Fierceness and Cruelty, which at that time possessed their Minds, though raised in them out of Respect to him, and upon account of Religion, reprimanded them for it, telling them, that they were now to be guided by the Precepts of a Religion, different from that of the Old Testament, which inspired Men with gentler Principles than that ancient Prophet under the Law was actuated by. Telling them, that the Business of his Coming into the World was not to take away Mens Lives, but to save them from Death. And all the Revenge which he took upon the People of the Village, was to leave them, and to go to a better-natured Place.





(a) A
FORM of PRAYER
WITH
FASTING,

To be used Yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the blessed (b) King *CHARLES* the First: to Implore the mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor those other sins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreasonable Men, may at any time hereafter be visited upon us, or our Posterity.

¶ If

(a) *A Form of Prayer.*] The Act of Parliament which establishes the Observation of this Day, being very long, and containing various Matters, is not appointed to be read in Churches. The Act is entitled, xii. *A. Car. II. An Act for the Attainder of several Persons guilty of the horrid Murder of his late sacred Majesty King Charles the First.* The Clause which enacts the keeping holy the thirtieth of *January*, being the first of the Act, runs thus.

In all humble manner shew unto your Most Excellent Majesty, your Majesties most Dutiful and Loyal Subjects, the Lords and Commons, in Parliament Assembled, That the horrid and execrable Murder of your Majesties Royal Father, our late and most Gracious Sovereign *CHARLES* the First, of ever Blessed and Glorious Memory, hath been Committed by a Party of Wretched Men, desperately Wicked, and hardened in their Impiety, who having first Plotted and Contrived the Ruin and Destruction of this Excellent Monarchy, and with it, of the True Reformed Protestant Religion, which had been so long Protected by it, and Flourished under it, found it necessary, in order to the carrying on of their Pernicious and Traiterous Designs, to throw down all the Bulwarks and Fences of Law, and to subvert the very Being and Constitution of Parliaments, that so they might at last make their way open for any further Attempts upon the Sacred Person of his Majesty himself; and that for the more easie effecting thereof, they did first Advise some part of the then Army into a Compliance, and then kept the rest in Subjection to them, partly for hopes of Preferment, and chiefly for fear of losing their Employments and Arrears, until by these, and other more Odious Acts and Deceits, they had fully Strengthened themselves, both in Power and Faction; which being done, they did declare against all manner of Treaties with the Person of the King, even then while a Treaty by Advice of both Houses

of Parliament was in being, remonstrate against the Houses of Parliament for such Proceedings, Seize upon his Royal Person, while the Commissioners were returned to the House of Parliament with his Answer; and when his Contentions had been Voted a Ground for Peace, seize upon the House of Commons, Seclude and imprison some Members, force out others, and there being left but a small Remnant of their own Creatures, (not a tenth part of the whole) did seek to shelter themselves by this weak Pretence, under the Name and Authority of a Parliament, and in that Name laboured to prosecute what was yet behind and unfinished, of their long intended Treason and Conspiracy: To this purpose they prepared an Ordinance for Creating a Prodigious and unheard of Tribunal, which they called An High Court of Justice, for Tryal of his Majesty; and having easily procured it to pass in their House of Commons, as it then stood moulded, ventured to send it up from thence to the Peers then sitting, who totally rejected it; whereupon their Rage and Fury increasing, they presume to pass it alone, as an Act of the Commons, and in the Name of the Commons of England; and having gained the pretence of a Law, made by a Power of their own making, pursue it with all possible Force and Cruelty, until at last, upon the Thirtieth Day of *January*, One Thousand Six Hundred Forty and Eight, his Sacred Majesty was brought unto a Scaffold, and there Publickly Murthered, before the Gates of his own Royal Palace: And because by this horrid Action, the Protestant Religion hath received the greatest Wound and Reproach, and the People of England the most unsupportable Shame and Infamy, that was possible for the Enemies of God and the King, to bring upon us, whilst the Fanatick Rage of a few Miscalants, (who were as far from being True Protestants, as they were from being True Subjects) stands imputed by our

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our Adversaries to the whole Nation: We therefore your Majesties said Dutiful and Loyal Subjects, the Lords and Commons in Parliament Assembled, do hereby Renounce, Abominate, and Protest against that Impious Fact, the Execrable Murder, and most Unparallel'd Treason, committed against the Sacred Person and Life of our late Sovereign, your Majesties most Royal Father, and all Proceedings tending thereunto; and do beseech your most Excellent Majesty, that it may be Declared, and be it hereby Declared, That by the Undoubted and Fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, or out of Parliament, nor the People Collectively or Representatively, nor any other Persons whatsoever, ever had, have, hath, or ought to have, any Coercive Power over the Persons of the Kings of this Realm: And for the better Vindication of our selves to Posterity, and as a lasting Monument of our otherwise inexpressible Detestation and Abhorrency of this Villanous and Abominable Fact, We do further beseech your most Excellent Majesty, that it may be Enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Lords and Commons, in this present Parliament Assembled, That every Thirtieth of January, unless it falls out to be upon the Lord's Day, and then the next Day following, shall be for ever hereafter set apart to be kept and observed in all the Churches and Chapels of these your Majesties Kingdoms of England and Ireland, Dominion of Wales, and Town of Berwick upon Tweed, and the Isles of Jersey and Guernsey, and all other your Majesties Dominions, as an Anniversary Day of Fasting and Humiliation, to implore the Mercy of God, that neither the Guilt of that Sacred and Innocent Blood, nor those other Sins by which God was provoked to deliver up both us and our King, into the Hands of Unreasonable Men, may at any time hereafter be visited on us or our Posterity.

(b) *King Charles the First.*] This excellent Prince, whose inhuman Murder is this Day deprecated, having been likewise murdered both before and since his Death, in his Reputation; it may not be unacceptable to the common Reader, to have some short Account of his Life laid before him, That he may see how very ill a most admirable King was used, by some of his wicked Subjects, throughout the whole Course of his Reign, and how he had at last his Life taken away by them, in a manner that can be parallel'd, by no Precedent, in any Memoirs of History.

He was the younger Son of King James VI. of Scotland, born in the Year 1600. His Father succeeding to the Crown of England, he was brought hither in the Year 1604, and created Duke of York. He was educated under the Care of Mr. Murray, a Scotch Gentleman. In the Year 1616, upon the Death of his Elder Brother, Prince Henry, he succeeded in the Principality of Wales. From which very time almost, the Clouds began to gather, which at last broke into those terrible Storms, that infested his Government, and at last ruined this Unhappy King.

His Father, for some Reasons of State, thought to match him with the *Infanta of Spain*; to which the *Spaniard* partly assenting, working thereby an Interest for the Papists, only deluded the King; but the People of the Nation, having fresh in Memory the *Spanish Invasion*, had a general Aversion to, the King continuing fond of being allied to so great a Crown. The Troubles of Germany, which ensued, made this Matter more difficult, and more unpopular. The King's Daughter *Elizabeth* had been

1618. lately married to *Frederick the Elector Palatine*, who shortly fell into great Misfortunes. The Occasion this. The old Emperor *Matthias* adopts his Kinsman *Ferdinand*, Arch-Duke of *Austria*, and causes him to be proclaimed King of *Bohemia* and *Hungary*: For which a Jubilee is celebrated by the Papists: And it being the hundredth Year from *Luther's* Preaching, the Protestants keep a Jubilee likewise. This occasioned many Bickerings and Quarrels, especially in *Bohemia*, which being heighten'd by the hindering the Building of their Churches, and by other Violations of the *Accord* made with the Emperor *Rodolph*, caused the *Bohemians* to put out a solemn Declaration of the Violation of their Rights; to which the Emperor opposed a *Manifesto*, setting forth his

own Power, and the Irregularity of their Claims. From Paper Combats, they proceed on both sides to arm. In the mean time *Matthias* the Emperor dies, and, by the Majority of the Electors, *Ferdinand* is chosen first King of the *Romans*, and afterwards Emperor. The *Bohemians* peremptorily deny his Right to their Kingdom, which was Elective, and ought not to go by Descent; both they and the Elector *Palatine*, protesting against the Election of *Ferdinand*. In short, they chose the Elector *Palatine* their King. This being an Affront to the *Austrian* Family, whose Alliance King *James* so much courted, was not well relished at the *English* Court; and the King, instead of assisting his Son-in-Law, ordered Protestations to be made to the *Spaniard*, that the King had no hand therein. The Emperor, assisted by the *Spanish* 1620. Forces, falls with Fury upon the new elected King, and procures him to be put under the Bann of the Empire, the Elector of *Saxony*, with the other Protestant Allies, forsaking his Interest, and going over to the Emperor, as the strongest Side; so that by one fatal Battel at *Prague*, King *Frederick's* Forces were totally routed. King *James* now thinks of restoring of the *Palatinate*, which he should have in time have taken care to have defended, and Money is proposed to be borrowed for the carrying on this Design. But the *Spaniards* wheedle the King to drop it, telling him, that he should have a Blank in the Articles of the *Spanish* Match, for the Restitution of the *Palatine*, upon what Terms he pleased. This Unwariness opened the Tongues of People to an immoderate Degree, and occasioned a Proclamation against Talking of News. Soon after a Parliament meets, to which the King seem'd heartily to recommend the Recovery of his Son-in-Law's Dominions, protesting his Earnestness in these solemn Words, *I will engage my Crown, my Blood, and my Soul in that Recovery*. But whilst these Matters are slowly 1621. deliberating here, all the *Palatinate's* Hereditary Dominions are lost, he and his Princess are forced to fly for Shelter to the Prince of *Orange*, and down go the Protestant Churches, with all Laws, Privileges and Properties in *Bohemia*. The Parliament sat four Months, when nothing was done in this important Affair: The King being taken up in adjusting the Forms of his beloved Match, and the Parliament being busied about Bills concerning Monopolies, Patents for Thread, Alehouses, &c. and then were prorogued; being willing to enter upon the publick Business, just when they were going Home, making at the Close of their Sessions a Declaration, of their Willingness to have the *Palatine* restored. November 20. the Parliament meet again: The King minds them of their Declaration in behalf of his Son-in-Law, and they put the King in mind again by a *Remonstrance*, of the Licences Papists took in *England*; and in a *Petition*, that the *Lower Palatinate* was seized by the *Spanish* Army, that the Protestant Allies were disunited, whilst the Popish Confederates were entire; telling the King roundly, *that he must abandon his own Children, or engage in a War, &c.* This, being a Reflexion upon the *Spanish* Match, and touching the King in a tender Part, forced a very sharp Answer from the King, and a Resolution to prorogue them: But before their Breaking they enter in their Books as sharp a Protestation, declaring their Right to treat of those Matters, which the King denied them; and that they were not to be impeached for this by the Crown, as the King in his Speech seem'd to threaten them with. This so enraged the King, that he ordered the Journal-Book to be brought to the Council-Board, where he tore the Protestation out with his own Hand. The Parliament was soon after dissolved, and Sir *Edward Cook*, Mr. *Pym*, *Selden*, &c. were imprisoned for their Speeches in Parliament. The King then sets himself to propose Terms of an Accommodation with the Emperor, and the King of *Spain*, about the Restitution of the *Palatine*, which, after many Letters written, and much Time spent, came to nothing. But the King, to do something to effect, sets out an Order of Council to borrow Money upon Loan, *To recover the Patrimony of his Children in Germany*. The Business of the Match 1622. being still kept a-foot, the *Spaniards* cool in the Matter of the *Palatinate*, and rise in their Demands for the Privileges of *English* Papists, contending they should have a Publick Church in *London*, that the Popish Priests should be subject, not to the Laws, but only to their own Superiors, the Children of the *Infanta* to be bred up under her, &c. But this the King could not be brought to comply with. In the mean time the Electorate was conferred on the Duke of *Bavaria*. The Prince had a Mind to take a View of his

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his *Spanish* Mistress, which the King made such a Stir about, and with some Difficulty persuades his Father to comply with his Desire. Accompanied with the Duke of *Buckingham*, he goes in Disguise to *Spain*, where he was entertained with Demonstrations of the profoundest Honour and Respect. And indeed the Prince managed this hazardous Enterprize with admirable Sagacity, making it look like a Piece of Knight-Errantry, which that Nation was particularly fond of. And being under the Power of *Spain*, and forced to entertain a Commerce of Letters from *Rome*, and to execute the Forms of what he was to engage himself to, in case the Match succeeded, he did all with a Dexterity superior to those cunning Persons he was to deal with, out-witting the Conclave it self. And perhaps in this Exigence, he put a greater Strain upon the Simplicity and Openness of his Nature, than in any one part of his Life beside.

1623. The Attacks which were made upon him, for the Change of his Religion, were to very little purpose; for, as the King his Father observed, he understood the Controversy between us and the Church of *Rome*, better than the Jesuits. The good Humour and Gravity of the Prince wrought him into an universal good Opinion with the *Spaniards*, as the Levity and Pride of *Buckingham* disgusted them all. The Prince having made a solemn Departure, and gotten clear of that hazardous Stage, and the King having considered the insolent Demands made upon him, with the Unpopularity of the Match, as also the no great Inclination of his Son's Affections thereunto, contrives away to put a Stop to it, or to procure more Good thereby than was at first intended. For he gives Instructions to the Earl of *Bristol*, his Ambassador there, not to let the Match proceed without an Express Article, for the Restitution of the *Palatinate*. Soon after the Parlia-

1624. ment met, who address the King to break off the Match, with all Treaties about the *Palatinate*, and to prosecute the Recovery thereof by Arms. In order to this a Supply is granted, and Men raised, 12000 Foot, and 200 Horse, who are put under the Command of Count *Mansfelt*; they were to land at *Calais*, but when they came there with the Fleet, and the Men on Board, the Governot demurred upon giving them Admittance; from whence, after long Waiting, they sail to *Zealand*, where they had no Admittance neither. The Men being so long on Ship-board fell sick of a contagious Distemper, which swept two-thirds of them away, and the rest who came to Land, by Sicknefs, Desertions and other Losses, all mouldred away, and the Design came to nothing. Soon after, King *James* was taken with a Tertian Fever, whereof he died.

1625. King *James* dying in April, at the Beginning of May the new King gave out Warrants for the Levy of Soldiers, to carry on the War for the Restitution of the *Palatinate*, which the Parliament had been so desirous of; that no time might be lost in the Matter. And to make it the more Popular, did it before the finishing his Marriage, which was agreed upon in his Father's Life-time, with the Daughter of *France*, the *Spanish* Match being then broken off. In June the Parliament met, the King declaring, that the main End of his Calling them was, that he might make good the Engagements his Father had laid on him, for the Restitution of his Brother-in-Law's Patrimony, and which they themselves had so frequently pressed, two Treaties with the *Spaniards* having been broken off upon their desire. The crafty Faction in the House of Commons saw the false Step the King had made, to begin his Levies before the Parliament met; That he had now Men who must be paid, and that he must trust to them for the Payment; which was now to be, what and when they pleased. There is now no more Out-cry of the Protestant Interests being at Stake, and the King's Flesh and Blood abandoned; the poor King is hampered in the War, and now the Cry is, Grievances to be redressed, Laws to be put in Execution against Papists, who resorted to Ambassadors Houses: No Money to be given 'till Satisfaction was given how the last Subsidies were employed; the Growth of Arminianism to be suppressed, and *Mountain*, for his *Apello Casarem*, to be punished. These Heads afforded much Heat and Controversy, and the King seeing no Money was to be given, resolves to dissolve them. But before the Commons go Home, they set forth in a Declaration, That they will ever continue Loyal Subjects, and will be ready, in convenient time, to afford all Necessary Supply to his Majesty for his present, and all other just Occasions. So ill was this good King used by these factious Men, in the very Infancy of his Reign,

when no Provocations had been given them by him; refusing to assist him in a War, which they had been baiting his Father seven Years to undertake, and which the present King had took up courageously and heartily, without the Pusillanimity and Doublings which were suspected in the old King. And to talk of of a Supply in a convenient Time, when the War was begun, was more provoking, than if they had, in express Terms, denied it. Posterity will be obliged to curse the Memory of these Men, whose unreasonable Dealings with the King put him upon uncommon Methods, for carrying on this War, which they had deserted him in, and which afterwards brought on one Dispute upon the back of another, 'till the Kingdom was blown up into the Flames of a Civil War. The King is forced to borrow Money upon Loan, to pay the Army and Fleet; and which was likewise very unlucky, the Design undertaken upon *Cadiz* came to nothing.

Another Parliament was called, which met the 1626. February following. They go on in the old Track *IIId. Parl.* of Grievances, Misapplications, &c. but not a Word of the Supply for the War. The Lords very honestly ordered a Committee, to consider of the Safety of the Kingdom, and communicated their Advice to the Commons, that a Fleet be forthwith equipped against the *Spaniards*: This they relished very ill, and instead of joining with them in that, fall upon impeaching the Duke of *Buckingham*. At length they vote three Subsidies, and three Fifteenths, the Bill to be brought in when all Grievances were redressed. But the Impeachment against the Duke going on amain, and a Remonstrance against the King's Tunnage and Poundage being drawn up; the King finding that no Money was to be given, but upon hard Limitations, and that his old Revenue was questioned, dissolves the Parliament, June 15, 1626. The Commons drew up a Remonstrance for Justification of their Proceedings, and the King put out a Proclamation, shewing his Reasons for dissolving the two last Parliaments.

The War was now very pressing, and there was a general Fear of being invaded by the *Spanish* Fleet, to which was added the bad News of the King of *Denmark* (the King's Uncle's) Defeat; therefore the King was forced to have resort to a Loan from his Subjects; and desired it might be in proportion to the Subsidies which were voted; the King declaring, that this should be no Precedent for raising Money, but only he was forced to make use of it, in this Exigence. Much Money was lent, and People were not so generally dissatisfied as might have been expected, upon any such an extraordinary Course, 'till *Manwaring's* and *Sibthorp's* Sermons came Abroad; who founded that upon the arbitrary Right of the Prince, which the King vouched only Necessity for, making Parliaments useless things, and the Will of the Prince to be the Law of the Land, which People were obliged to obey under the Pain of Damnation. These Mens Divinity did the King a world of Mischief, and if he had punished them instead of preferring them, it would have turned infinitely to his Advantage. Now comes on an unlucky Rupture with *France* likewise, grounded upon the Refusal of the Landing of *Mansfelt's* Soldiers. *Buckingham* the Admiral, attempts to join the *Rochellers*, but in vain, and at last lands in the Isle of *Ree*, where in a Siege he lost a great number of Men, and was forced to come home in a shattered Condition. This Misfortune, together with the Imprisonment of some who opposed the Loan, raised loud Clamours among the People.

The King finding all things to be cross and out 1628. of joint, and that there was no carrying on a *IIIId. Parl.* War without a Parliament, was resolved to try another, which met March 17. They, in their usual Way, begin with Grievances, of Attendance at Council, Imprisonment, &c. but more moderately than formerly. A Supply is resolved upon, and a *Petition of Right*, wherein all the Grievances are to be redressed, goes on, and passes at the same time with the Supply. They proceed to draw up a Remonstrance against the Duke of *Buckingham*, and to vote the Tunnage and Poundage illegal; and say the King had owned it in the *Petition of Right*. The King, finding he was like to lose a considerable Branch of his Revenue, prorogues the Parliament to the 20th of October. In this Parliament Dr. *Manwaring* was impeached by the Commons, and censured by the Lords. This Resolution of the Commons about the King's Customs, occasioned several Merchants to refuse to pay them; for which their Goods were seized. When the Parliament met again, the Commons

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Commons avow the Justice of the Merchants Proceeding, and vote the Detaining their Goods a Violation of the Subjects Right. The King then desires, if there be any Scruple of his Right to the Customs, they may be confirmed by a Law, and presses the speedy passing it; but, instead of this, they fall upon the *Arminians*, and enter into a solemn Vow to maintain the Calvinistical Tenets. They hearing the Parliament was like to be dissolved, make a Protestation against Popery, Arminianism, paying Customs to the King, &c. holding the Speaker (who was against it) in the Chair, till it was finished. The King dissolves them the sixth of March, and publishes his Reasons thereof in a Proclamation; and says, it was by Reason of the disobedient and seditious Carriage of some of the House of Commons, whereby the due and due Regal Authority have been so highly contemned, as our Kings Office cannot bear, nor any former Age can parallel. Afterwards the Judges resolve, that the seditious Words of Members in Parliament, were punishable out of Parliament. And an Information in the Star-Chamber went out against Sir John Elliot, Selden, Hollis, &c. who upon Hearing were fined.

The King's Parliaments having used him so scurvily, he could not easily be perswaded to venture any more, in a considerable time. And therefore his Ministers contrive Methods of raising Money by extraordinary ways, reviving obsolete Laws, as of Knight-hood, Forest-Law, Ship-Money, &c. That of Ship-Money, brought in the most Profit: For this was a Charge layed upon a County, either to send to a certain Place, by a certain Day, one Ship or more, amply Provided and Fitted, or instead of a Ship, such a Sum of Money. This Project was supported by some Ancient Laws and Usages, for the Defence of the King and Kingdom, in time of Eminent Danger. Under this Administration, Matters

1633. some time continued, when in the Year 1633. the King takes a Journey into Scotland, to be Crowned there. He was splendidly entertain'd, with all Demonstrations of Loyalty and Affection, but many Discontents appeared before his going away. The talk of introducing a Liturgy among them, put many of that Nation into unaccountable Jealousies. His Erecting a New Bishoprick at Edinburgh highly disgusted many of that Nation, who thought they had too many Bishops already. He being willing to raise the Scotch Bishops from the Contempt they generally lay under, advanced several of them to Secular Employments, making the Arch-Bishop of St. Andrews, Chancellor of that Kingdom, and four or five of the Bishops Privy-Counsellors. But this raised so much Envy against them, and Ill-will to the King, as could not easily be allayed.

1637. It was some time before the Scotch Liturgy, which was before talked of, was drawn up, and sent down to Scotland. Upon the first Reading of it in the Cathedral Church of Edinburgh, by the Dean, a Shower of Stones and Sticks were thrown at him; and tho' some of the rudest Rabble were by the Magistrates driven out of the Church, and the Doors locked up, yet they continued breaking the Windows, and making a Noise without, and few attended to the Prayers who staid within. The Tumults still continued, vast Crowds of People from all parts of that Kingdom flocking to Edinburgh, settling themselves into Combinations or Tables, as they called them; out of these Tables Electing Deputies, who were to bring their Designs into Form and Method. They call a General Assembly, who being met, summon the Bishops to appear before them, and upon their Refusal, Excommunicate them; all uniting themselves together by a Covenant Oath, for the Extirpation of Prelacy. And whilst their Power was growing to such a formidable height, by the Subtily of the Scotch Ministers about the King in England, it was a good while kept from the knowledge of the King, and long represented as a slight inconsiderable matter.

At last an Army is raised in England to suppress them, and most of the Chief Nobility summoned to attend in the Expedition, forming a pompous Body of Men, more remarkable for fine Clothes and Equipage, than for Strength. The Scots, when they saw the Army come down upon them, begin to truckle, and sue for Peace; and a Pacification being agreed upon, the English Army is disbanded; but the more cunning Scots kept their Officers, and as many of their Soldiers as they thought fit, in Pay; and carry on their Rebellious Designs, tho' more covertly, as Vigorously as ever.

The King, after a long Intermission, was willing again to try his Fortune in another Parliament, who met April 3. 1640. The Commons begin with the Old Method of Grievances, Pym in a set Speech exaggerating all the extraordinary Cases of raising Money, and the long Intermission of Parliaments; Grimston speaking against Ship-Money, and the illegal Opinion of the Judges thereupon. The Lords seeing to what Point these Matters were driving, desire a Conference with the Commons, at which they advise them to wave these Matters for a while, and to begin with a Supply: This they took so heinously, that they Vote it so great a Breach of Privilege, that they cannot proceed to any other Business till they have received Satisfaction from the Lords for the same. The King then interposes by a Letter, and tells them he would quit his Claim of Ship-Money, which he understood many of his Subjects were discontented with, if they would grant him twelve Subsidies to be paid in three Years. This Proposal they gave some Ear to, desiring chiefly that the Sum might be lessened. But Vane the Solicitor abused both the King and the House, telling the House that the King would bate nothing of the Demand; withal telling the King, they were so disgusted against Ship-Money, that if the House sat much longer, he would lose that Branch of his Revenue, and have nothing in lieu of it. This wicked Misrepresentation so wrought upon the King, that this Parliament was dissolved likewise.

Soon after this, the Scots are up in Arms again, and invade England. They being opposed by the Lord Conway, General of the English Horse, which the King had sent down, he is shamefully defeated at Newburn in Northumberland. The English Troops fly with Precipitation to Newcastle, and from thence to York, as the Enemy advanced, who afterwards possessed themselves of Newcastle. The King then summons a great Council of his Peers to meet him at York, where the Scots present to the King a Petition full of Duty and Submission, and desire a Treaty. The King appoints a Committee of the Lords, who should be Popular Men, as he thought, but were more Friends to the Scots, than to the King who employed them. They hear patiently all the Scots Complaints, who artificially mix some of the English Grievances with their own, which pleased the English Commissioners at their Hearts; so that without Defence made on the King's side, or the Scots Demands lessened, or their Insolence check'd, the Treaty is adjourned to London, whither the King returns; having resolved to call another Parliament. Whilst the Parliament was chusing, the Scots Commissioners with their Gifted Chaplains come up to London, where the one tampering with the People, the other enflaming them by seditious Sermons, the King had lost the Hearts of the generality of the Citizens, even before the Parliament met. Our English Puritans were but dull Trumpeters of Sedition, they for Fourscore Years together had been Preaching and Writing to little purpose, but these Gentlemen in a trice brought on the Cry of No Bishops, no Prelacy: These were their Tutors throughout the whole Chapter they were to learn, beginning with a Godly and thorough Reformation, and ending with, Curse ye Meroz, and the Sword of the Lord and of Gideon.

This Fatal Parliament met Nov. 3. 1640. They began (as of late they used to do) with Vth, or Long Grievances; which Pym aggravated to the Parliament. height, adding, what was never said before, that there was an Intent to subvert the Frame of the English Government. They began to pour out their Fury upon the most unpopular Man, the Earl of Strafford, impeaching him of High Treason; and afterwards on the Arch-Bishop of Canterbury. The Earl, tho' his Papers were seiz'd and kept from him, made an excellent Defence, whereby it appeared to all, that tho' he had been guilty of an excess of Power in Ireland, it was no Treason; therefore the Commons distrusting the Lords Judgment thereupon, turn their Impeachment into an Attainder. The two Houses without much Scruple pass the Bill, but the King, who had more Conscience than them all, long refuses it. At last being wrought on by a Knavish Distinction, pressed upon him by Bishop Williams, of the Publick and Private Conscience of the Prince, and by a Letter from the Earl, who desired him for his Majesty's Quiet to pass the Bill; he at last yields to it (tho' the Reflection thereupon, grieved him long after) upon which the Earl was Beheaded May 1. 1641. But they resolve not to be defective in Justice to the Scots, and therefore order that 300000 l. should be paid them for the good Service done by their Rebellion. This Money

Form of Prayer for

Money being borrowed of the City, was a Pretence for passing a Bill for a Triennial Parliament, and afterwards for perpetuating This, as a better Security of paying the Money which they lent. Whatever had been done out of the common way on the King's side, he agreed it should be rectified and settled by Law; passes an Act for regulating the Power of the Privy-Council, and for taking away the Star-Chamber; another for taking away the High Commission Court; a third for voiding the Proceedings in the matter of Ship-Money, promising to do every thing which might conduce to the well settling the Kingdom. But they were for unsettling Matters, instead of settling them. Then comes on the Bill for taking away the Bishops Votes, and the Rabble are made use of to enforce it. Then comes on a New Plot, made out of an ordinary Address of the Officers of the Army, professing their Affection to the King, who by siding too much with the Parliament, had rendered them suspected to him. This is made a Pretence for their desiring a Guard, which the Lords of the Council granted, ordering many Constables and Watchmen daily to attend the House; but they expected Troops, and not such a vulgar Life-Guard, and in great Indignation they Vote this a Breach of Privilege, for this Guard of Constables deprived them of the Conversation of their Friends, the Rabble. The Constables removed, the Rabble came down again with their *No Prelacy, no Bishops*; driving the Bishops from the House, when they essayed to come thither. The Bishops protest against all Proceedings, till they are suffered to come to the House; but this gave further Offence. The King having Notice that these Factionous Proceedings were promoted by the Lord *Kimbolton*, and five Gentlemen of the House of Commons, *Pym, Hambden, Hollis, Haslerigg and Srode*, Exhibited Articles of High Treason against them. And if he had taken them up without more ado, and Tried them upon the Statute of Treason, there being Matter enough against them, he might have Hanged them, or Pardoned them, as he thought fit; but his Tenderneſs of Parliamentary Privileges, made him send a Messenger to the House, that they might be delivered up. But instead of delivering them, they Vote the very seizing their Papers highly Criminal; and *If any Person WHATSOEVER should offer to Arrest or Detain any Member of that House, without first acquainting that House therewith, and receiving further Order from thence, it should be Lawful to such Member to stand upon his Guard, and make Resistance, and for any Person to assist him.* Here is Rebellion, which is made Treason by the Statute, made Lawful by the Vote of the House. The Lord *Digby* put the King upon a strange Project, which was to go the next Day to demand them in Person; thinking that then they would abate of the Mettal of their Resolution, for fear of the Penalties of the Law, which strictly guarded the Person of the Prince; or that the Awe of his Presence would bear down all Opposition. But they were grown too hardy for Law or Gospel either, or Reverence to their Prince. They hearing of this Project, sent their Members away half an Hour before; and when the King came, they with fullen Countenances just give him the hearing of his Demand. Afterwards they adjourn for some days, ordering a Grand Committee to meet in the City, in *Merchant-Taylor's Hall*. Here they laid the Train of their Rebellionous Purposes. When the House met again, upon the Report of this Committee, they Vote the King's coming to the House a high Breach of the Privilege and Freedom of Parliaments, and that for the future they could not Sit without a sufficient Guard, wherein they might confide. The King plainly seeing what this Guard meant, *viz.* that they had a mind to Coerce him by Arms, and that the Insolencies of the Rabble were insupportable, retires to *Hampton-Court*. This Business of the Guard began every Day to open more and more, for the *Buckinghamshire* Men, and several other Counties, by direction of their Members, bring in a Petition, that the Militia may be vested in the Parliament. This they resolved to have either by Law or by Force. The latter Method would be (they knew) Rebellion in the Eyes of all. But Self-Defence would be a tolerable Excuse. Therefore a notable Project is set on foot, to prove the King had levied War against his Parliament. It would have been too impudent to have charged this directly upon the King; but they Impeach the Lord *Digby*, before the Peers, of High Treason, for Levying War at *Kingston* upon *Thames*. The Business was, *Digby* Dined with two or three Officers at *Kingston*, some time before his going off, (for he fled beyond Sea to avoid the Fury of the Parliament) and the same Night returned to *Hampton-Court*, where the King was. Such ridiculous Disguises were

these Men forced to make use of, to give Countenance to their Treason. Nothing now they stick at, for they endeavour to ravish every Act of Sovereignty out of the King's Hand. They must put in a new Lieutenant of the Tower; they must Nominate the Governors of all the Forts of *England*; or, to use their Expression, these Places must be put into the Hands of such Persons, whom they can Confide in. And, since the King could not be persuaded to pass the Militia-Bill, they take Possession of the Militia, by an Ordinance of their own. And since the King's Arms and Ammunition, after the Disbanding the Army, were repositied at *Hull*, they send *Hotham*, one of their Members, to take Possession of that Fort for the Parliament; and soon after they seize the Navy into their Hands. The poor King being stript of so many Branches of his Sovereignty, could not tell how long it might be, before Attacks would be made upon his Person. Being retired into the North, he raised a Troop of Guards, under the Command of the Prince of *Wales*, for the Security of his Person. This Life-Guard is Voted great Cause of Terror to his Majesty's Subjects, and a Jealousie to his Parliament, 150 Miles off, and an Address sent to the King to lay it down. An Order follows to remove the King's Magazine at *Hull* to *London*, to be further from the King, and readier for their use.

The King endeavouring to take Possession of it, before this Order took Effect, is forbidden Entrance 1642. into the Town, by Sir *John Hotham*, the Parliament's Agent, or Governor there, who drew up the Bridges against him, turning the Mouths of his own Guns upon him. This Act of Rebellion is complained of by the King to the Parliament, who are so far from giving him Satisfaction, that they justify *Hotham's* Proceeding. After this, 'twas in vain to put on any further Disguise, and therefore they Published Proposals, *For bringing in of Money and Plate, to maintain Horse, Horsemen and Arms, &c.* this was June 10. 1642. Soon after there pass'd a Vote of both Houses, *That an Army should be forthwith raised for the Safety of the King's Person, Defence of Both Houses of Parliament, and of those who obeyed their Orders, &c.*

Notwithstanding this open Declaration of War against the King, he did not set up his Standard till the 25th of August, employing the intermediate time in Proposals of Peace, which the insolent Houses receive with a Pride and Scorn, equal to the Goodness and Condescension with which they were sent. By October, the King, by the Assistance of several of his Loyal Subjects, had gotten together a pretty tolerable Army, with which he engaged the Army of the Rebels, which the Parliament had sent down against him, under the Command of the Earl of *Essex*, and Beats them. The King after the Victory, moving with his Army towards *London*, had almost scared the Parliament into their Duty, they offering a Treaty, which they soon laid aside, when they found themselves out of Danger. After this, divers Battels were Fought, with various Success on both sides. In the first Battel of *Newberry*, the Loss on both sides was pretty equal; 1643. In that of *Lansdown*, *Waller* is Worsted by the King's Forces; after which, *Bristol* is taken, the greatest part of the *West* being entirely at the King's disposal; all things appearing so Prosperous on the King's Side, that the Parliament were forced to call in the *Scots*, who would not come without their Covenant be taken in *England*, as in *Scotland*. This the Lords and Commons take themselves, enjoying it to the rest of the Nation, whom they had Power over. And thus having plagued their Country by a Civil War, they by a more insupportable Tyranny, involve it likewise in Perjury. In the Battel at *Marstonmoore*, the King's Army was defeated by the Forces under *Fairfax* and *Cromwell*. The King having had some 1644. small Success in the *West*, and Divisions growing up in the Parliament, a Treaty of Peace was hearkened to, and agreed to be held at *Uxbridge*. But the Parliamentary and *Scots* Commissioners made such insolent Demands, and were obstinately resolved upon the Extirpation of Episcopacy, and to have the Power of the Militia in their Hands, both which the King was resolved never to agree to; so that the Treaty, after considerable Time spent, came to nothing. The War now against the King is carried on with more Vigour than ever; the Presbyterians and Independents, striving for Superiority, are 1645. both agreed to recommend their Character, by doing that which was most mischievous to their Sovereign. *Essex* was turned out of his Command, by the Independent Faction, which was bestowed on *Fairfax*, *Cromwell* being his Lieutenant-General. Under the Conduct of these New Parlia-

the Thirtieth of January.

Parliament Commanders, the Battel of Naseby, (a Village in Northamptonshire) was fought, June 19. wherein the King having at first the better, but by Prince Rupert's too hotly pursuing the Enemies Horse, which he had routed, the Foot was left exposed, which being attacked fiercely by the Rebels, were entirely routed, all the King's Baggage and Cannon, and his very Cabinet, with all his Letters, taken. This fatal Stroke was followed by the surrendering of Bristol, the taking Bridgwater, Hereford, and Chester. The King, with a few straggling Forces, was obliged to rove from one part of the Kingdom to the other, irresolute what Method to pursue, and where to stay with Security. He sends frequent Messages of Peace to the Parliament, who as frequently refuse them with Scorn and Contempt. At last he throws himself into

1646. the Protection of the Scotch Army, their Commissioners giving him great Encouragement of their Duty and Fidelity to him. But he was no sooner in their Hands, but they were for driving the best Bargain they could with him; and for Four Hundred Thousand Pounds, half paid them in ready Money (which was a quickning Article to them) they deliver him up to Commissioners, sent from the Houses to receive him. These hurry him away Prisoner to his House at Holmby in Northamptonshire, where they deny him the Assistance of his Chaplains, putting upon him some confident troublesome Men, whose Effusions were as ungrateful to him, as their Conversation. There arising some Differences be-

1647. tween the Parliament and the Army, and the Army-Officers thinking to obtain an Advantage against the Parliament, by getting away the Person of the King from them, Joice a Cornet is privately ordered by Cromwell to seize the King, who came with a Squadron of Horse to Holmby, and rudely entering into the King's Chamber, took him away; the King asking by what Authority he came, he held out his Pistol, and said, By this. The Army having the King in their Possession, bully the Parliament at their Pleasure; and, by being, for a while, civilier to the King, than the Presbyterians had been, by allowing him his Chaplains, and not keeping him under so close a Restraint, made many believe they would restore the King, to the Prejudice of the Parliament; which so wrought upon the Lord Manchester, Speaker of the Lord's House, and Lental Speaker of the Commons, that they run away with the Maces to the Army at Hounslow Heath, and many Members run after them. By this means the Army having compassed their Ends upon the Parliament, are as rude to the King, as they had formerly been civil. Being at Hampton-Court, he contrived an Escape, getting privately into Hampshire, and afterwards to the Isle of Wight, where he is unfortunately discovered to Colonel Hammond, who sends him Prisoner to Carisbrook Castle. Who conducted this Affair, and whither the King was to have gone, is a Secret. 'Tis thought, that Ashburnham, one of the King's Bed-Chamber, was corrupted, or at least deluded by Cromwell, to put him into Hammond's Hands, whom he thought he could manage better than he could the Officers about him. Whilst he was Prisoner in this Castle, Officers were made to Hammond for poisoning the King, which he was not wickd enough to consent to. This being revealed to one Rolph, a Foot Captain, one of Cromwell's Creatures, whom he had placed there for some bloody Design, was communicated to one Osborn (who was likewise placed about the King, for some of the like Purposes, but was won upon by the King's Goodness, to offer his Service to befriend him) and concerted Measures with him to endeavour an Escape for the King; that being out of Hammond's Hands, he might be made away. Osborn communicates this to the King, who endeavouring to make his Escape is discovered, and Rolph, who now found himself betrayed by Osborn, would have shot the King, if he had got out of the Window, as was design'd. The Parliament being to an intolerable Degree insulted by the Army, had been some time willing to enter into a Treaty with the King, to get rid of those Masters which they had set over them; but they would propose no other Terms, than the utter Extirpation of Episcopacy, and the settling Presbytery, the putting the Militia into their Hands, and the delivering up all his Friends to their Mercy; and in order to that, they send Commissioners to him. The warmest Dispute was upon

the Article of Episcopacy, which the Presbyterian Ministers (of whom were Jenkins and Sparflow) opposed, and the King defended with much more Strength, and to be sure with better Manners; for they told the King, that unless he did consent utterly to abolish Episcopacy, he would be damned. The King made some Concessions, as particularly the suspending the Bishops Jurisdiction for three Years, 'till Matters were better settled; That no Forces should be raised without Consent of Parliament, except in Case of Invasion, &c. But these Concessions were voted Unsatisfactory by the Parliament. However, the time of the 1648. Treaty was enlarged, and other Propositions sent to him, the King's Answer whereunto seem'd to hit their Humour; and they voted the King's Answer was a Ground for Peace, carrying it by thirty six Voices, Yea's 140, No's 104. The Army now seeing all their Power was at Stake, place Soldiers at the Door of the House of Commons, and hinder all that vote for the Peace from entering into the House, and keep them Prisoners for a time. In the mean while, the sitting Members rescind the former Vote, and resolve that those who were not present at this Vote, should sit no longer in the House. The Secluded Members protest against this Tyranny of their Brethren; but they vote this Protestation scandalous and seditious, and contrary to the Fundamental Government of the Kingdom. They now resolve upon an Alteration of the Government, and the Punishment of Delinquents; and that they would begin with the Head of them, the King. Then a Committee is appointed to draw up a Charge against him. This Impeachment being carried to the Lords, they, with some Indignation, reject it, and adjourn themselves for a Week: But on the Day they were to meet again, they found the Door of their House Padlock'd up. The Commons immediately vote the erecting an High Court of Justice for the King's Trial, consisting of one hundred and fifty Persons, the major Part whereof were to proceed; of which Bradshaw, a Lawyer in Grays-Inn, is made President, and five Thousand Pound given him to provide his Equipage. These Things being settled, the King, who before had been sent for from the Isle of Wight, and carried Prisoner to Windsor, was removed to St. James's, and placed under the Custody of Tomlinson, a Colonel of Foot.

But the Reader perhaps being willing to have the King's Trial, and Speech upon the Scaffold, in the very Words wherewith they were spoken, I will set them down, for the most part, as they were taken in Short Hand at that time; that they may lye ready here to be read in Families, upon this Day. For the History of the King's Martyrdom (next to the 13th of the Romans) is the best Motive to stir up Mens Duty and Love to their Sovereign, and to beget a Hatred to Rebelious Principles and Practices. And that they know very well, who are so earnest to have the Observation of this Day laid aside: But which, I hope, will continue as long as our Monarchy lasts, which I pray God may be to the World's End.

Here we have a Taste of the very Soul of a wise and a good Prince, and a Pattern of true Christian Patience and Courage; we have a View of what inestimable Blessings were lost, through the Tumults and Rebellion of his factious Subjects, who would not suffer him to reign in Quiet, and the accursed Wickedness of those who brought him to this End. Here we have a Specimen, what Mischief can be done by a Man of ill Principles in a great Trust; how scandalously Laws may be perverted by Interpretation; and how all Laws may be overthrown, under the Notion of supporting one which they call Fundamental. For Bradshaw's Notions are not altogether Particular, tho' his Impudence perhaps may be. For any Man that is verily persuaded of the People's Original Right, and withal thinks his Prince guilty of Male-Administration, may, according to his own Principles, try him, and condemn him, supposing he be Delegated thereunto by the Sovereign the People. For the Right of Judicature does depend upon Sovereignty; and, according to such Mens Notions, upon Male-Administration the Original Contract being violated, Sovereignty returns to its Fountain: The Prince becomes a Subject, and the People Supreme. To such abominable Consequences does one ill laid Principle lead Men.

Form of Prayer for

The TRIAL.

The First Day. ON the twentieth of January he is brought before the

High Court of Justice, which sat in *Westminster-Hall*. The King, upon his coming in, looked about him with great Presence of Mind, and sat down without stirring his Hat; his impudent Judges using as little Ceremony to him, they sitting covered, and staring him in the Face, without any Token of Respect. Then the Charge was read against the King, which imported, "That he had been admitted King of England, and trusted with a limited Power, to govern according to Law, and by his Oath and Office was obliged to use the Power committed to him for the good of the People; but that he had, out of a wicked Design to erect to himself an Unlimited and Tyrannical Power, and to overthrow the Rights and Liberties of the People, traitorously levied War against the present Parliament, and the People therein represented; That having appeared at *Tork* with a Guard, set up his Standard at *Nottingham*, and been present at several Battels, and guilty of all the Treasons, Murders, Rapines, &c. which have been committed in the War; he was therefore impeached, on the Behalf of the People of England, as a Tyrant, Traitor, and Murderer, and a publick Enemy to the Commonwealth of England. Prayed, that he might be put to Answer all the Particulars, to the end that such Examination, Trial and Judgment, might be had thereupon, as should be agreeable to Justice.

Their President *Bradshaw*, after having in an impudent Manner reprimanded the King, for not paying more Respect to their Court, told him, that the Parliament of England had appointed that Court to try him, that the several Treasons and Misdemeanors committed by him, and, after several Arguments used for Rebellion, and the Power of the People (some of which have been used since in the same Place) audaciously asked the King What Answer he had to make to that Impeachment. The King, without Alteration in his Countenance, at the intollerable Provocation, told them, "That before he made any Answer, he must know, by what Authority they presume to bring him before them, and who gave them Power to judge of his Actions, for which he was accountable to none but God; though they had always been such, as he need not be ashamed to own before all the World. That he was their King, they his Subjects, who owed him Duty and Obedience; That no Parliament had Authority to call him before them; but that they were not the Parliament, nor had any Authority from the Parliament to sit in that Manner; That of all the Persons who sat there, and took upon them to judge him (except those Persons, who being Officers of the Army, he could not but know, being forced to be among them) there were only two Faces which he had ever seen before, or whose Names were known to him. Then he urged their Duty, and his own Superiority over them, by several unanswerable Arguments, concluding, "That he would not so much betray himself, and the Royal Dignity, as to answer any thing which they objected against him, which were to acknowledge their Authority; though he believed that every one of themselves, as well as the Spectators, did in their own Consciences absolve him, from all the material Things which were objected against him.

Bradshaw impudently replied, "That he would advise him not to deceive himself, that what he had said would do him any good: That the Parliament knew their own Authority, and would not suffer it to be called in Question, or debated: That he would think better of it against he should be next brought thither; and That he would answer directly to his Charge: Adding something yet more impudent, "That he could not be so ignorant as not to know what Judgment the Law pronounced against those who stood Mute. So the Guard was ordered to carry him back to *St. James's*.

Monday, January 22. The Court being sat, and the Solicitor requiring that the Prisoner might make a positive Answer to his Charge, *Bradshaw* the President said,

Sir, You may remember, at the last Court, you were told the Occasion of your being brought hither, and you have heard the Charge read against you, containing a Charge of High Treason, and other High Crimes against the Realm of England; and, instead of answering, you interrogated the Court's Authority and Jurisdiction. Sir, the Authority is the Commons of England in Parliament assembled, who require you to answer to the Charge, either by confessing or denying.

King. When I was last here, 'tis very true I made that Question; and truly, if it were only my own particular Case, I would have satisfied myself with the Protestation I made the last time I was here, against the Legality of this Court; and that a King cannot be tried by any Superior Jurisdiction on Earth. But it is not my Case alone; it is the Freedom and Liberty of the People of England; and do you pretend what you will, I stand more for their Liberties: For if Power without Law may make Laws, and alter the Fundamental Laws of the Kingdom; I do not know what Subject he is in England, that can be sure of his Life, or any thing he calls his own. Therefore when that I came here, I did expect particular Reasons by what Law, what Authority, you did proceed against me here; and therefore I am a little to seek what to say to you in this Particular; because the Affirmative is to be proved, the Negative often is very hard to do. But since I cannot persuade you to it, I shall tell you my Reasons as short as I can. My Reasons, why, in Conscience and Duty I owe to God first, and my People next, for the Preservation of their Lives, Liberties and Estates, I conceive I cannot answer this, 'till I be satisfied of the Legality of it. All Proceedings against any Man whatsoever.

Presid. Sir, I must interrupt you, which I would not do, but that what you say is not agreeable to the Proceedings of any Court of Justice. You are about to enter into Argument and Dispute, concerning the Authority of this Court; before whom you appear as a Prisoner, and are charged as a high Delinquent. If you take upon you to dispute the Authority of the Court, we may not do it, nor will any Court give way to it. You are to submit to it: You are to give a punctual and direct Answer, whether You will answer your Charge or no, and what your Answer is.

King. Sir, by your Favour, I do not know the Forms of Law; I do know Law and Reason, though I am no Lawyer professed. But I know as much Law as any Gentleman in England: and therefore, under Favour, I do plead for the Liberties of the People of England more than you do: and therefore if I should impose a Belief upon any, without Reasons given for it, it were unreasonable. But I must tell you, that by that Reason I have, as thus informed, I cannot yield unto it.

Presid. Sir, I must interrupt you, you may not be permitted. You speak of Law and Reason, and there is both against you. Sir, the Vote of the Commons of England, assembled in Parliament, it is the Reason of the Kingdom, and they are these two that have been given to that Law, according to which you should have ruled and reigned. Sir, you are not to dispute our Autho-

rity, you are told it again by the Court. Sir, it will be taken notice of that you stand in Contempt of the Court, and your Contempt will be recorded accordingly.

King. I do not know a King may be a Delinquent by any Law that ever I heard of. All Men (Delinquents, or what you will) let me tell you, they may put in Demurrers against any Proceeding as Legal; and I do demand That, and to be heard with my Reasons. If you deny that, you deny Reason.

Presid. Sir, you have offered something to the Court, I shall speak something to you in the Sense of the Court. Sir, neither you, nor any Man is permitted to dispute that Point; you are concluded, you may not demur to the Jurisdiction of the Court. If you do, I must let you know they overrule your Demurrer. They sit here by the Authority of the Commons of England, and all your Predecessors, and you, are responsible to them.

King. I deny that, shew me one Precedent.

Presid. Sir, you ought not to interrupt, while the Court is speaking to you. This Point is not to be debated by you, neither will the Court permit you to do it. If you offer it by way of Demurrer to the Jurisdiction of the Court, they are concluded of their own Jurisdiction.

King. I say, Sir, by your Favour, That the Commons of England were never a Court of Judicature: I would fain know how they came to be so.

Presid. You are not to be permitted to go on in that Speech, and these Discourses. Then the Clerk of the Crown read as follows. *Charles Stewart*, King of England, you have been accused, on the behalf of the People of England, of High Treason, and other High Crimes; and the Court have determined, that you ought to answer the same.

King. I will answer the same, as soon as I know by what Authority you do this.

Presid. If this be all that you will say, then, Gentlemen, you that brought the Prisoner hither, take charge of him back again.

King. I do require, that I may give in my Reasons, why I do not answer, and give me time for that.

Presid. It is not for Prisoners to require.

King. Prisoners! Sir, I am not an ordinary Prisoner.

Presid. The Court has considered of their Jurisdiction, and they have already affirmed their Jurisdiction: If you will not answer, we will give Order to record your Default.

King. You never heard my Reasons yet.

Presid. Sir, Your Reasons are not to be heard against the highest Jurisdiction.

King. Shew me that Jurisdiction where Reason is not to be heard.

Presid. Sir, We shew it you here, the Commons of England: And the next time you are brought, you will know more of the Pleasure of the Court, and it may be their final Determination.

King. Shew me wherever the House of Commons were a Court of Judicature of that kind.

Presid. Serjeant, take away the Prisoner.

King. Well, Sir, remember that the King is not suffered to give in his Reasons for the Liberty and Freedom of all his Subjects.

Presid. Sir, You have not Liberty to use this Language. How great a Friend you have been to the Laws and Liberties of the People, let all England, and the World judge.

King. Sir, under Favour, it was the Liberty, Freedom and Laws of the Subject, that I ever took to defend my self with Arms: I never took up Arms against the People, but for the Laws.

Presid. The Command of the Court must be obeyed; no Answer will be given to the Charge.

King. Well, Sir. [And so he was guarded forth to *Sir Robert Cotton's* House: And the Court adjourned 'till the Morrow.]

Jan. 23. *Cook*, the Solicitor, moved the Court, that the Charge against the Prisoner may be taken *pro confesso*, and *Third Day*. speedy Judgment pronounced against him. And the President, requiring him to give a positive and final Answer in plain English, the King after a little Pause, said,

King. When I was here Yesterday, I did desire to speak for the Liberties of the People of England, I was interrupted, and desire to know yet, whether I may speak freely or no?

Presid. Sir, I must let you know from the Court, as their Commands, that you are not permitted to issue out into any other Discourses, 'till such time as you have given a positive Answer, concerning the Matter that is charged upon you.

King. For the Charge, I value it not a Rush: It is the Liberties of the People I stand for. For me to acknowledge a new Court that I never heard of before, I that am your King, that should be the Example to all the People of England to uphold Justice, to maintain the old Laws, indeed I do not know how to do it. You spoke very well the first Day that I came here (on Saturday) of the Obligations I had laid upon me by God, to the Maintenance of the Liberties of my People: the same Obligation you spoke of I do acknowledge, that I owe to him and to my People, to defend, as much as in me lies, the ancient Laws of the Kingdom. Therefore, until I may know, that this is not against the Fundamental Laws of the Kingdom, by your Favour, I can put in no particular Answer. If you will give me Time, I will shew you my Reasons, why I cannot do it. And thus— [being interrupted he said] By your Favour you ought not to interrupt me; how I came here I know not; there is no Law for it, to make your King your Prisoner. I was in a Treaty upon the publick Faith of the Kingdom, that was the known—two Houses of Parliament, that was the Representative of the Kingdom. And when that I had almost made an end of the Treaty, then I was hurried away, and brought hither: And therefore—

Presid. Sir, you must know the Pleasure of the Court.

King. By your Favour, Sir.

Presid. Nay, Sir, by your Favour, you may not be permitted to fall into these Discourses. You appear as a Delinquent; you have not acknowledged the Authority of the Court, the Court craves it not of you, but once more they command you to give your positive Answer. Clerk, do your Duty.

King. Duty, Sir! [The Clerk reads a Paper, requiring the King to give a positive and final Answer, by way of Confession or Denial of the Charge.]

King. Sir, I say again to you, so that I might give Satisfaction to the People of England, or the Clearness of my Proceedings, not by way of Answer, not in this way; but to satisfy them, that I have done nothing against that Trust that I have committed to me, I would do it: but to acknowledge a new Court against their Privilege, to alter the Fundamental Laws of the Kingdom; Sir, you must excuse me.

Presid. Sir, This is the third time that you have publicly disowned this Court, and put an Affront upon it. How far you have preferred the Privileges of the People, your Actions have spoke it; and truly, Sir, Mens Intentions

the Thirtieth of January.

Intentions are known by their Actions. You have written your Meaning in bloody Characters throughout the whole Kingdom. But, Sir, you understand the Pleasure of the Court—Clerk, record the Default—And, Gentlemen, you that took charge of the Prisoner, take him back again.

King. I will say this, this one Word more to you. If it were my own particular, I would not say more, nor interrupt you.

Presid. Sir, You have heard the Pleasure of the Court; and you are (notwithstanding you will not understand it) to find that you are before a Court of Justice. [Then the King was guarded back to Sir Robert Cotton's House, where he lay last Night and this, 'till the next Day.]

Wednesday, January 24. This Day the execrable Court sat in the Painted-Chamber, to examine certain forty Fellows, whom they had suborned to be Witnesses against the King; most of them base Mechanics. Bennet, a Glover; Lucy, a Painter; Roberts, an Iron-monger; Loads, a Tiler; Morgan, a Feltmaker; Williams, a Shoemaker; Lawson, a Maltster; Evans, a Smith; Edwards, a Butcher; Seely, a Cordwainer; Crosby, a Barber; Potts, an Inn-keeper; Cornwall, a Ferryman; with several Country Fellows, and three or four others, whom they write Gentlemen. These were to give in Evidence, that they saw the King in several Places at the Head of his Army fighting against his Subjects (i. e.) defending himself against the Rebels.

Saturday, January 27. The Court being late, the King was brought into Westminster-Hall, some of the Soldiers calling for Justice, Justice, and Execution. Silence being demanded, the King began.

King. I desire to be heard a little, and I hope I shall give no Occasion of Interruption.

Presid. You may answer in your time.

King. If it please you, Sir, I desire to be heard, and I shall not give any Occasion of Interruption, and 'tis only a Word: A sudden Judgment—

Presid. Sir, you shall be heard in due time, but you are to hear the Council first.

King. Sir, I desire it, it will be in order to what I believe the Court will say, and therefore Sir, ----- A hasty Judgment is not so soon recalled.

Presid. You shall be heard before Judgment be given, and in the mean time you may forbear.

King. Well, Sir, Shall I be heard before the Judgment be given?

[Then the President gave an Account how the Prisoner had been Charged, and how he refused to Answer; and told him he should not be heard in any thing, against the Jurisdiction of the Court; but if he had any thing to say in Defence of himself, concerning the Matter charged, they would hear him.]

King. Since I see that you will not hear any thing of Debate concerning that, which I confess I thought most Material for the Peace of the Kingdom, and the Liberty of the Subject, I shall waive it; I shall speak nothing to it. But only I must tell you, that this many a Day all things have been taken from me, but that I call dearer to me than my Life, which is my Conscience and mine Honour. And if I had a respect to my Life, more than to the Peace of my Kingdom, and the Liberty of the Subject, certainly I should have made a particular Defence for my Self; for by that, at least, I might have delayed an ugly Sentence, which I believe will pass upon me. Therefore certainly, Sir, as a Man that has some Understanding, some Knowledge of the World, if my true Zeal to my Country had not overborn the Care that I have for my own Preservation, I should have gone another way to work than I have done.

Now Sir, I conceive that a hasty Sentence once passed, may sooner be repented of, than recalled. And truly the self-same desire that I have for the Peace of the Kingdom, and the Liberty of the Subject, more than my particular Ends, makes me now at last desire, that I have something to say that concerns both, before Sentence be given, that I may be heard in the Painted Chamber, before the Lords and Commons: This Delay cannot be prejudicial to you, whatsoever I say. If that I say be not Reason, those that hear me must be Judges, if it be not Reason, and really for the Welfare of the Kingdom, that you will grant me this Hearing before the Sentence be past. I only desire this, that you will take this into your Consideration; it may be you have not heard of it beforehand. If you will, I will retire, and you may think of it. But if I cannot get this Liberty, I do protest, that these fair Shews of Liberty and Peace, are pure Shews, and that you will not hear your King.

[The President made this to be a further Declination of the Jurisdiction of the Court; but for a Pretence, the Court withdrew for half an Hour into the Court of Wards, and then returning, and calling for the Prisoner, the President said,]

Presid. Sir, You were pleased to make a Motion here to the Court, to offer a Desire of Yours, touching the propounding of somewhat to the Lords and Commons, in the Painted Chamber, for the Peace of the Kingdom. Sir, you did in effect receive an Answer before the Court adjourned. Truly, Sir, their withdrawing and Adjournment was only *pro forma tantum*, for it did not seem to them, that there was any difficulty in the thing. And notwithstanding what you have offered, they are resolved to proceed to Sentence, and to Judgment, and that is their unanimous consent.

King. Sir, I know it is in vain for me to dispute: I am no Sceptick, for to deny the Power that you have: I know that you have Power enough. Sir, I must confess, I think it would have been for the Kingdom's Peace, if you would have taken the Pains to have shewn the Lawfulness of your Power. For this Delay that I have desired, (I confess it is a Delay) but it is a Delay very important for the Peace of the Kingdom; for it is not my Person that I look at alone; it is the Kingdom's Welfare and the Kingdom's Peace. It is an old Sentence, that *We should think long, before we resolve on great Matters suddenly*. Therefore, Sir, I do say again, that I do put at your Doors, all the Inconvenience of a hasty Sentence. A little delay of a Day or two further, may give Peace; whereas a hasty Judgment may bring on that Trouble and perpetual Inconvenience to the Kingdom, that the Child that is unborn may repent it. And therefore again, out of the Duty I owe to God and my Country, I do desire that I may be heard by the Lords and Commons in the Painted Chamber, or any other Chamber that you will appoint me.

Presid. You have been plainly answered to what you even now moved, being the same you moved before, since the Resolution and Judgment of the Court in it. And the Court now requires to know, whether you have any more to say for your self than you have said, before they proceed to Sentence.

King. I say this, Sir, that if you hear me, if you will give me but this Delay, I doubt not but I shall give some Satisfaction to you all here, and to my People after that. And therefore I require you, as you will answer it at the dreadful Day of Judgment, that you will consider it once again.

Presid. Sir, I have received Directions from the Court.

King. Well, Sir!

Presid. If this must be reinforced, or any thing of this Nature, your Answer must be the same; and they will proceed to Sentence, if you have nothing more to say.

King. I have nothing more to say; but I shall desire that this may be entered what I have said.

Presid. The Court then, Sir, hath something to say to you, which I know will be very unacceptable, yet notwithstanding they are willing and resolved to discharge their Duty.

King. I will desire only one Word before you give Sentence, and that is, that you would hear me concerning those great Imputations, that you have laid to my Charge.

Presid. Sir, You must give me leave to go on: For I am not far from your Sentence, and your Time is now past.

King. But I desire you will hear me a few Words to you; for truly whatever Sentence you will put upon me, in respect of those heavy Imputations, that I see by your Speech you have put upon me. Sir, it is very true that—[Then the President interrupted him, and told him that he had not owned them as a Court, and therefore they would admit of no further Delay, concluding.]

Presid. We are not here *pro dare*, but *pro dicere*, to do that which the Law prescribes; we cannot be unmindful of what the Scripture tell us. For to acquit the Guilty is of equal Abomination, as to condemn the Innocent. We may not acquit the Guilty. What Sentence the Law affirms to a Traitor, Murderer, and a publick Enemy of the Country, that Sentence you are now to hear read unto you. [Clerk reads the Sentence, concluding.]

Clerk. ----- For all which Treasons and Crimes, this Court doth adjudge, That he the Charles Stuart, as a Tyrant, Traitor, Murderer, and Publick Enemy, shall be put to Death, by Severing of his Head from his Body.

Presid. The Sentence now read and published, is the Act, Sentence, Judgment and Resolution of the whole Court. In Witness whereof they all stood up and assented. Their Names were these.

JOHN BRADSHAW, President.

John Lisle.	Richard Dean.	Humphry Edwards.
William Say.	John Okey.	Gregory Clement.
Oliver Cromwell.	John Hewson.	Thomas Wogan.
Henry Ireton.	William Goffe.	Sir Gregory Norton.
Sir Hardres Waller, Kt.	Cornelius Holland.	Edmund Harvey.
Sir John Bourchier, Kt.	John Carew.	John Venne.
William Hereningham.	John Jones.	Thomas Scot.
Isaac Pennington.	Miles Corbet.	Thomas Andrews.
Henry Martyn.	Francis Allen.	George Fleetwood.
William Purefoy.	Peregrine Pelham.	Simon Mayne.
John Barkstead.	Daniel Blagrove.	James Temple.
Mathew Tomlinson.	Valentine Woughton.	William Cawley.
John Blakistone.	Thomas Harrison.	Anthony Stapeley.
Gilbert Millington.	Edward Whalley.	John Downs.
Sir Will. Constable, Bar.	Thomas Bride.	Thomas Horton.
Edmund Ludlow.	Isaac Ewers.	Thomas Hammond.
John Hutchinson.	The Ld. Grey of Grooby.	Nicholas Love.
Sir Michael Livesay, Bar.	Sir John Danvers.	Vincent Potter.
Robert Tichbourne.	Sir Thomas Maltrever.	Augustine Garland.
Owen Rowe.	John Moor.	John Dixwell.
Robert Lilbourn.	John Alared.	Peter Temple.
Adrian Scroope.	Henry Smith.	Thomas Waite.

After Sentence, the King said,

King. Will you hear me a Word, Sir?

Presid. Sir, You are not to be heard after Sentence.

King. No, Sir?

Presid. No, Sir; by your favour. Sir. Guard, Withdraw your Prisoner.

King. I may speak after Sentence, by your Favour, Sir,-----I may speak after Sentence ever-----By your Favour—the Sentence, Sir,—I say, Sir, I do

-----I am not suffered to speak, expect what Justice other People will have.

* The King spoke these imperfect Sentences as the Guards were halting him away.

As the King was lead away by the Guard, the impudent Soldiers, who lined the way as he passed along, reviled him; others threw their broken Pipes in his way as he passed down the Stairs, to make him Stumble: Some blow'd their Tobacco in his Face, which was a Smell he of all Things had an Aversion to; one yet more impudent than the rest, spit in his Face, which the good King patiently wiped off with his Handkerchief, without rebuking the Fellow. But all the Rabble Soldiery as he passed along, cry'd out, *Justice, Justice*; Which the King observing, he only said, *Poor Souls! for a piece of Money they would do so for their Commanders.*

Sunday, Jan. 28. This Day was spent by the King altogether in Acts of Devotion, he refusing all Visits from his Friends, whom he ordered to be told, That his Time was precious, and the best thing they could do for him was to pray for him.

Monday, Jan. 29. His Children were brought to take their leave of him; viz. The Lady Elizabeth and the Duke of Gloucester. He first gave his Blessing to the Lady Elizabeth, bidding her, that when she should see her Brother James, she should tell him, That it was his Father's last Desire, that he should no more look upon his Brother Charles, as his eldest Brother only, but be obedient to him as his Sovereign, and that they should love one another, and forgive their Father's Enemies. The King added, *Sweetheart, you will forget this*. No, said she, *I shall never forget it as long as I live*. He bid her not grieve and torment her self for him; for it would be a glorious Death he should die, it being for the Laws and Liberties of this Land, and for maintaining the true Protestant Religion. He recommended to her the reading of Bishop Andrew's Sermons, Hooker's Ecclesiastical Polity, and Archbishop Laud's Book against Fisher. He further told her, That he had forgiven all his Enemies, and hoped God would likewise forgive them. He bade her tell her Mother, That his Thoughts had never strayed from her, and that his Love should be the same to the last. After this, he took the Duke of Gloucester, being then a Child of about Seven Years of Age, upon his Knees, saying to him, *Sweetheart, now they will cut off thy Father's Head; upon which the Child looked with great earnestness upon him*. The King proceeding, said, *Mark Child, what I say, they will cut off my Head, and perhaps make thee a King; but mark what I say, you must not be a King so long as your Brothers Charles and James do live; for they will cut off your Brothers Heads when they can catch them, and cut off thy Head too at last, and therefore I charge you do not be made a King by them*. At which the Child fetch'd a deep sigh, and said, *I will be torn in pieces first*. Which Expression falling from a Child so young, occasioned no little Joy to the King. This Day the Warrant for Execution was passed, Sign'd by Fifty Nine of the Judges, for the King to die the next Day, between the Hours of Ten in the Morning and Five in the Afternoon.

Tuesday, Jan. 30. The King waking two Hours before Day, called to his Gentleman of the Bedchamber, Mr. Herbert, bidding him rise. For (said the King) *I will get up, having a great deal of work to do this Day*. Herbert, *This is my Second Marriage-Day, I would be as Trim this Day as may be, for before Night I hope to be espoused to my blessed Jesus*. He then appointed what

Cloath.

Form of Prayer for

¶ If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. * And upon the Lord's-day next before the Day to be kept, at Morning Prayer immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.

¶ The Service on the Day shall be the same with the usual Office for Holy-days in all things: except where it is in this Office otherwise appointed.

The Order for Morning Prayer.

¶ He that ministrereth, shall begin with one or more of these Sentences.

† TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. Dan. ix. 9, 10.

Correct

VARIOUS READINGS.

* This Clause added in the Review of this Office in King James II.

† This Sentence put in, in King James II. Review.

NOTES.

Cloaths he would wear, and says he, *Let me have a Shirt on more than ordinary, by reason the Season is so sharp, as probably may make me shake, which some Observers will imagine proceeds from Fear: I would have no such Imputation: I fear not Death: Death is not terrible to me, I bless God I am prepared.* When the King was dressed, Dr. Juxon, Bishop of London, was an Hour in private with the King, after which he read the Service of the Church for the Day, the Second Lesson being, Mar. xxvii. the History of our Saviour's Passion. The King thanked the Bishop for the choice of a Chapter so comfortable to him. The Bishop acquainting him that it was the Lesson appointed in the Calendar for the Day, the King was much pleased, esteeming this Comfort to be providentially assign'd him. Hacker, one of the Officers to whom the Warrant was directed, giving the King Notice that it was time for him to go to Whitehall, where he might have some time to rest; the King answered, *Go forth, I will come presently.* Soon after, taking the Bishop by the Hand, said, *Come, let us go;* saying to Mr. Herbert, Herbert, *open the Door, Hacker has given us a second Warning.* The King went through the Garden of St. James into the Park, all the way being lined with Soldiers on both sides, the Bishop walking on the King's Right Hand, and Colonel Hacker on the Left, both bare. He walked very fast, calling upon them to mend their pace, and said, *He went before to strive for a heavenly Crown, with less solicitude than he had often encouraged his Soldiers to fight for an earthly Diadem.* He going up the Stairs of the Long-Gallery, came to the Cabinet Chamber, where he went again to his Devotion. At Twelve a Clock he eat a bit of Bread, and drank a Glass of Claret Wine. After which Hacker came to the Chamber Door, telling him 'twas time to come out. The Bishop and Mr. Herbert falling upon their Knees all in Tears kissed his Hand; the King helping the aged Bishop up. He was then conducted thro' the Banqueting House, through a Window to the Scaffold, which was built for that purpose in the Street; many Companies of Foot, and Troops of Horse surrounding it, to keep off Spectators. Seeing himself disappointed of delivering what he had to say to the Company who came to see him die, he turning himself to Colonel Tomlinson, said:

I shall be very little heard of anybody here, I shall therefore speak a word or two to you here. Indeed I could hold my peace very well, if I did not think the holding my peace would make some Men think that I did submit to the Guilt as well as to the Punishment. But I think it my Duty to God first, and to my Country, for to clear my self, both as an honest Man, a good King, and a good Christian.

I shall begin first with my Innocence. In troth I think it not very needful for me to insist long upon this; for all the World knows, that I never did begin a War first with the Two Houses of Parliament: And I call God to witness, to whom I must shortly make an Account, that I did never intend to encroach upon their Privileges; they began upon me. It is the Militia they began upon. They confessed that the Militia was mine, but they thought it fit for to have it from me. And, to be short, if any one will look to the Dares of their Commissions and mine, and likewise to the Declarations, they will see clearly, that they began these unhappy Troubles, not I. So that as to the Guilt of these enormous Crimes which are laid upon me, I hope in God they will clear me of it. I will not, I am in Charity, God forbid that I should lay it to the Two Houses of Parliament, there is no necessity of either: I hope they are free of this Guilt; for I do believe that ill Instruments, between them and me, have been the chief cause of all this Bloodshed; so that by way of speaking, as I find my self clear of this, I hope and pray God that they may too. Yet, for all this, God forbid that I should be so ill a Christian, as not to say God's Judgments are just upon me: many times he does pay Justice by an unjust Sentence; that is ordinary. I only say this, that unjust Sentence which I suffer'd to take effect, is punish'd now by an unjust Sentence upon me. That is --- So far I have said to shew you that I am an Innocent Man.

Now to shew you that I am a good Christian, I hope there is no good Man but will bear me witness that I have forgiven all the World, and even those in particular that have been the chief causes of my Death. Who they are God knows; I do not desire to know, I pray God forgive them. But this is not all, my Charity must go farther; I wish that they may repent; for indeed they have committed a great Sin in that particular. I pray God, with St. Stephen, that this be not laid to their charge: Nay, not only so, but that they may take the right way for the Peace of the Kingdom; for my Charity commands me, not only to

forgive particular Men, but Charity commands me to endeavour to the last gasp the Peace of the Kingdom. So, Sir, I do wish with all my Soul (and I hope there are some here that will carry it further) that they may endeavour the Peace of the Kingdom.

Now, Sirs, I must shew you how you are out of the way, and will put you in a way.

First, You are out of the way. For certainly all the way you have ever had yet, as I could find by any thing, is the way of Conquest. Certainly this is an ill way. For Conquest, Sirs, in my Opinion, is never just, except there be a good and just cause, either for matter of wrong or just Title; and then, if you go beyond it, the first Quarrel you have no right to it; that makes it unjust at the end, which was just at the first. But if it be only matter of Conquest, then it is great Robbery; as a Pirate said to Alexander the Great, that he was a great Robber, himself was but a petty Robber. And so, Sirs, I think the way that you are in is much out of the way.

Now, Sirs, to put you in the right way, believe it, you will never do right, nor will God ever prosper you, until you give God his due, the King his due (that is my Successors) and the People their due. I am as much for them as any of you.

You must give God his due, by regulating rightly his Church (according to his Scripture) which is now out of Order. For to set you in a way particularly now I cannot, but only this. A National Synod freely called, freely debating among themselves, must settle this, when that every Opinion is freely and clearly heard.

*For the King indeed I will not --- [Then turning to a Gentleman who touched the Ax, he said, *Hurt not the Ax, that may hurt me.*] For the King, the Laws of the Land will clearly instruct you for that; Therefore, because it concerns my own particular, I only give you a touch of it. For the People (and truly I desire their Liberty and Freedom as much as any Body whomsoever) but I must tell you, their Liberty and Freedom consists in having of Government, those Laws by which their Life and their Goods may be most their own. It is not for having a share in Government, Sirs; that is nothing pertaining to them; a Subject and a Sovereign are clear different things. And therefore until they do that (I mean that you do put the People in that Liberty as I say) certainly they will never enjoy themselves. Sirs, it was for this that I now come here: If I would have given way to an Arbitrary way, for to have all Laws changed to the Power of the Sword, I needed not to have come here. And therefore I tell you (and I pray God it be not laid to your charge) that I am the Martyr of the People.*

*In troth, Sirs, I shall not hold you much longer, for I will only say this to you, that in truth I could have desired some little time longer, because that I would have put this that I have said into a little more order, and a little better digested it than I have done, and therefore I hope you will excuse me. I have delivered my Conscience, I pray God that you do take those courses, that are best for the good of the Kingdom and your own Salvation. [Then the Bishop said, *This is well known what your Majesty's Affection is to the Protestant Religion; yet it may be expected, that you should say somewhat for the World's Satisfaction in that particular; whereupon the King proceeded.] I thank you heartily; for that I had almost forgotten it. In troth, Sirs, my Conscience in Religion; I think is very well known to all the World; and therefore I do declare before you all, that I die a Christian, according to the Profession of the Church of England, as I found it left me by my Father; and this honest Man I think will witness it.**

*Then turning to the Officers, he said, Sirs, Excuse me for this same: I have a good Cause and a gracious God: I will say no more. Then turning to Colonel Hacker, he said, Take care that you do not put me to pain; and said, *This and please you ---* A Gentleman coming near the Ax, he said, *Take heed of the Ax, pray take heed of the Ax.* Then speaking to the Executioner (who was Masked) he said, *I shall say but very short Prayers, and when I thrust out my Hands ---* Then he asked the Bishop for his Cap, which when he had put on, he said to the Executioner, *Does my Hair trouble you? Who desiring it might be all put under his Cap, it was put up by the Bishop and Executioner. Turning to the Bishop, he said, I have a good Cause, and a gracious God on my side. To which the Bishop answered; 'There is but one Stage more, which, tho' turbulent and troublesome, yet it is a very short one, it will soon carry you a very great way.' It will carry you from Earth to Heaven, and there you will find, to your great Joy, the Prize you hasten to, a Crown of Glory. The King added, *I go from a corruptible to an incorruptible Crown, where no Disturbance is; no Disturbance in the World.* The Bishop replied, *You are exchanged from a Temporal to an Eternal Crown; a good exchange. Then the King asked the Executioner if his Hair was well. After which putting off his Cloak, Doublet and his George, he gave the latter to the Bishop, saying, *Remember.* After this he put on his Cloak again over his Wastecord; enquiring of the Executioner if the Block was fast, who answered it was. He then said, *I wish it might have been a little higher. But it was answered him, it could not be otherwise now. The King said, When I put out my Hands this way, then ---* He prayed a few Words standing, with his Hands and Eyes lift up towards Heaven, and then stooping down, laid his Neck upon the Block. Soon after which the Executioner putting some of his Hair under his Cap, the King thought he had been going to strike, bid him *stay for the Sign.* After a little time the King stretched forth his Hand, and the Executioner took off his Head at one stroke. When his Head was held up, and the People at a distance knew the fatal stroke was over, there was nothing to be heard but Screeks, and Groans, and Sobs; the unmerciful Soldiers bearing down poor People for this little tender of their Affection to their Prince. Thus died (to use the Earl of Clarendon's Words) *The worthiest Gentleman, the best Master, the best Friend, the best Husband, the best Father, and the best Christian, that the Age in which he lived produced.****

* These

the Thirtieth of January.

Correct us, O Lord, but with judgment; not in thine anger: lest thou bring us to nothing. *Jer. x. 24.*

Enter not into judgment with thy servants, O Lord: for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

¶ In stead of Venite, exultemus, the Hymn following shall be said or sung; one verse by the Priest, another by the Clerk and People.

† **R**ighteous art thou, O Lord: and just are thy judgments! *Psal. cxix. 137.*
Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. *Neh. ix. 33.*

Nevertheless my feet were almost gone: my treadings had well nigh slipped. *Psal. lxxiii. 2.*

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. verse 3.

The People stood up, and the rulers took counsel together: against the Lord, and against his Anointed. *Psal. ii. 2.*

They cast their heads together with one consent, and were confederate against him. *Psal. lxxxiii. 5.*

He heard the blasphemy of the multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

They spoke against him with false tongues, and compass'd him about with words of hatred: and fought against him without a cause. *Psal. cix. 2.*

Yea, his own familiar friends, whom he trusted: they that eat of his bread, laid great wait for him. *Psal. xli. 9.*

They rewarded him evil for good: to the great discomfort of his soul. *Psal. xxxv. 12.*

They took their counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. lxxi. 9.*

The breath of our nostrils, the Anointed of the Lord, was taken in their pit; of whom we said, Under his shadow we shall be safe. *Lam. iv. 20.*

The adversary and the enemy entered into the gates of Jerusalem, saying, When shall he die, and his name perish? *ver. 12. Psal. xli. 5.*

Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more. verse 8.

False witnesses also did rise up against him: they laid to his charge things that he knew not. *Psal. xxxv. 11.*

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. *Lam. iv. 13.*

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man. *Gen. xlix. 6.*

Even the man of thy right hand: the son of man whom thou hadst made so strong for thine own self. *Psal. lxxx. 17.*

In the sight of the unwise he seemed to die: and his departure was taken for misery. *Wis. iii. 2.*

They fools counted his life madness, and his end to be without honour: but he is in peace. Chap. v. 4. and iii. 3.

For

VARIOUS READINGS.

† These Suffrages, as they stand here, were collected in the Review under King James II.

The Suffrages as they stood in King Charles II's Book were thus.

O come let us worship and fall down: and kneel before our Maker. *Psal. xcv. 6.*

Let us repent and turn from our Wickedness: and our sins shall be forgiven us. *Act. iii. 19.*

Let us turn every one from his evil way: and the Lord will turn from his fierce Anger, and we shall not perish, *Jonah iii. 8, 9.*

We acknowledge our Faults: and our Sins are ever before us. *Psal. liiii. 3.*

We have provoked thy Anger, O Lord: but there is Mercy with thee, therefore shalt thou be feared. *Lam. iii. 42.*

O shut not up our Souls with Sinners: nor our life with the blood-thirsty. *Psal. xxvi. 9.*

Thou hast promised, O Lord, that before we call, thou wilt answer: and whiles we are yet speaking, thou wilt hear. *Is. lxv. 24.*

And now in the anguish of our Souls we cry unto thee: Hear, Lord, and have Mercy. *Baruch iii. 1.*

O Lord, rebuke us not in thine Indignation: neither chasten us in thy displeasure. *Psal. vi. 1.*

For thy Name sake be merciful to our sin: for it is great. *Psal. xxv. 10.*

Turn thy Face from our Sins; and put out all our Misdeeds. *Psal. li. 9.*

Make us clean Hearts, O Lord: and renew a right Spirit within us. *Psal. li. 10.*

Deliver us from blood-guiltiness, O God: thou that art the God of our Salvation. *Psal. li. 14.*

O deliver us, and be merciful to our Sins: for thy Names sake. *Psal. lxxix. 9.*

O be favourable and gracious unto Sion: build thou the Walls of Jerusalem. *Psal. li. 18.*

So we that are thy people, and the sheep of thy pasture, shall give thee thanks for ever: and will always be shewing forth thy praise from Generation to Generation. *Psal. lxxix. 14.*

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Form of Prayer for

For though he was punished in the sight of men : yet was his hope full of immortality. Chap. iii. 4.

How is he numbred with the children of God : and his lot is among the saints ! Chap. v. 5.

But, O Lord God, to whom vengeance belongeth, thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Psal. xciv. 1. and li. 18.*

Be merciful, O Lord, unto thy People whom thou hast redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our Souls with sinners : nor our lives with the blood-thirsty. *Psal. xxvi. 9.*

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation : and our tongues shall sing of thy righteousness. *Psal. li. 14.*

For thou art the God, that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psal. v. 4.*

Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man. verse 6.

O how suddenly do they consume : perish and come to a fearful end ! *Psal. lxxiii. 18.*

Yea, even like as a dream, when one awaketh : so didst thou make their image to vanish out of the city. verse 19.

Great and marvellous are thy works, O Lord God Almighty : just and true are thy ways, O King of Saints. *Apoc. xv. 3.*

Righteous art thou, O Lord : and just are thy judgments ! *Psal. cxix. 137.*

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms, ix, x, xi.*

¶ *Proper Lessons.*

The first, 2 *Sam. i.*

The second, St. *Matthew, xxvii.*

¶ *In stead of the first Collect at Morning Prayer, shall these two, which next follow, be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men ; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King *Charles the First*, to be (as) this day taken away * by the hands of cruel and bloody men : We thy †† sinful Creatures † here assembled before thee, do § in the behalf of all the people of this land, humbly confess, ‡ That they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land ; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed ; and be not angry with us for ever : but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

‡ **B**lessed Lord, in whose sight the death of thy saints is precious ; We magnifie thy Name for thine abundant grace bestowed on our late Martyr'd Sovereign ; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood ; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us ; that we may follow the example of his *† courage and constancy, his meekness and patience, and great charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins ; and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

¶ *In the end of the Litany (which shall always on this day be used) immediately after the Collect, [We humbly beseech thee, O Father, &c.] the three Collects next following are to be read.*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O

VARIOUS READINGS.

* By wicked Hands, King *Charles Ild's* Book.

†† Unworthy Servants, King *Charles Ild's* Book.

† The Words, *here assembled before thee*, first put in by the Reviewers under King *James II.*

§ The Words, *in behalf of all the People of this Land.*

‡ The Sins of this Nation. King *Charles Ild's* Book.

† This Prayer, in King *Charles's* Book, placed in the Communion-Service.

*† Patience and Charity, King *Charles Ild's* Book, altered in King *James Ild's* Review.

PARAPH.

the Thirtieth of January.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses: receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Turn thou, us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable, to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ *In the Communion Service, after the Prayer for the Queen [Almighty God whose kingdom is everlasting, &c.] instead of the Collect for the day, shall these two be used.*

O most mighty God, &c.

Blessed Lord, in whose, &c.

As in the Morning Prayer.

The Epistle. 1 S. Pet. ii. 13.

I Submit your selves to every ordinance of man for the Lord's sake; whether it be to the King as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. II. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel, S. Mat. xxi. 33.

There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his

PARAPH. on the Epistle, 1 S. Pet. ii. 11.

I. I would advise you to pay Obedience, not only to your Ecclesiastical Superiors, who are Governors according to the Spirit, but even to secular Rulers, who are Governors, or Ordinances according to Man, 1 Pet. iv. 6. and this for the sake of our blessed Lord, who yielded a willing Subjection to the Government he lived under, by paying Tribute himself to it, Mat. xvii. 27. and advising others to it, Mat. xxii. 21. Now this Obedience is to be paid first to the Emperor, as being vested with the Supreme Authority; and next to him to the Governors of Provinces, who are put in by his Authority for very wise and good Ends, which Providence has to bring about by their means, viz. the punishing bad Men, and the rewarding good ones. Now, as it is the Will of God to place these Rulers in their several Governments, to fulfil his wise purposes; so it is likewise his Pleasure, that by the Piety and Circumspection of your Behaviour, you should not only take off the Reproaches which have been cast upon our Religion by some vain Men, who are altogether ignorant of our Doctrines; but that you should recommend this excellent Institution to others; retaining still your Christian freedom,

chiefly in that which the Servants of God ought to value themselves upon. viz. a freedom from that Slavery, which the Vices, they were formerly subject to, had laid them under. II. Pay all Men those due regards, which their Character requires. Have great Love and Charity for all your Brother Christians. But however let not your Subjection to Magistrates swallow up your Duty to God; for whenever the Temporal Power commands any thing contrary to your Duty to God, you must fear him rather than Man: And tho' our present Emperor Nero, by his unwarrantable Actions, has very much sunk himself in the Opinion of good Men, yet considering him, as the Ruler whom God has set over you, you must for that Reason honour him.

PARAPH. on the Gospel, St. Mat. xxi. 33.

I. Our Saviour observing the ill Treatment which many of the Jews, particularly the Scribes and Pharisees, gave him, begave them to understand how severely God Almighty would revenge this Indignity offered to him, and other of his Messengers, in the following Parable. A certain Master of a Family

Form of Prayer for

his servants, and beat one, and killed another, and stoned another. II. Again, he sent other servants, more than the first; and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. III. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *After the Nicene Creed, shall be read in stead of the Sermon for that day, the first and second parts of the Homily against Disobedience and willful Rebellion set forth by Authority; or the Minister who officiates shall preach a Sermon of his own composing upon the same Argument.*

¶ *In the Offertory shall this Sentence be read.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Mat. vii. 12.

¶ *After the Prayer, [For the whole state of Christ's Church, &c.] these two Collects following shall be used.*

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of Judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed blessed King *Charles the First* (as) this day to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his crowns, our then gracious Sovereign King *Charles the Second* from his bloody enemies, hiding him under the shadow of thy wings, until their Tyranny was over-past; and didst bring him back in thy good appointed time, to sit upon the throne of his Father; * and together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble thanks from the bottom of our hearts; beseeching thee still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign Queen *Anne* a long and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The

VARIOUS READINGS.

* And to exercise that Authority over us, which of thy special Grace thou hadst committed unto him. *King Charles II's Book.*

Bring him back in thy good appointed time, together with his Royal Brother King *James*, to sit successively in Peace upon the Throne of their Father, and to exercise that supreme Authority over us (one after the other) which of thy special grace thou hadst designed for them. *King James II's Book.*

† This Collect added in King *James II's* Review.

P A R A P H R A S E.

Family having erected a Vineyard in a particular part of his Estate, surrounding it with proper Inclosures, making a Vault to press the Wine in, building a strong Gate-house or Tower at the Entrance into it, and doing all things which conduced to its Ornament or Security, he letting it out to Tenants, went to some other part of his Estate that lay at a remote Distance. In the Autumn following he sent some of his Servants to receive his Rents, being a certain Portion of the Fruits which he had reserved to be paid at that time. But these wicked Tenants, instead of paying their Rent, fell abusing their Landlord's Servants, one of which they beat, one they killed, and a third they

stoned, 2 *King* xxi. 10. 16, 2 *Chron.* xxxvi. 16. II. The good-natured Landlord, being willing to try them again, sent others of his Domesticks upon the same Errand, and they gave them the like Treatment. Last of all he dispatched his Son upon the same Message, presuming that the Tenants might be exasperated that a peremptory Demand should be made upon them by Persons of a greater Rank than themselves, who making use of their Master's Authority might take upon them a Spirit which their Commission did not warrant; and therefore (says he) I will send my Son, which as it will argue a great Respect in me to them, so it will engage them to pay him a particular Regard. But they no sooner set their Eyes upon their Landlord's Son but they entered into a Conspiracy against him, looking on this as the happiest Opportunity that could be offered them, of promoting their Advantage, resolved to kill him, who was Heir to the Farm, presuming the Father would be so overwhelmed with Grief that he would no more trouble himself with this Estate. And, in pursuance of this wicked Contrivance, they murdered him. III. Now I pray you that are present, says our Saviour, give your Opinion, what Punishment is a Landlord thus provoked like to inflict upon such wicked Tenants? He will, without Doubt, say they, execute the Extremity of Justice against these Mischanceants, and will let out his Farm to other Tenants, who will be more ready to pay both their Duty, and their Rent.

(c) *This*

the Thirtieth of January.

The Order for EVENING PRAYER.

* The Hymn appointed to be used at Morning Prayer, in stead of Venite, exultemus, shall here also be used before the Proper Psalms. Righteous art thou, O Lord, &c.

¶ Proper Psalms. Lxxix, xciv, lxxxv.

¶ Proper Lessons.

The first, Jer. xii. or Dan. ix. to v. 22.

The second, Hebr. xi. 32; and xii. to v. 7.

¶ In stead of the first Collect at Evening Prayer, shall these two, which next follow, be used.

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works: We thy sinful people, do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, as this day, to embrace their hands in the blood of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee. For which we do therefore here humble our selves before thee; imploring thy mercy for the pardon of them all; and (c) that thou wouldst deliver this Nation from blood-guiltiness, (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son, our Saviour Jesus Christ. Amen.

Blessed

VARIOUS READINGS.

* This Rubrick added in King James II's Review.

NOTES.

(c) That thou wouldst deliver this Nation from blood-guiltiness, that of this day especially.] By the blood-guiltiness here mentioned, is understood, the Guilt contracted by the Blood which was shed in the late Rebellion. Indeed this is the only Stricture, in this whole Office, upon the wickedness of that unnatural War. It may be the occasion of some little wonder to consider, that, whereas such abominable Outrages had been committed by that Rebellion, that a vast number of Mens Lives had been destroy'd by a War of five or six years continuance; that many Persons were Murdered in cold Blood, under the pretence of Justice, without Laws; that innumerable People had been over and over forsworn, by the taking unlawful Oaths; that as many had been guilty of Sacrilege and Rapine, having robb'd the Church of her Goods, or possess'd her Revenues, and many Years unjustly kept away the Estates of the King's loyal Subjects, and never made any Restitution; there should be so little Acknowledgment of all this Guilt upon this solemn day of Humiliation, and only mention made of Sins in general, in some few places, and that of blood-guiltiness, here. The multitude of Offenders in these particulars, and the too great share both Houses of Parliament had in the beginning of the Troubles, made the Compilers of this Form a little over-wary: So that if it were not for this Expression of blood-guiltiness, we should have been at a loss to have learnt out of this Office, whether there were any Guilt in the Civil War or no. And truly we are most beholden for this Lesson to the Gentlemen who drew up the Act of Parliament. For they renounce, abominate, and protest against that unparalleled Treason, committed against the Person and Life of our late Sovereign, AND ALL PROCEEDINGSTENDING THEREUNTO, And farther declare, That by the Fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together, in Parliament, or out of Parliament, nor the People Collectively, or Representatively, nor any other Person whatsoever have, hath, or ought to have, any Coercive Power over the Persons of the Kings of this Realm. But this is no more than what was affirmed by the Laws before. Bracton says, Rex habet potestatem & jurisdictionem super om-

nes qui in regno suo sunt; ea quæ sunt jurisdictionis & pacis ad nullum pertinent nisi ad Regiam dignitatem, habet enim coercionem, ut Delinquentes puniat & coerceat. The King has Power and Jurisdiction over all that are in his Kingdom: Those things which relate to Jurisdiction and keeping the Peace, belong to none but the Royal Dignity, which has a coercive Power to punish and restrain Delinquents. Lib. iv. cap. 24. § 1. Omnis sub Rege & ipse sub nullo nisi tantum Deo, non est inferior sibi subjectis, non parem habet in regno suo. Every one is under the King, and he under none but God; his Subjects can have no Jurisdiction over him, because he has no Peer in his Kingdom, lb. § 5. Rex non habet superiorem nisi Deum, satis habet ad penam, quod Deum expectet ultorem. The King has no Superior but God; it is Punishment enough for him, to expect God for an Avenger upon him, lb. v. c. 3. The power of raising Soldiers belongeth only to the King; and it is highly punishable for any other to do the like, by our Ancient Statutes. Our (i. e. the King's) Power, is straitly to defend Force of Armour, and all other Force against our Peace, at all times when it shall please us, and to Punish them which shall do contrary, according to the Law and Usages of the Realm, An. 7. Edw. I. 1279. The Ancient Statute de exilio Hugonis condemns the Fundamental Principles of those who rise up in Arms against their Sovereign; according to the Act which my Lord Chief Justice Cook gives thereof, in the viith part of his Reports. Calvin's Case. In the Reign of Edward II. the Spencers, Father and Son, to cover the Treason hatched in their Hearts, invented this damnable and damned Opinion, that Homage and Oath of Legiance was more by reason of the King's Crown (that is his Politick Capacity) than by reason of the Person of the King, upon which Opinion they inferred three execrable and detestable Consequences. 1. If the King do not demean himself by reason of the right of his Crown, his Lieges are bound by Oath to remove the King. 2. Seeing that the King could not be reformed by Suit of Law, that ought to be done per aspert, i. e. by Force. 3. That his Lieges be bound to Govern in aid of him, and in default of him. All which were condemned by two Parliaments in the Reign of Edward II. called Exilium Hugonis de Spencer; and the other in An. 1 Edw. III. chap. 2. Upon this Procedure, the Learned Sir Simon Harcourt makes these two very just and wise Observations, which deserve more Consideration than I believe is usually given them. 1. That in no Age, any Instance can be shew'd, not in the Reigns of those Princes who have been Deposed, that this Doctrine of the Right of Resistance, as it has been termed, was ever permitted to be asserted by any particular Person. 2. That those very

Form of Prayer for

Blessed God, just and powerful, who didst permit thy dear Servant, our late dread Sovereign King * *Charles the First*, to be as upon this day given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace which then shined forth in thine Anointed; whom thou wert pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorifie thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used.*

O Lord, we beseech thee, &c.

O most mighty God and, &c.

Turn thou us, O good Lord, and so, &c.

As before at Morning Prayer.

¶ *Immediately before the Prayer of St. Chrysostom, shall this Collect which next followeth be used.*

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by that barbarous murder as upon this day committed upon the Sacred Person of thine † Anointed, hast taught us, that neither the greatest of kings, nor the best of men, are more secure from violence, than from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our Eyes from looking upon our selves as sinful dust and ashes; but that according to the example of this thy blessed Martyr, we may press forward toward the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance, unto the end; And all this for thy Son our Lord Jesus Christ his sake: To whom with thee, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

VARIOUS READINGS.

* *Charles the First*, added in King James II'd's Review.

† Thine Anointed, our late Sovereign. King *Charles II'd's* Book.

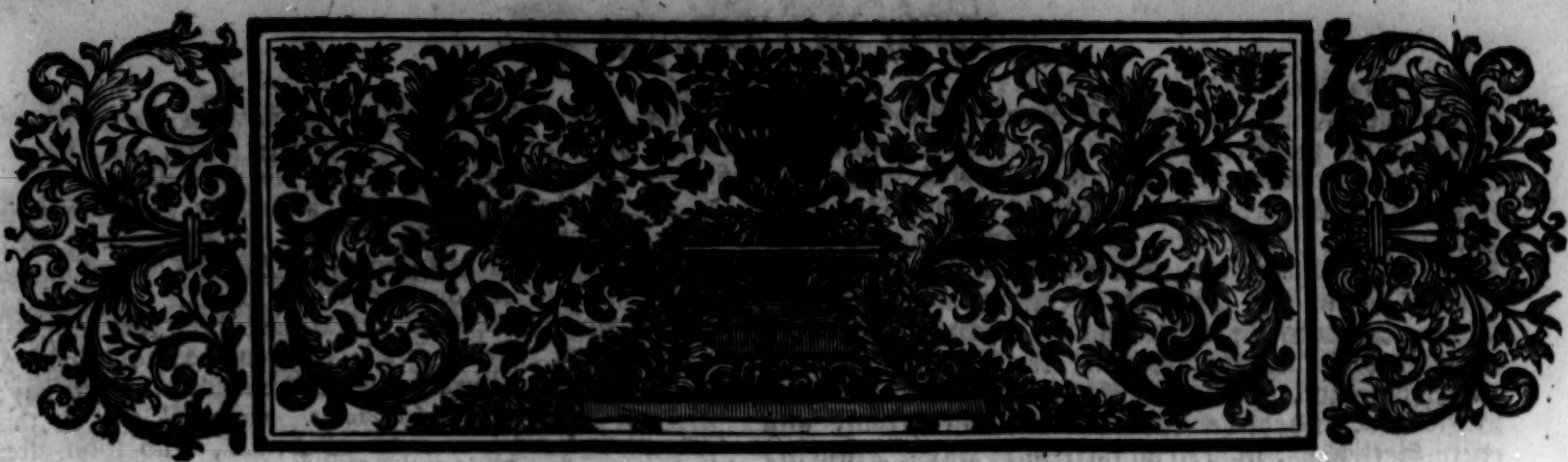
NOTES.

very Persons by whom the King [Edward II.] was Deposed, thought it so high a Crime in the two Spencers to take upon them to publish such Positions, as to deserve Banishment. vid. Sir Simon Harcourt's Speech in Dr. Sacheverel's Tryal.

By the 25th of Edward III. cap. 2. it is declared to be Treason, If a Man do leyn War against the Lord our King in his Realm, or be adherent to the King's Enemies in his Realm, &c. By the Statute of the 11th of H. VII. c. 1. it is enacted, that all Subjects of this Realm by Duty of their Allegiance, are bound to serve their Prince and Sovereign Lord for the time being, in his Wars for the Defence of him and his Land, against EVERY REBELLION, Power and Might, raised and reared against him, and with him to enter and abide in service in Battle, if case so require. Now since the Law obliges the Subject to assist his Sovereign in every Rebellion, it is a plain consequence that the Subject must not Rebel in any case; for to Rebel against the King, and to assist the King against every Rebellion, is a plain Contradiction. This was undoubtedly the Law before the great Rebellion; and since these Statutes stand unrepealed, it must be the Law still.

But it will be said, Shall a Prince be allowed to trample upon all the Laws and Liberties of the People, and must no one oppose him in it? I answer, that our Laws do not

suppose any Prince to do so; and therefore it is seditious for any Persons to make such Suppositions, which the Laws will not have supposed. The Law supposes, that we should have always good Princes, though we often may have evil Ministers; and therefore it provides Remedies against, and Penalties for the latter, but none for the former: Tho' Princes should not do their Duty, yet the Law will have us do ours, and no Action of the Sovereign can make Rebellion not to be Treason in the Subject, since the Statute has made every Rebellion to be Treason. The Divine Law, in like manner, has denounced Damnation against all that resist. And both do it, upon very excellent Reasons; for if either of these should have made any one Exception to the general Rule, seditious Subjects would have made a great many more themselves. So that, upon the whole, if People will rebel, they run a Risque of being hanged in this World, and damned in the next. No wise Man, indeed, will venture to say, that every one who is actually engaged in a Rebellion, howsoever circumstantiated, or who happens to die in it, is unavoidably consigned over to everlasting Destruction. This were boldly to limit God's infinite Mercy; for no one can tell what Exceptions he may make by his uncovenanted Grace; but the Rule which he has declared under the heaviest Sanction, is, the forbidding Resistance to the Supreme Power in any case. In like manner, if Subjects being provoked by heavy Oppressions, shall venture upon the taking up of Arms against their Sovereign, this still is Treason by Law, whatever Excuses may be made for it, and all the time they are doing it, it will be unlawful by our Constitution. And all that can be said is, if such a Rebellion prove successful, that such an illegal Action must afterwards be made lawful (i. e. the Actors must be exempted from incurred Penalties) by a subsequent Law.



* A

(a) FORM of PRAYER

WITH

THANKSGIVING to Almighty GOD.

For having put an end to the great Rebellion, by the (b) Restitution of the King and Royal Family, and the Restauration of the Government after many years Interruption: Which unspeakable Mercies were wonderfully compleated upon the Twenty ninth of May, in the Year 1660. And in Memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept Holy.

¶ The Act of Parliament made in the Twelfth, and Confirmed in the Thirteenth Year of King Charles the Second, for the observation of the Twenty ninth day of May yearly as

VARIOUS READINGS.

* This Title given in the Review of King James II. The Title in King Charles's Book being, *A Form of Prayer with Thanksgiving, to be used yearly upon the twenty ninth of May; being the Day of his Majesties Birth and happy Return to his Kingdoms.*

† This Rubrick added in the Review under King James II.

NOTES.

(a) Form of Prayer, &c. — Act of Parliament made, &c.] The Act here referred to is this,

Stat. 12. Car. II. 14.

An ACT for a perpetual Anniversary THANKSGIVING, on the Nine and Twentieth Day of May.

INASMUCH as Almighty God, the King of Kings, and sole Disposer of all Earthly Crowns and Kingdoms, hath by his allwaying Providence and Power, miraculously demonstrated in the view of all the World his transcendent Mercy, Love and Graciousness towards his Most Excellent Majesty, CHARLES the Second, by his special Grace of England, Scotland, France and Ireland, King, Defender of the True Faith, and all his Majesties Loyal Subjects of this his Kingdom of England, and Dominions thereunto annexed, by his Majesties late most Wonderful, Glorious, Peaceable and Joyful Restauration to the actual Possession and Exercise of his undoubted Hereditary Sovereignty, and Legal Authority over them, (after sundry Years forced Extermination into Foreign Parts, by the most Traiterous Conspiracies and Armed Power of Usurped Tyrants,

and Cretrable Perfidious Traytors) and that without the least opposition, or effusion of Blood, through the unanimous, cordial, Loyal Votres of the Lords and Commons in this present Parliament Assembled, and passionate Desires of all others his Majesties Subjects; which unexpressible Blessing (by Gods own most wonderful dispensation) was compleated on the Twenty Ninth Day of May last past, being the most Memorable Birth-Day, not only of his Majesty, both as a Man and Prince, but likewise as an actual King, and of this and other his Majesties Kingdoms all in a great measure New Born, and Raised from the Dead on this most Joyful Day, wherein many Thousands of the Nobility, Gentry, Citizens, and other his Lieges of this Realm, conducted his Majesty unto his Royal Cities of London and Westminster, with all possible expressions of their Joy and Loyal Affections; in far greater Triumph than any of his Victorious Predecessors, Kings of England, returned thither from the Foreign Conquests; and both his Majesties Houses of Parliament, with all Dutiful and Joyful Demonstrations of their Allegiance, publicly received, and cordially Congratulated his Majesties most Happy Arrival, and Investiture in his Royal Throne at his Palace at Whitehall; upon all which Considerations, this being the Day which the Lord himself hath made, and Crowned with so many Publick Blessings, and signal Deliverances, both of his Majesty and his People, from all their late and most deplorable Confusions, Divisions, Wars, Devastations and Oppressions, to the end that it may be kept in perpetual Remembrance in all Ages to come, and that his Sacred Majesty, with all his Subjects of this Realm, and the Dominions thereof; and their Posterities after them, might Annually Celebrate the perpetual Remembrance thereof, by Sacrificing their unfeigned, hearty Publick Thanks thereon to Almighty God, with one Heart

Form of Prayer for

Heart and Voice, in a most Devout and Christian manner, for all these Publick Benefices received and conferred on them, upon this most Joyful Day. Be it therefore Enacted by the Kings Most Excellent Majesty, the Lords and Commons in this present Parliament Assembled, and by the Authority of the same, That all and Singular Ministers of Gods Word and Sacraments, in every Church, Chappel, and other usual place of Divine Service for Publick Prayer, which now are, or hereafter shall be within this Realm of England, and the respective Dominions thereof, and their Successors, shall in all succeeding Ages, Annually Celebrate the Twenty Ninth day of May, by rendering their hearty Publick Praises and Thanksgivings to Almighty God, for all the forementioned extraordinary Mercies, Blessings and Deliverances received, and mighty Acts done thereon, and declare the same to all the People there assembled, and the Generations yet to come, that so they may forever Praise the Lord for the same, whose Name alone is Excellent, and his Glory above the Earth and Heavens.

And be it further Enacted, That all and every Person and Persons, inhabiting within this Kingdom, and the Dominions thereunto belonging, shall upon the said day Annually resort with Diligence and Devotion to some usual Church, Chappel or Place where such Publick Thanksgiving and Praise to Gods most Divine Majesty shall be rendered; and there orderly and devoutly abide, during the said Publick Thanksgiving, Prayers, Preaching, Singing of Psalms, and other Service of God there to be used and administered.

And to the end that all Persons may be put in mind of their Duty herein, and be the better prepared to discharge the same with that Piety and Devotion as becomes them; be it further Enacted, That every Minister shall give Notice to his Parishioners publickly in the Church at Morning-Prayer, the Lord's-day next before every such Twenty Ninth day of May, for the due Observation of the said day, and shall then likewise publickly and distinctly read this present Act to the People.

(b) Restitution of the King and Royal Family.]

1648. After the inhuman Murder had been committed upon King Charles the First, the House of Commons, as they had been pack'd by Cromwell, fearing that the Lords, and others of the secluded Members of their own House, might recover Courage; and, laying aside their Enmity to the late King, might have some Inclinations to crown his Son, by which his Murderers might be called to Account for their unparallel'd Villany; they make haste to publish a Proclamation, whereby all were adjudged Traytors, who should presume to declare Charles Stuart (as they called him) Son to the late Charles, or any other Person, to be King. After which they vote, that the House of Peers was useless and dangerous, and that an Act be brought in for abolishing it; and another for abolishing Kingly Power, as unnecessary and burthensome. They proceed next to have a new Great Seal to be made, having the Arms of England on one side, with this Inscription, THE GREAT SEAL OF ENGLAND; and the Picture of the House of Commons on the other, with the Inscription, IN THE FIRST YEAR OF FREEDOM BY GOD'S BLESSING RESTORED. 1648. After which, to make their House the fuller, which began to be contemptible by the Seclusion of so many Members, they allow Liberty to any of the outed Members to return, who would approve of what had been done during their Absence; which Vote drew in some few, who by a scandalous Compliance did avow their Villanies. And to make these, and others more trusty to them, they set on foot the Engagement, an Oath by which every one, who held any Place or Office of Trust, should swear, he would be true and faithful to the Government established, without King or House of Peers. Having thus established their Commonwealth, they began to shew the World the Effects of it, erecting a new High Court of Justice for the Trial of the King's Friends; and by this were condemned the Duke of Hamilton, Earl of Holland, Earl of Norwich, the Lord Capel, and Sir John Owen, to lose their Heads; the last making them a reverend Bow after Sentence, and thanking them for so great a Favour, shewn to a poor Welch Gentleman, as to be beheaded with so many noble Lords.

King Charles the Second being now in Holland, his Stay was not very easy there, he 1649. finding that the States, courting the Interest of the English Republick, dropt continually Expressions in their Conventions, of the Jealousie his Stay among them might give to their Neighbours in England: And he just made a shift to remove himself to Breda, to prevent a Message which otherwise would have been sent him, for his Departure. From Breda he removed to Antwerp, and afterwards to Brussels, where he made a longer Stay; and from thence to St. Germain. Cromwell was at this Time made Lord-Lieutenant of Ireland, who soon after his Arrival takes Tredah by Storm, and reduces the whole Province of Munster, bringing the King's Affairs there, which were before well supported by the Duke of Ormond, to the lowest Ebb, thereby hindring the King from landing there, as was before designed. Some favourable Dispositions had sometime appeared for the King's Interest in Scotland, 1650. Earl of Montrose had been sent thither the March before, to improve these miscarries in Scotland. having published a Declaration against the Murder of the late King, and the Tyranny of the English Parliament. But he, with his Body of Highlanders, is defeated at the Beginning of this Year by Colonel Straban's Forces, who was sent against him by the Earl of Argile, a great Stickler for the Kirk, and is taken Prisoner, and soon after condemned to have his Head cut off, and to be hanged on Edenborough Tolbooth, and his Quarters in four Counties. Some of the Presbyterian Ministers, the Day before his Suffering, teized him by their furious Zeal, telling him, "That what he was to suffer to Morrow was but a Prelude to what he was to undergo afterwards; That however they would intercede with the Kirk to pray for him. He told them, he desired none of their Prayers (as knowing them to run in a virulent Strain) and bid them leave him to his own Devotions: telling them, That they were a deluding and deluded People; That he had rather have his Head hang on the Tolbooth, than have his Picture hang in the King's Bed-Chamber: That instead of his four Quarters, he wished he had Flesh enough to be sent to every City in Christendom, as a Testimony of the Cause for which he suffered. This Cruelty against this noble Lord proceeded rather from personal Enmity to him, than from Disfavour to the King. For his Adversary, Argile, and his Party, soon after send over Propositions to the King, inviting him into Scotland, where the King lands June 16, but is not suffered to be crowned, or to come to Edenborough; but must stay at Dundee 'till he had signed all the Propositions they were to make to him; however, he is proclaimed King. Cromwell, being now returned from Ireland, is made General; for the Parliament hearing of these Dispositions in Scotland, ordered Fairfax their General to march against them, which he refusing to do, lays down his Commission, which is given to Cromwell. He, by speedy Marches, quickly reaches Scotland, and on the third of September engages their Army at Dunbar, over which he obtains a complete Victory. After this Defeat the Scots were civilier to the King, than they had been; the Noblemen, and other Gentlemen of Distinction flocking to him with greater Frequency and Confidence. A Parliament is called in the King's Name, which met at Stirling. These order a new Army to be raised, and the King to be General thereof. Then followed the Coronation, with great Solemnity and Magnificence. The Army was no sooner ready, but Cromwell, possessing himself of an advantageous Pass, marches his Army into the Heart of Scotland, getting behind that of the King. This put the King upon a Resolution of marching forward into England. And after much Fatigue gets his Army to Worcester, which Town he takes possession of, driving out the Parliament Soldiers, which were there. Here he sends out Declarations to all his Loving Subjects, between the Age of sixteen and sixty, to join him, but none venture to come, unless the Earl of Derby with a hundred and fifty Men, who was defeated by Lilburn. The King, with his Army, lay in an open Town, which had little or no Defence; and Cromwell, with his Army, encreased by the Addition of several new Regiments and Militia Troops, marches directly towards him, and on the third of September engages his Army, which was drawn out before the Town, which he entirely defeats, taking six or seven Thousand Prisoners.

1651.
Worcester
Fight.

The

the Twenty ninth of May.

The King's Escape.

The King, after the Defeat, could find Persons readier to fly with him, than to fight, which was no little Uneasiness to him, who now desired fewer Companions; but when it was dark, he withdrew himself from the Company with two Servants, who when they had cut off his Hair, he left them likewise as soon as it begun to be light next Morning, retiring into a Wood. By that time the Light was clear, the King discovered a Man hid in an Oak, which was one Captain *Careless*, that had fled from *Worcester*, who likewise saw the King, and knew him. He desired the King not to go out of the Wood, but to get up into the Oak he had seen him coming down from, which at the Top being so thick of Boughs, one could not easily be discovered therein. The King took his Advice; so the Captain lifted up the King, and the King afterwards drew up the Captain. Here they sat securely all Day, and heard People, as they passed by, discoursing what they would do to the King, if they could find him. At Night the King was forced to leave his Tree for Food, and where to trust himself he could not tell, but in a Cottage nine Miles off, where a poor honest Man lived, known to *Careless*. Hither the King was forced to walk in his heavy Boots. The poor Man being knocked up by *Careless*, provides them a Lodging in a little Barn full of Hay, but could get them nothing to eat but Buttermilk; of which the King eat heartily, after his long Fasting, and (as he used to say afterwards) thought it the best Meal he ever made in his Life. It was dangerous for the King to stay long in a Place, and therefore, after he had lain in this Lodging, and lived upon this Diet two Days and two Nights, his Guide *Careless* conducts him to another poor Man's House, whom he could trust, twelve Miles from the other. The King sets out when 'twas Dark, having changed Cloaths with his Landlord, and left with him his Boots for a pair of his old Shoes, which after a little while walking in the rough and unfrequented Ways, which his Guide led him through, were so uneasy, that he was forced to throw them away, and walk in his Stockings, which were worn out before he could reach his Journey's End, which made every Step he went for many Miles intolerably painful. Having reached the Cottage before Day, he is provided with another Lodging in a Barn, with Straw for his Bed, his Diet was Porridge, and Bread and Cheese, which the King thought to be very good Commons. Once or twice more he was posted about to such Cottages, as lay out of the Roads, whereby he avoided the Search which was in other Places made after him. *Careless* being a Papist, was acquainted with Mr. *Huddleston* a Priest, who discharged his Office among the Roman Catholics in those Places; him he acquainted with the King's Concealment, desiring his Assistance, who was very useful to the King, both in his Conversation and other good Offices, getting him some better Cloaths, and now and then a Horse, when the Remove he was to make was to a considerable Distance. *Huddleston* acquaints the King, that the Lord *Wilmot* lay not far off concealed, with whom the King desired to speak. *Wilmot*, waiting upon the King, told him how happily he had fallen into one Mr. *Lane*'s House, a Person of great Fidelity, and that he believed he might be very well concealed there, with much better Accommodations than he had hitherto met with. This being motioned to Mr. *Lane*, he readily embraces the Offer, and to his House the King removes, where he lived some Weeks to his great Satisfaction. But his principal Aim was to be conducted to the Sea-side, that he might get out of his Enemies reach, by going beyond Sea again. *Bristol* was the nearest Port, and therefore 'tis contrived, how he should get into those Parts. Mr. *Lane* had a near Kinswoman married to Mr. *Norton*, a Gentleman within five Miles of *Bristol*; Mr. *Lane*'s Daughter, an ingenious young Lady, is to pay a Visit to her Cousin, the King to ride before her, and her Brother, Colonel *Lane*, to conduct them. The Journey being to continue several Days, Houses of Gentlemen, known to Mr. *Lane*, were pitched upon to lodge at. The Colonel rode at a distance before them, with a Hawk on his Fist, and two or three Dogs running by him, as one who did not belong to the Company, still keeping an Eye upon them, and ready to give Notice if any thing extraordinary did occur. Mrs. *Lane* took care every Night to get the King into his Chamber, as soon as he came in, under Pretence that he was a Neighbour's Son, whom she had borrowed to ride before her, who having gotten a Tertian Ague, would be glad of Repose; she likewise taking care to send him Meat from the Table. By this Method they came safe to

Mr. *Norton*'s. And *William* (for so the King was called) was sent up to his Chamber as soon as they came in. At Supper Mrs. *Lane* sent up some Broth to him by the Butler, who knew the King, and in Tears fell down upon his Knees, bewailing his Condition. The King conjured the Fellow to Secrecy, not to let so much as his Master know it; and he proved honest, diligently waiting upon the King all the time he stayed there. But the Vessel was the thing to be gotten. The Lord *Wilmot*, who lodged in a House near Mr. *Norton*'s, coming to pay a Visit to Mrs. *Lane*, took an Opportunity of speaking with *William*, (i. e. the King) whom he informed, that Colonel *Windham*'s House was not much more than a Day's Journey off; whither, if he would convey himself, he might contribute more than any other to the making his Escape. Upon this *William*, upon some Excuse, takes his Leave of the good People at Mr. *Norton*'s, and goes along with the Lord *Wilmot* to Colonel *Windham*'s. After some Days Stay at this House, Colonel *Windham*, by Means of one Captain *Ellison*, gets an honest Master of a Vessel, at *Lyme*, to agree to carry over to *France* a Person or two, for fifty Pounds Reward. The King was ready at an Inn by the Sea-side to wait for the Vessel, which was to take him in before Day; but no Vessel appeared: For the Evening before, the Wife of the Master of the Vessel, observing her Husband very thoughtful, and finding the Linen ready pack'd up, which he used to carry with him to Sea, said she knew he was going to Sea upon some hazardous Enterprize, he not acquainting her therewith; and, shutting the Door upon the poor Man, swore he should not go, and if he ventured to go out she would raise the Neighbourhood, and have him carried before the Mayor. The Man was forced to yield to his imperious Wife. And thus the King's Voyage at this time was disappointed; he being forced to go back to Colonel *Windham*'s. But in the mean time he run a terrible Risque. For the Smith who shoo'd the Horses of the Inn, examining the Horse the King rode on, said he had travelled far, and that the Shoes had been made in different Countries. The Smith going that Day to the Lecture of the Town, to hear a Fellow who had formerly been a Weaver preach, after Sermon he informs the Preacher of what he had discovered; who said, by the Description of Matters, one of the two Men must be *Charles Stuart*. The Inn was forthwith searched, and Horsemen sent out after them, but they missed of them; and the King got safe to Colonel *Windham*'s House again. The King finding he could not stay long here with Security, removes to a House near *Salisbury*; and in the Road is forced to pass by a whole Regiment of Horse, which he did without Discovery. Staying here some time, the Lord *Wilmot* prevailed with Colonel *Gunter* of *Suffex* to provide a Vessel to transport the King, at *Brightelmsted*, which he faithfully and successfully did; this carried him over, and landed him safely in a small Creek in *Normandy*.

Cromwell, tho' he were General of the English Forces and had in a manner all things at his beck, he seemed yet to be but a Servant of the late erected Commonwealth, whereof the Rump Parliament were the Governors. Therefore, to enlarge his Power, he must get rid of them. In order to this, *Cromwell* erects a Council of Officers, and manages them so, that they present a Petition for the Dissolving the present Parliament, setting forth, That their sitting so many Years was an Injury to other Eminent Persons, who ought in their Turns to bear a part in the Government. This the Parliament could not brook; but order a Bill to be brought in to fill up their Number; their Thinness, by reason of the Exclusion of so many Members, having rendered them contemptible, and occasioned them to be called, in scorn, the *Rump*, or Fagg End of the Carcase of a dead Beast; but withal make it Treason to contrive the changing this Parliament. But *Cromwell* not staying till this Act past, comes one Morning with several of the Officers to the House, telling them that he came to put an end to their Power; and with that, orders some Files of Musketeers to clear the House, himself standing by and reproaching them with their several Vices as they passed along, telling *Vane* that he was a *Knave*, and *Martyn* that he was a *Whoremonger*. He took away the Speaker's Mace, and ordered the Doors to be locked up. This was look'd upon by the City indeed as a great strain of Power, but there was no tumulting upon it, as when the late King only went to the House to demand Satisfaction against five Factionous Members; and no one pittied them, when

A Form of Prayer for

when those who made such Cries against Tyranny, without any Reason, should now feel it in good earnest. *Cromwell* found that something like a Parliament must be called, but he was resolved

1653.
A foolish Parliament of Cromwell's packing.

none should sit but whom he could trust; and therefore he himself nominates several sorry People to be Representatives for the several Counties, Tradesmen, Soldiers, half-witted Gentlemen, and others, whom he thought fit to name; who when they met chose one Mr. *Rouse* for their Speaker, who had a little Greek and Latin in his Head, but hardly a Grain of Common Sense. These Men were ignorant even of the ordinary Forms and Language of Parliament, and spent their time in Declarations against Antichristian Ordinances, paying of Tithes, &c. till all the People began to Laugh at them, and so at last they deliver up their Power to *Cromwell*, desiring him to take care to protect the Commonwealth; after which, Dissolving themselves, they go home. This Power being now lodg'd in *Cromwell*, he desires it might be a little digested into Form by his Council of Officers; and they, after some Days required to seek God in, Resolve,

That the Government of the Commonwealth of England shall be and reside in one Person, and the People Assembled in Parliament; the Style of which Person shall be

the Lord Protector of the Commonwealth of England. Soon after which *Cromwell* was Inaugurated into his Protectorship, the Lord-Mayor of London carrying the Sword before him to the Court of Chancery, and the Commissioners delivering the Great-Seal to him. During these Transactions here in England, the King stays at the French Court, from which he received for some time a Pension, but after a while they grew weary of him, having established a Friendship with *Cromwell*; therefore he having obtained some Allowance from the Diet in Germany, the Quota's to be paid from the several Princes, retires to *Colen*. *Cromwell*

1655.
A New Parliament of Great Britain and Ireland.

now thinks of calling a new Parliament, of Great Britain and Ireland, ordering Commissioners to be sent from the several Counties of the Three Kingdoms, most of them being of his own Nomination. But when they met, they Debating of the Nature of the Commonwealth, Whether the Protectorship should be Elective or Hereditary; Whether any Tax should be imposed without Assent of Parliament &c. which were all very mortifying Strokes to *Cromwell's* intended Tyranny, they enrag'd him so, that he soon Dissolved them. *Cromwell* now increases his Standing Army, which he saw he was chiefly to trust to, by the Addition of many New Troops. He now vigorously exacts the Payment of Customs and Excises, without Parliamentary Authority, and those who would not pay them are Imprisoned. And when their Cause came to Tryal, *Maynard*, *Twisden* and *Windham* were sent to the Tower for pleading their Clients Cause in that behalf. This made his Tyranny every Day more and more Odious.

The next Year *Cromwell* calls another Parliament, which he endeavours to Model to his Mind, by a Committee for Inspection of Charters, by which the Corporations were made to return such Members as the Protector should approve of. But notwithstanding this, many Persons were chosen which were not for his Turn, and therefore none were admitted to sit in the House, till they had procured a Certificate from the Protector's Council; all others who could not produce this Credential, being turned back by the Door-keeper. This pack'd Parliament passed several pretended Acts, one for the Disannulling the pretended Title of *Charles Stuart*; Another for taking away the Court of Wards; but the principal matter, which they were convened for, was, to make *Cromwell* King. And after many Speeches for the Excellency of Monarchical Government, the Suitableness of it to the Genius of this Nation, and its being adapted to the course of the Laws, &c. They Resolve, That the Protector shall be Addressed to take upon him this Title. *Cromwell* swallowed these pleasing Hopes with the most eager Expectation, and nothing was wanting but the Parliament's waiting upon him with an Address. But in the mean time the Officers of the Army Petition the Parliament against it, telling them, *That they had hazarded their Lives against Monarchy, and were still ready to do so; That the pressing the General to take upon him the Title of King, was to bring the Nation under the old Servitude, &c.* This so damped *Cromwell's* Courage, that he

was forced in an Instant to drop what he had been perhaps many Years Projecting; and in a faulting Speech, half Cant, half Nonsense, he tells the Parliament, who met him in the Banqueting-House, *That he could not undertake this Government with this Title of a King.* Upon the whole, his Title of Protector was again confirmed, with Power to Name his Successor; into which Office he had another solemn Inauguration, and so the Parliament rose. But January the 20th they met again, before which time *Cromwell* had prepared a House of

1657.
Lords to meet with them, Summoning many by Writ, according to the old Form. His two Sons, as Princes of the Blood, *Fienes*, *Lisle*, *Fleetwood*, &c. Lords of his Creation, with *Warwick*, &c. and some other of the Rebel Lords; but these Lords and Commons falling into Quarrel about Rights and Privileges, without any great Deference to their Sovereign *Cromwell*, he Swore by the Living God he must Dissolve them; and he made his Words good. In the midst of these Struggles, between the *Cromwellians* and the

1658.
Republicans, the King's Friends did not sit idle. There was a Rising designed in several Parts of England, but the Designs were discovered by *Cromwell's* Spies. A Pamphlet was published, called, *Killing no Murder*, exhorting People, as to a glorious Action, to Assassinate *Cromwell*, as being a perfidious Tyrant; which made him Jealous of every one. The several Plotters who were discovered, could find no Mercy; the Jails were full of the Royalists throughout all Parts of the Nation; Sir *Harry Slingsby* and Dr. *Hewet* were Executed; Mr. *Mordant*, by good luck, for want of Evidence, was Acquitted. The apprehension of these, and other latent Conspiracies, much terrify'd *Cromwell*; and the Grief for the Loss of his beloved Daughter *Cleypole*, threw him into a Melancholly, which together with a Tertian Ague, that he fell into, soon dispatched him. He died the 3d of September, the Day on which he gained his two greatest Victories, that of *Dunbar*, and the other of *Worcester*; at which time there was the greatest Storm that ever the Age knew, which occasioned many Reflections upon the Exit of this Tyrant.

Richard, the Eldest Son of *Cromwell*, succeeded his Father in the Protectorship, according to the tenor of a certain Act of those times, called *The Humble Petition and Advice*; who after Burying his Father with a Pompous Funeral, called a Parli-

1658-9.
Cromwell Deceased, Richard is Protector.
ment by his own Writ, which met Jan. 27. They falling upon Debates concerning the Army, resolve that there shall be no more General Councils of the Officers; that every Officer shall subscribe not to disturb the Free Debates of Parliament, &c. But the Army finding that this was to reduce their Power within narrow Bounds, by which they had for so many Years insulted and enslaved the Nation, *Fleetwood* and *Desborough*, two of their Officers, draw some of their Troops to *Whitehall*, and force *Richard* to Sign a Commission for dissolving this Parliament. The Army having now got rid of the Parliament, they look about to have some other Masters, whom they could better Govern, to carry the Name of Authority. And none are found so tractable as the

Rump Parliament restored.
Rump Parliament restored.
Rump Parliament, which they call together again. Being met, they send to *Richard* to know, whether he would acknowledge their Authority, who tamely submits to every thing they demand of him. About this time was a Rising at *Chester*, under Sir *George Booth*; but *Lambert* being sent down against him, it is suppressed. *Lambert* flushed with this Success, and provoked by the Parliament, for some Limitations laid by them upon the Army, but chiefly for Voting his Commission void, stops the Speaker who was going to the House, and suffers them to meet no more.

Then the Nation is to be Govern'd by a Council of State, but this lasting not long, another Sett of Governors is provided, called a Committee of Safety. But as they were going on with Declarations, of the Reformation of the Law, of Establishing a Gospel-Preaching Ministry, &c. *Monk*, who was General of the Army in Scotland, gives them a Check, threatening them to restore the Parliament. At this time *Monk* was founded by the King's Friends, whether he would undertake the King's Restoration, which he neither complied with, nor discovered the Proposers. The Committee of Safety having sent down private Orders to some of the inferior Officers to secure

Monk

the Twenty Ninth of May.

as a day of Publick Thanksgiving, is to be read publickly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lords-day next before every such Twenty ninth of May, and notice to be given for the due observation of the said Day.

¶ The Service shall be the same with the usual Office for Holy days; except where it is in this Office otherwise appointed.

¶ If this day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of those Festivals in their proper places; And if Munday or Tuesday in Whitsun-week, or Trinity-Sunday, the proper Psalms here appointed for this Day, in stead of those of ordinary course, shall be also used, and the Collects added as before; And in all these cases the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed in stead of Venite, exultemus, shall be constantly used.

¶ Morning

Monk, the Contrivance is discovered, by which he Cashiers the disaffected Officers, making his Army thereby entirely at his Disposal. He now is resolved to March to London, and Lambert's Army Marches against him; but Morgan, who had the Command of a good Number of Lambert's Forces, comes over to Monk, upon which Lambert runs away. The Committee of Safety now are willing that

Rump again restor'd. thus the Rump came once more into play. Monk continuing his March, Commissioners from the Parliament, and from the

City, are sent to meet him, and to Congratulate him upon the Road, for his safe Arrival from Scotland. Being come to London, he was Invited to the Parliament House, where he amuses them with a cunning Speech, against Cavaliers and Phanatics, against Multiplicity of Oaths, which would hinder the Settlement of the Nation. But the Rump suspecting his Designs, resolv'd, as they thought, to try him

Monk Succours the Rump against the City. or no. There was a Difference lately arisen between the Parliament and the City, the latter refusing to pay the Taxes they imposed, till the House was filled up, and

the Secluded Members restored; and therefore they Order him with his Army to reduce the City to Obedience. This Monk resolves to do effectually; the next Morning entering the City, he seized Eleven of the most active Common-Council Men, and pulled down all the Gates, and Chains, and Portcullis's about the City. And this he managed with so great Dexterity, that he lost little Esteem among the Citizens, laying all the Blame thereof upon the Parliament, which had put him upon such unreasonable Service, and which he was so unwilling to Execute. The Parliament finding that Monk grew Popular in the City, whilst they sustained the Odium, and that he would restore the Secluded Members, resolve to join others with him in Commission. This raised up the General's Phlegm, and

Restores the Secluded Members. made him move by quicker Paces; and therefore having called together the Secluded Members, and having a Conference with them, he conducted them to

take their Places in the House, to the great Mortification of the Rump Members. These being the Majority, abolish all the Orders which were made for their Exclusion, enlarge the General's Commission, take the Militia out of the Hands of the Sectaries, restoring it into the Hands of the Gentlemen of the several Counties, and at last Issue out Writs for the Calling a New Parliament, to Meet April 20, 1660. and then Dissolve themselves, appointing a New Council of State to Administer the Government till the Parliament should meet. The Elections now come on, and almost in every Place Persons were chosen of good Dispositions to the Royal Cause, or Haters of Cromwell's Usurpation. This made the wariness of the General open a little, and by the Application of Mr. Morris and Sir John Greenville, he agreed, That the King's Letter to the Parliament should be delivered to them, which he was advised at their Meeting to send. Therefore a Packet is sent from the King to the General, wherein

is one Letter to himself, desiring his Assistance; another to the House of Commons; another to the House of Lords; a fourth to the Lord-Mayor and Aldermen; and a fifth to the Admiral; as also a Declaration to all his Loving Subjects. The Parliament met

April 25, Sir Harbottle Grimston being chosen their Speaker: The keen Speeches in the House against the Memory of Cromwell, and against his Creatures, by which the Nation had sustained so

long Misery, gave the General to understand the Temper of the House; but his Reservedness kept the most forward of the Members from mentioning any thing about the King, whose Restoration they most of them wished and talked of in private Cabals. The first of May the General goes to the House, telling the Commons of a Letter Sir John Greenville had put into his Hand, directed to himself from the King; and that he was at the Door, with another Letter to the House. It was voted, with mighty Acclamations, that the Messenger be introduc'd; that the Letter be Read; that an Answer be prepared; almost all in a breath; all of which are

speedily ordered to be printed. The other Letters being delivered, had in their turns as good an effect. The Lords and Commons having a Conference together, resolve upon a Form of Proclamation of the King. And on the Eighth of May he is Proclaimed by the Heralds in Westminster-Hall, in the Presence of the Lords and Commons, who stood bare: And so at White-Hall and Temple-Bar. He was Proclaimed the same Day in the City, in the Presence of the Lord-Mayor and the Court of Aldermen. The King being now at the Hague, a Committee of the Lords and Commons are sent to attend him there, who presented an humble Invitation and Supplication of the Parliament, that his Majesty would be pleased to return, and to take the Government upon him; carrying him a Present of Fifty Thousand Pound; Ten Thousand Pound to the Duke of York; and Five Thousand Pound to the Duke of Gloucester: With these went Fourteen Deputies from the City, and Fourteen of the City Divines, who were troublesome enough to the King, by their excepting against the Common-Prayer Book, and their Desire of having it abolished. The King, with the Commissioners, Embarks the Twenty fourth of May, and on the Twenty sixth he Lands at Dover, and that Night went to Canterbury. On the Twenty Ninth, which was his Birthday, he made his solemn Entrance into London, the Streets being lin'd by the Livery-Men, from the Bridge to White-Hall; the Streets, Windows, and Houses, all the way crowded with People. Being come to White-Hall, the Two Houses of Parliament present themselves to him, and Kiss his Hand. There was such an universal Joy express'd, by Ringing of Bells, Shouts and Acclamations, and a Pleasantness in every Countenance; that the King smiling said, He doubted it had been his own Fault he had been absent so long; for he saw no Body who did not protest he had ever wished his Return.

Form of Prayer for

¶ Morning Prayer shall begin with these Sentences.

* **T**O the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws which he set before us. *Dan. ix. 9, 10.*

It is of the Lords Mercies that we were not consumed: because his Compassions fail not. *Lam. iii. 22.*

¶ In stead of Venite, exultemus, shall be said or sung this † Hymn following; One Verse by the Priest, and another by the Clerk and People.

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. lxxxix. 1.*

The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in Remembrance. *Psal. cxi. 4.*

Who can expresse the noble acts of the Lord: or shew forth all his praise? *Psal. cvi. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal. cxi. 2.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. cxlvii. 6.*

The Lord executeth righteousness and judgment: for all them that are oppressed with wrong. *Psal. ciii. 6.*

For he will not always be chiding: neither keepeth he his anger for ever. *verse 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. *verse 10.*

For look how high the heaven is in comparifon of the Earth: so great is his mercy toward them that fear him. *verse 11.*

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *verse 13.*

Thou, O God, hast proved us: thou also hast tried us, even as silver is tried. *Psal. lxvi. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *verse 11.*

Oh, how great troubles and adversities hast thou shewed us, and yet didst thou turn and refresh us: yea, and broughtest us from the deep of the earth again. *Psal. lxxi. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal. cxxxvi. 23, 24.*

Lord, thou art become gracious unto thy Land: thou hast turned away the captivity of Jacob. *Psal. lxxxv. 1.*

God hath shewed us his goodness plenteously: and God hath let us see our desire upon our enemies. *Psal. lix. 10.*

They are brought down and fallen: but we are risen and stand upright. *Psal. xx. 8.*

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. *Psal. xxxvi. 12.*

The

VARIOUS READINGS.

* In King Charles II's Book, the only Sentences was, I exhort that first of all Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty: For this is good and acceptable in the sight of God our Saviour. *1 Tim. ii. 1, 2, 3.*

† In King Charles I's Book the Hymn was thus.

O come let us sing unto the Lord: let us heartily rejoice in the Strength of our Salvation. *Psal. xcv. 1.*

Let us come before his Presence with Thanksgiving: and shew our selves glad in him with Psalms. *Psal. xcv. 2.*

For he is a great God: and a great King above all Gods. *Psal. xcv. 3.*

With his own right Hand and holy Arm hath he gotten himself the Victory. *Psal. xcv. 2.*

The Lord declared his Salvation: his Righteousness hath he openly shewed in the sight of the Heathen. *Psal. xcvi. 3.*

He remembered his Mercy and Truth towards the House of Israel: and all the ends of the World have seen the Salvation of our God. *Psal. xcvi. 4.*

For he hath found David his Servant: with his holy Oil hath he anointed him. *Psal. lxxxix. 21.*

His Hand hath held him fast: and his Arm hath strengthened him. *id. 22.*

The Enemy hath not been able to do him Violence: the Son of Wickedness hath not hurt him. *id. 25.*

He hath smitten down his Foes before his Face: and plagued them that hated him. *id. 24.*

His Truth also and Mercy hath been with him: and in his Name is his Horn exalted. *id. 25.*

He hath set his Dominion also in the Sea: and his right Hand in the Floods. *id. 26.*

Therefore all the Kings of the Earth shall praise thee, O Lord: for they have heard the Words of thy Mouth. *Psal. cxviii. 4.*

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord. *id. 5.*

My Mouth shall speak the Praise of the Lord: and let all Flesh give thanks unto his holy Name for ever and ever. *Psal. cxlv. 21.*

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

* The

the Twenty ninth of May.

The Lord hath been mindful of us, and he shall bless us : even he shall bless the House of Israel, he shall bless the house of Aaron. *Psal. cxv. 12.*

He shall bless them that fear the Lord : both small and great. verse 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men ! *Psal. cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness. verse 22.

And not hide them from the children of the generations to come : but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal. lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn : and not be as their forefathers, a faithless and stubborn generation. ver. 6, 9.

Give thanks, O Israel, unto God the Lord, in the congregations : from the ground of the Heart. *Psal. lxxviii. 26.*

Praised be the Lord daily : even the God who helpeth us, and poureth his Benefits upon us. verse 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. *Psal. vii. 9.*

Let all those that seek thee, be joyful and glad in thee : and let all such as love thy salvation, say always, The Lord be praised. Psal. xl. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

* ¶ *Proper Psalms. CXXIV, CXXVI, CXXIX, CXVIII.*

¶ *Proper Lessons. The first, 2 Sam. xix. ver. 9. or Numb. xv.*

Te DEUM.

The second, ‡ *The Epistle of St. Jude. Jubilate Deo.*

¶ *The Suffrages next after the Creed shall stand thus.*

§ *Priest. O Lord, shew thy mercy upon us.*

Answer. And grant us thy salvation.

Priest. Lord, save the Queen,

Answer. Who putteth her trust in thee.

Priest. Send her help from thy holy place.

Answer. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

Answer. Let not the wicked approach to hurt her.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ *In stead of the first Collect at Morning Prayer, shall these two which follow be used.*

† **O** Almighty God, who art a strong Tower of Defence unto thy servants against the Face of their Enemies ; We yield thee Praise and [Thanks for the wonderful Deliverance of these Three Kingdoms from the Great REBELLION, and all the Miseries and Oppressions consequent thereupon under which they had so long groan'd.] We acknowledge it thy goodness that we were not utterly delivered over as a prey unto them :
Beseech-

VARIOUS READINGS.

* The Psalms in King Charles II'd's Book were xx, xxi, lxxv, cxvii. Changed as they are now in the Review under King James II.

Numb. xv. put in upon King James II'd's Review.

‡ The Epistle of St. Jude put in upon King James II'd's Review, Rom. xiii. being the second Lesson in King Charles II'd's Book.

§ These were the only Versicles in King Charles II'd's Book.

Priest. O Lord save the King.

People. Who putteth his Trust in thee.

Priest. Send him Help from thy holy Place.

People. And evermore mightily defend him.

Priest. Let his Enemies have no Advantage against him.

People. Let not the Wicked approach to hurt him.

† This Prayer put in here, in the Review under King James II.

C c c

† Our

Form of Prayer for

Beseeching thee still to continue such thy Mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous Providence didst deliver us out of our miserable Confusions, by restoring to us, and to his own just and undoubted Rights, our † then most gracious Sovereign Lord, thy servant King *Charles the Second* (* notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this kingdom; thereby restoring also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy oblation of our selves: Vowing all holy obedience in thought, word and work, unto thy divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her: Whom we beseech thee to bless with all increase of Grace, Honour and Happiness in this world, and to crown her with Immortality and Glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

‡ ¶ *In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee, O Father, &c.] shall this be said which next followeth.*

S Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal Truth, from the malicious Conspiracies and wicked Practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned thanks and praise, as for thy many great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wise and good providence, as upon this day, compleated and vouchsafed to our then most gracious Sovereign King *Charles the Second*, and all the Royal Family: And in them and with them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel men, and from the sad confusions and ruine thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our own arm, but thy right hand, and thine arm, and the light of thy countenance did rescue and deliver us; even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour, glory and praise, with most humble and hearty thanks, in all Churches of the Saints: Even so, blessed be the Lord our God, who alone doth wondrous things; And blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and Saviour. *Amen.*

¶ *In*

VARIOUS READINGS.

† Our most dread Sovereign. King *Charles II*'s Book.
* These Words, *notwithstanding all the Power and Malice of his Enemies, and by placing him in the Throne of this Kingdom; thereby restoring also unto us, the publick and free Profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great Comfort and Joy of our Hearts,* were added in the Review of King *James II*.

‡ In King *Charles II*'s Book here followed this Prayer.

O God, who by thy Divine Providence and Goodness, didst this Day first bring into the World, and didst this Day also bring back and restore unto us, and to his own just and undoubted Rights, our most Gracious and Sovereign Lord, thy Servant, King *Charles*; preserve his Life, and establish his Throne, we beseech thee. Be unto him a Helmet of Salvation, against the Face of his Enemies, and a strong Tower of Defence in time of Trouble. Let his Reign be prosperous, and his Days many. Let Justice, Truth, and Holiness; let Peace and Love, and all Christian Virtues, flourish in his Time. Let his People serve him with Honour and Obedience; and let him so duly serve

thee on Earth, that he may everlastingly Reign with thee in Heaven, through Jesus Christ our Lord. *Amen.*

§ Instead of this Prayer (which was put here in the Reign of King *James II*.) in King *Charles II*'s Book, this Prayer was ordered.

O Lord God, most merciful Father, who of thine especial Grace and Favour, didst this Day bring Home unto us thy Servant King *Charles* our Sovereign, and place him in the Throne of this Kingdom, thereby restoring to us the publick and free Profession of thy true Religion and Worship, to the great Comfort and Joy of our Hearts; We thine unworthy Servants here assembled together, to celebrate the Memory of this thy Mercy, most humbly beseech thee to grant us Grace, that we may always shew our selves truly and unfeignedly thankful unto thee for the same: and that our gracious King, may, through thy Mercy, continue his Reign over us, in all Vertue, Godliness, and Honour, many and many Years; and that we dutifully obeying him, as Faithful and Loyal Subjects, may long enjoy him, with the Continuance of thy great Blessings, which by him thou hast vouchsafed unto us, thro' Jesus Christ our Lord. *Amen.*

† Instead

the Twenty ninth of May.

¶ *In the Communion-Service, immediately before the reading of the Epistle, shall these two Collects be used, in stead of the Collect for the Queen, and the Collect of the Day.*

O Almighty God, who art a strong Tower of Defence unto thy servants against the face of their enemies; We yield thee praise and † [thanks for the wonderful deliverance of these three Kingdoms from **THE GREAT REBELLION**, and all the miseries and oppressions consequent thereupon, under which they had so long groan'd.] We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy Mercies towards us; that all the World may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous Providence didst deliver us out of our miserable Confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy Servant King *Charles* the Second, (notwithstanding all the power and malice of his enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free Profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned, tho' unworthy oblation of our selves: Vowing all holy Obedience in Thought, Word and Work, unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to her Heirs after her: Whom we beseech thee to bless with all increase of grace, honour and happiness in this world, and to crown her with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

¶ *The Epistle.* 1 S. Pet. ii. 11.

I. **D**early beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. **II.** Submit your selves to every ordinance of man for the Lords sake: whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciouness, but as the servants of God. **III.** Honour all men. Love the brotherhood. Fear God. Honour the king.

¶ *The Gospel.* S. Matth. xxii. 16.

I. **A**ND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest

VARIOUS READINGS.

† Instead of the Words within the Hooks, in King *Charles* IId's Book, were these Words, *We yield thee praise and thanksgiving for our Deliverance from those great and apparent Dangers, wherewith we were compassed.*

P A R A P H. on the Epistle, 1 S. Pet. ii. 11.

I. I beg of you, my dear Fellow Christians, who being formerly Jews, have now embraced the better Religion of Jesus Christ; I beg of you as Persons, who do not only live as Strangers and Foreigners in the several Heathen Countries and Cities, but are Foreigners in this World likewise, your Native Country being in Heaven; that you would forbear the indulging your selves in sensual Pleasures, which are mortal Enemies to your Souls, and hinder them from arriving at that heavenly Country you are going to; and that your Behaviour among the Gentiles you converse with, be altogether unblameable; so that whereas ye are generally reviled as Seditious Persons, and such who under the Pretence of Liberty and Religion, are ready upon all Occasions to shake off the Yoke of the Government you live under, and besides this, you have a great many other Crimes falsely laid to your Charge, these your Adversaries, seeing how remarkable you are for the Piety of your Lives,

and the Peaceableness of your Behaviour, may be won upon to embrace that Religion which they have hitherto despised, when-ever God by his gracious Visitation shall be pleased to touch their hearts. **II.** I would likewise advise you to pay Obedience, not only to your Ecclesiastical Superiors, &c. As in the 30th of January.

P A R A P H. on the Gospel, St. Mat. xxii. 16.

I. The Pharisees being irritated by our Saviour's Doctrine, which was opposed to their Traditions and pretended outward Sincerity, sought all opportunities of drawing some thing from him in his Discourse, which might give them an opportunity of accusing him before the Magistrates; and therefore they picked up several young Fellows, some of whom were Scholars in the School of the Pharisees, and other of that Sect who would have *Herod* to be the *Messias*. These Persons putting on the Mein of Sober Religious young Men, who wanted Information in a matter which they pretended was a great Scruple to their Consciences, accosted our Saviour after this manner; Master we are fully satisfy'd, that you are the Teacher of a Religion, whereof the principal Doctrine is to be exactly true and sincere, both in Words and Actions, and that also you are not under any Byass either of Flattery or Fear of great Persons, so as not to speak your Mind freely with relation

Form of Prayer for

thinkest thou? Is it lawful to give tribute unto Cesar, or not? II. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cesar the things which are Cæsars: and unto God the things that are Gods. When they heard these words, they marvelled, and left him, and went their way.

¶ *In the Offertory shall this Sentence be read.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. *S. Matth. vii. 21.*

¶ *After the Prayer [For the whole state of Christs Church, &c.] this Collect following shall be used.*

ALmighty God and heavenly Father, who of thine infinite and unspeakable goodness towards us, didst in a most extraordinary and wonderful manner disappoint and overthrow the wicked Designs of those traitorous, heady and high-minded men, who under the pretence of Religion and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this Day most heartily and devoutly adore and magnifie thy glorious Name for this thine infinite gracious goodness already vouchsafed to us; so we most humbly beseech thee to continue thy grace and favour towards us, hiding and covering us under the shadow of thy wings, that no such dismal calamity may ever again fall upon us. To this end send forth thy light and thy truth, for the discovery of these depths of Satan, this mystery of iniquity. Infatuate and defeat all the secret counsels of the ungodly. Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign Queen *A N N E*, and all that are put in Authority under her, with Judgment and Justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruine of the Monarchy and thy Church among us. Protect and defend our Sovereign Lady the Queen, with the whole Royal Family, from all Treasons and Conspiracies. Be unto her an helmet of Salvation, and a strong Tower of Defence against the face of all her enemies. As for those that are implacable, clothe them with shame and confusion, but upon her self and her posterity let the Crown for ever flourish. So we that are thy people, and the sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, thro' Jesus Christ our only Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

P A R A P H R A S E.

to them; therefore we are come to wait upon you, to be resolved in a very important Question, which does not a little affect our Consciences, and that is, Whether a Jew, who ought to have a King over him of his own Countrymen, may lawfully pay Taxes to *Cesar* an Heathen Prince. II. But our Saviour understanding the Tendency of their wicked Craft, answered them they thus. Are not you ashamed, ye Counterfeits, to come after this insidious manner to take advantage against me? However your Question shall

not want an Answer. Shew the Mony which you usually pay your Taxes with. And one of them put into his Hand a *Roman* Denary. Well, says our Saviour, Whose Effigies is impressed upon this Coin, and whose Name does the Superscription carry? They told him *Cesar's*: Why, then (says he) since you make use of his Coin, and receive the other Benefits of his Government, you ought to pay your Taxes for the Support of it. This is a Duty which you ought to pay to *Cesar*, and by doing of this, you will never the more be hindered from doing your Duty to God.

M A R I E R.

OUR Will and Pleasure is, That these Three Forms of Prayer and Service, made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common-Prayer and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at *Whitehall* the Sixth day of *October*, 1692. In the Fourth Year of Our Reign.

By Her Majesties Command.

Nottingham.



A
FORM of PRAYER
WITH
THANKSGIVING to Almighty GOD;

To be used in all Churches and Chapels within this Realm, every Year, upon the Eighth Day of *March*: Being the Day on which (a) HER MAJESTY began Her Happy Reign.

¶ The

(a) *Her Majesty began Her Happy Reign.*] Queen ANNE, by whose Excellent Reign we are blessed, was the second Daughter of King James the Second. Her Mother was Anne Dutches of York, and Daughter to the Earl of Clarendon, Lord High Chancellor of England, born the sixth of February 1664, at St. James's. Her God-father, at her Baptism, was Gilbert Sheldon Lord Arch-Bishop of Canterbury, her God-mothers, the Lady Mary her Sister, and the Dutches of Monmouth. She had her Government under the Honourable the Lady Frances Villiers, Daughter of the Earl of Suffex. Her Tutors were Dr. Doughty Canon of Windsor, and Dr. Lake Arch-Deacon of Exeter, under the Direction of the Bishop of London. In the Year 1683, she was married to his Royal Highness, George Prince of Denmark, on the 28th of July, being St. Anne's Day; by whom she had several Children, the Lady Mary, the Lady Anne, the Duke of Gloucester, another Lady Mary, another Son named George; and, lastly, him, who was the longest Liver, William Duke of Gloucester.

1st Year of Q. ANNE's Reign. 1702. She succeeded her Brother-in-Law, King William, in the Crown of the Kingdoms of England, Scotland, &c. March the 8th, 1702. Her Speech to her Council, the first Night she came thither, gave unspeakable Satisfaction to her Subjects; she therein declaring, the great Concern she had for the Preservation of our Religion, and the Laws and Liberties of our Country, which were as dear to Her as they could be to any Person whatsoever; That she would maintain the Succession in the Protestant Line, and the Government in Church and State; and That she would support the Common Cause of the Confederates; That she should be always ready to ask Advice of Her Council, and of both Houses of Parliament, and desirous to countenance and employ all those, who shall heartily concur and join with her, in supporting and maintaining the present Establishment and Constitution, against all Enemies and Opposers whatsoever. Which were the wisest Resolutions that were ever taken up

by any Prince of our Nation. Many of the forementioned Particulars she repeated, with fresh Assurances, in her first Speech to her Parliament, where she declared her Resolutions of joining with the Allies to reduce the exorbitant Power of France; and proposed the Union between England and Scotland. May the fourth, the Queen publishes her Declaration of War against France, which was publickly proclaimed by her King at Arms, at St. James's, Chancery-Lane-End, and the Royal Exchange. Soon after, at the Desire of both Houses of Parliament, all Trade and Correspondence with France is forbidden. The War against France being thus heartily entred into, it was carried on with an equal Degree of Conduct and Success, both by Her Majesty and her Allies. Upon the Rhine, Keyserwart was taken, which being invested April 16, was surrendered June 15. And before the Close of the Campaign, Landau is taken. In Italy, Ceresia was taken by Prince Eugene; and the French are worsted in the Battel of Luzara, by the Imperialists. In Flanders, the Success of the Confederate Arms is as great. For the French Army there retreated from Place to Place before that of the Confederates, during almost the whole Summer, to avoid an Engagement; therefore in August the Confederate Army fall to taking of Towns. Wert, after a little Resistance, capitulated. Venlo, being invested August 28, was surrendered September 25. And in the Month of October, first Ruremond was taken, and afterwards Liege. The Actions at Sea were equally glorious with those at Land. The Attempt upon Cadix, though it was unsuccessful, was honourable: Sir George Rook the Admiral, and the Duke of Ormond General of the Forces on Board, taking St. Catherines, Rota, and Fort St. Maries, and retreating without considerable Loss on our side, but doing great Damage to the Enemy. But the Miscarriage of this Design was sufficiently recompenced by the taking or destroying at Vigo fifteen French Ships, from forty six to seventy six Guns, with three Spanish Men of War, thirteen Galleons, with a vast Quantity of Treasure. For the wonderful Successes of this Year, the Queen, attended with both Houses of Parliament, makes a publick Procession to St. Paul's,

A Form of Prayer for

to return Thanks to God. The Duke of Ormond, Earl of Marlborough, and Sir George Rooke, had the Thanks of the Parliament returned them for their great Services. The Earl of Marlborough was made a Duke by the Queen, in Consideration of his Merits, and the House of Commons were pleased to give this honourable Elogium concerning him, *That by his Conduct of the Army, he had not only retrieved the ancient Honour and Glory of the English Nation, but by his Negotiation had established an entire Confidence, and good Correspondence, between Her Majesty and the States-General.*

II^d Year of In the second Year of Her Majesty's
Q. ANNE. Reign, *Bonne*, a principal City in the
1703. Bilhoprick of *Cologne*, was besieged April
24, by the Confederate Forces, under
the Conduct of the Duke of Marlbo-
rough, and surrendered May 15. About the same time
an Alliance was concluded between the Confederates
and the King of *Portugal*, on Condition that he
should provide Yearly twenty thousand Men, they
paying him two hundred thousand Crowns per Annum.
And the Alliance was further increased by the coming
in of the Duke of *Savoy*. In December this Year the
French Lines were forced by the Confederates. And
the Emperor having resigned his Right to the Kingdom
of *Spain* to his Brother King *Charles*, he arrives in *Eng-
land*, in order to his going to *Spain*.

III^d Year of This Year raised the Glory of the *Eng-
Q. ANNE.* lish Nation to a greater Height, than it
1704. had been advanced to in several Ages.
The *French*, in Conjunction with the
Bavarians, having with a great Army in May, passed
into the Heart of *Germany*, to the great Consternation
of the Empire; the Duke of *Marlborough*, leaving
the *Netherlands*, marches after them by a nearer Course.
June the third passing the *Neckar* near *Landenburg*, by
the 25th he reached *Gingen*, and by the first of *July*
he came near *Donawert*. On the second he attacked
the Enemy's Entrenchments near *Schellenberg*, putting
them to an entire Rout; killing about six thousand
Men, taking fifteen Pieces of Cannon, and thir-
teen Standards, with all their Tents and Baggage.
For which great Service the Emperor conferr'd the Dig-
nity of a Prince of the Empire upon the Duke of *Marl-
borough*, which he refused to accept 'till the Queen
should approve of it: And, after Monsieur *Hoffman*,
the Emperor's Resident, had desired the Queen to lay
her Commands upon the Duke to accept it, he was in-
vested in that Dignity. On the fifth he passes the *Dan-
nube*, and enters the Elector of *Bavaria's* Country,
taking *Newburg*, *Rain* and *Friburg*. At the Beginning
of *August*, the Enemies Army being increased by a great
Detachment of twenty two thousand Men, under Mare-
chal de *Tallard*, were resolved to attack the Forces un-
der Prince *Eugene*, then at a Distance from the Duke,
they having passed the *Dannube* to that end. But the
Duke, marching his Army, and repassing the *Dannube*,
joins the Prince at *Donawert*, thinking to take an ad-
vantageous Camp at *HOCHSTET*, but he found
that the Enemy had possessed themselves of it. This
was about six in the Morning, *August* 12, when the
Confederate Army came within View of the Enemy,
who did not know the Conjunction of the Duke and
the Prince. About eight the Cannon began to play. Be-
tween the Armies were two Rivulets and a Morass,
which the Confederate Troops were obliged to pass in
view of the Enemy; but this, with taking a Compass,
they accomplish'd. At one a Clock the Battel began,
and lasted 'till Sun-set, when the Enemy, after various
Successes on each side, retired in Confusion. Besides
a vast Number killed in the Engagement, and the Flight,
twenty six entire Battalions and twelve Squadrons sur-
rendered themselves Prisoners at Discretion; *Tallard*, the
French General, with innumerable Officers, being taken.
The Number of Prisoners, of private Condition (includ-
ing 3000 who entered into the Service of the Allies)
was 14208; all their Tents, Cannon, Ammunition,
with an innumerable Number of Standards, Ket-
tle-Drums, and Colours, were taken. So that an
Army consisting of eighty two Battalions and a hundred

and forty seven Squadrons, advantageously posted, was
in a manner totally destroyed by a far inferior Body of
Forces, consisting only of sixty four Battalions, and a
hundred sixty six Squadrons (of which a thousand five
hundred Horse were absent) who after a Fatigue of a long
March, waded through a miry Marsh, and two Brooks,
before they began the Fight. The *French* themselves
have owned, they lost forty thousand Men. The Allies
had but four thousand, four hundred and eighty five
Men killed; seven thousand, five hundred and twenty
two wounded. One may venture to say that this was
the greatest Victory, and the Means which lead to it the
best conducted, of any Battel that has been fought in any
Age. The same Summer the Ships had considerable
Success at Sea, for the Squadron under Admiral *Bing*,
having eighteen hundred Marines on Board, *July* 21
sailed into the Bay of *Gibraltar*, and resolved to attack
the Town. In order to which they set the Marines on
Shore on a Neck of Land to the North of the Town,
the Fleet cannonading the Town, in six Hours Time
threw in fifteen thousand Shot, whereby the Enemy
were beat from their Guns; and landing more Men in
Boats, by the Courage and Diligence of Captain *Whit-
aker*, they gained a Fortification between the Mole and
the Town. Which so terrified the Garrison and Inha-
bitants, that, at the same time a peremptory Summons
being sent to the Governor, the Town was sur-
rendered.

The Queen her self closed the Affairs of this Year by
an Action of her own at Home, more glorious than
any one of her Officers Abroad. For by her Letters
Patents, dated *November* 3, She restored to the Church
the First Fruits and Tenths, settling them for the Aug-
mentation of the Maintenance of the Poor Clergy.

In the beginning of the Campaign of
this Year, *Huy* was retaken by the Con- **IVth Year of**
federates, the Garrison marching out *Ju- Q. ANNE.*
ly 12. The *French* Army lying intrench- 1705.
ed behind very strong Lines, without
breaking in upon which, a great part of *Flanders* could
not be reduced. And tho' a hundred Battalions, and a
hundred and forty six Squadrons of the *French* lay
Posted along them, Monsieur *Anverquerque* marching
off towards *Burodine*, the Duke of *Marlborough* made a
Feint as if he was moving the same way, which occa-
sioned the *French* to draw off their Forces to oppose
them; but the Duke the same Night speedily returning,
passed the Lines at *Heylissem*, without Opposition. But
afterwards a Dispute happening with the *Bavarian* Troops,
they were entirely routed, two Lieutenant Generals,
three Colonels, and seventy four Officers, besides many
Soldiers, being taken. Soon after this *Tirlemont* was
dismantled, and *Sowteleure* taken by the Confederates.
Prince *Eugene* was at the same time fortunate in *Italy*,
in beating the *French* Army at the *Adda*, in the famous
Battel of *Cassano*. But the Affairs in *Spain* had an Event
more than ordinary surprizing. The *English* Fleet ha-
ving on Board the King of *Spain*, and the Forces Com-
manded by the Earl of *Peterborough*, landed their Men
and Artillery, *August* 12, near *Barcelona*. Upon which
the Earl of *Peterborough* Published his Manifesto. Then
Fort *Monjovi* is taken, and the next Month *Barcelona*;
and after that *Tarragona*, *Gerina*, *Tortosa* and *Lerida*.

Her Majesty this Year Issued out a **Vth Year of**
Commission, dated *April* 10, empowering certain Commissioners to treat con- **Q. ANNE.**
cerning an Union with *England* and *Scot- 1706.
land, who met the first time, *April* 16; and on 10th
who after some Time spent, agreed upon the Prelimi-
nary Articles, and afterwards concluded upon the rest.
The *Portuguese* now had considerable Successes, *Sala-*
rina and *Membrío* being surrendered to them, they likewise
possessing themselves of *Brocos*, with *Alcantara*, and
Coria. But in the mean time *Barcelona*, where King
Charles resided, was besieged by the *French*, who were
within a few Days of taking the Town; but by the
Diligence and Courage of the Earl of *Peterborough*, and
by the Arrival of the *English* Fleet, the City was relieved.
The *French* having lain the first part of the Summer
within their Intrenchments in *Flanders*, upon the Mo-
tion of their Army, they gave the Confederates an Op-*

the Eighth of March.

¶ The Service shall be the same with the usual Office for Holy-Days in all things ; Except where it is in this Office otherwise appointed.

¶ If this day shall happen to be Sunday, the Proper Office for that Sunday shall be wholly omitted, and this used instead of it : But however it shall happen, there shall be notice thereof given publickly in the Church the Sunday before.

¶ Morning Prayer shall begin with these Sentences.

I Exhort that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all men : for Kings and all that are in Authority ; That we may lead a quiet, and peaceable life in all godliness and honesty : For this is good and acceptable unto God our Saviour. 1 Tim. ii. 1, 2, 3.

If we say that we have no sin, we deceive our selves, and the truth is not in us ; But if we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John i. 8, 9.

¶ In

Opportunity of Attacking them, which the Duke of Marlborough and Monsieur Auverquerque did, on the Twenty Third of May, near Ramellies. The Engagement was Smart, and some time Doubtful, but at length the Allies gained a compleat Victory. The French had Killed in this Action about eight thousand Men, and between three or four thousand were taken Prisoners, seventy Standards, and two hundred Officers, High and Subaltern, were taken. The Duke of Marlborough was dismounted in the Engagement, and afterwards when he was remounting, Colonel Brinsfield, who assisted him, lost his Head by a Cannon Bullet. The States of Holland expressed their Sense of this Bravery and Wisdom of the General, by saying in their Letter to him, *That this Success was principally due, after the Divine Benediction, to his Conduct and Valour, which would render his Glory Immortal : That since his Glory, after the Battels of Schellenberg and Hochstet, cannot be increased by the Greatness of Victories, they desire it may be increased by their Numbers.* After this Success, Ghent, Bruges and Antwerp surrender, and the States of Flanders, in a Convention, Recognize King Charles. The Confederate Arms in Italy were at this time very Successful, for Carpi and Regio were taken by the Imperialists. And tho' the French, by a long and close Siege, had invested Turin, Prince Eugene passing the Doria attacks them in their Trenches, and routs them, Killing near five thousand Men, taking eight thousand Prisoners, two hundred and fifty five Pieces of Cannon, a hundred and eight Mortars, with all their Tents and Baggage. This occasioned the Surrender of Chivas, Crescentino, and other Towns. Towards the close of the Year, Dendermond was surrendered in Flanders, and Ivica and Majorca submit to King Charles in Spain.

On the sixth of March this Year, the VIth Year of Bill for Uniting England and Scotland Q. ANNE. 1707. was passed. And about the same time the French finding their Affairs in a Ruinous Condition in Italy, agree to Evacuate it, and draw off their Troops. But our Affairs in other Places were not so fortunate. The Misfortune in the Attempt upon Toulon, the unlucky Battel of Almanza, and the Contributions made by the French in Germany, were indeed Losses and Disappointments ; but however they did but serve to quicken the Parliament the next Winter, to Address the Queen that no Peace be concluded, till the Whole Spanish Monarchy be restored.

The provoking Invasion, which was VIIth Year of this Spring designed upon Scotland, being Q. ANNE. 1708. happily disappointed by the Vigilance of the English Fleet, the Arms of the Confederates in Flanders were carried on with Vigour. Audenard being Invested by the French, they, upon the motion of the Duke of Marlborough, abandon it. But July 11, in their March they are attacked upon the Banks of the Scheld by the Confederate Troops, and are routed with a vast Slaughter. Aug. 13, the famous Garrison of Lisle was invested, four thou-

sand Workmen daily working in the Trenches, covered by ten Battalions, commanded by General Wijk, the Duke of Marlborough watching the Motions of the French Army. September 7, the Counterscarp is taken : On the twenty first a Lodgement is made upon the Tenail, where the Brave Prince Eugene is Wounded ; but upon the twenty third of October, the Town agrees upon Capitulation to surrender. This Siege was much facilitated, by the famous Battel of Wynendale, in which Major General Webb, September 28, fought twenty four thousand of the French, with a Body of Men not exceeding seven thousand, and Beat them, killing and wounding four thousand, thereby securing the Waggon which were carrying Ammunition to the Camp before Lisle. In the Month of November, Brussels, which was besieged by the French, was relieved ; and in December, Ghent, which had revolted to the French, was reduced. Thus ended a Campaign, which, considering the Length, the Successes and Conduct of it, is hardly to be parallel'd in History.

The Beginning of the Year was spent in the Negotiations of a Treaty, the Preliminaries of which when they were agreed on, were refused to be Signed by the French King. June 27 Tournay is Invested by the Confederate Army, and July 29 the Town Capitulates. On the fourth of August, the Citadel Capitulates upon Articles, to deliver up on the eighth of August ; but the Articles being sent to the French Court, that King refuses his Approbation ; but on the fourth of September, they are forced to surrender Prisoners at Discretion. On the eighth of September was fought the Battel of Blenheim, which tho' it cost us dear, the French were beaten, and had the Mortification of seeing one of their strongest Fortifications taken presently after. For so late in the Year as the twenty fifth of September, the Trenches were opened before Mons, the Siege whereof was carried on with such Vigour, that the second Counterscarp was taken October 16, and on the twentieth the Town Capitulates.

This Year the insincere Proposals of the French for Peace, and our Disputes among our selves at Home, have hindered our Arms from coming up to the Glory of former Years ; but however, the taking of Dowa, and our Successes in Spain, tho' they do not come up to the Actions of former Years, yet are considerable, and may pave a way for greater Actions in the following Campaign. But taking all the Nine Years together of this wonderful Reign, to consider the Conduct and Success of our Affairs, the number of Battles fought, and Towns taken, chiefly by our British Arms, there is no Instance of any Government, either Ancient or Modern, can equal it. One or two Instances of Victorious Successes, throughout a long Tract of Time, serve for Stars to shine at a distance in our Annals ; but in this Reign they are crowded into a Galaxy, a Cluster of Luminaries, making them to some Eyes to be less visible.

VIIIth Year of
Q. ANNE.
1709.

IXth Year of
Q. ANNE.
1710.

Form of Prayer for

¶ In stead of Venite, exultemus, the Hymn following shall be said or sung: One Verse by the Priest, and another by the Clerk and People.

O Lord our Governor: how excellent is thy Name in all the World! *Psal.* viii. 1.

Lord, what is Man, that thou hast such Respect unto him: or the Son of Man that thou so regardest him! *Psal.* cxliv. 3.

Thou hast made him little lower than the Angels: and thou crownest him with Glory and Honour. *Psal.* viii. 5.

Thou makest him to have Dominion over the Works of thine Hands: and thou hast put all things in subjection under his Feet. Verse 6.

Behold, O God our Defender: and look upon the Face of thine Anointed. *Psal.* lxxxiv. 9.

O hold thou up her Goings in thy Paths: that her Footsteps slip not. *Psal.* xvii. 5.

Grant the Queen a long life: and make her glad with the Joy of thy Countenance. *Psal.* lxi. 6. and xxi. 6.

Let her dwell before thee for ever: O prepare thy loving Mercy and Faithfulness that they may preserve her. *Psal.* lxi. 7.

In her time let the Righteous flourish: and let Peace be in all her Borders. *Psal.* lxxii. 7. and cxlvii. 14.

As for her Enemies, clothe them with shame: but upon her self let her Crown flourish: *Psal.* cxxxii. 19.

Blessed be the Lord God, even the God of Israel: which only doth wondrous things, *Psal.* lxxii. 18.

And Blessed be the Name of his Majesty for ever: and all the Earth shall be filled with his Majesty. Amen, Amen. *Psal.* lxxii. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms are XX, XXI, CI.

¶ Proper Lessons. The First, Prov. viii. beginning Ver. 13.

Te DEUM.

The Second, Rom. xiii.

Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest. O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answ. Who putteth her Trust in thee.

Priest. Send her help from thy holy place.

Answ. And evermore mightily defend her.

Priest. Let her enemies have no advantage against her.

Answ. Let not the wicked approach to hurt her.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. Because there is none other that fighteth for us, but only thou, O God.

Priest. Be unto us, O Lord, a strong tower,

Answ. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answ. And let our cry come unto thee.

¶ In stead of the First Collect at Morning Prayer, shall be used this following Collect of Thanksgiving for Her Majesties Accession to the Throne.

A Almighty God, who rulest over all the Kingdoms of the World, and disposest of them according to thy good pleasure; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lady Queen

A N N E

the Eighth of March.

ANNE upon the Throne of these Realms. Let thy wisdom be her guide, and let thine arm strengthen her, let justice, truth and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in her days; Direct all her Counsels and Endeavours to thy Glory, and the Welfare of her People; and give us Grace to obey her cheerfully and willingly for Conscience sake, that neither our sinful passions, nor our private interests may disappoint her Cares for the Publick Good; let her always possess the hearts of her People, that they may never be wanting in Honour to her Person, and Dutiful Submission to her Authority; let her Reign be long and prosperous, and Crown her with Immortality in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father] shall the following Prayer (for the Queen and Royal Family) be used.*

O Lord our God, who upholdest and governest all things in heaven and earth, receive our humble Prayers, with our hearty Thanksgivings for our Sovereign Lady *ANNE*, as on this day, set over us by thy Grace and Providence to be our Queen, and so together with her Bless the Princess *Sophia*, and the whole Royal Family, that they all ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy and honour, a long and happy life upon earth, and after death, obtain everlasting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit liveth and reigneth ever one God, world without end. *Amen.*

¶ *Then shall follow this Collect, for Gods Protection of the Queen against all her Enemies.*

Most gracious God, who hast set thy servant *ANNE* our Queen upon the Throne of her Ancestors, we most humbly beseech thee to protect her on the same, from all the dangers to which she may be exposed; Do thou weaken the hands, blast the designs, and defeat the enterprises of all her Enemies, that no secret Conspiracies, nor open Violences may disquiet her Reign; but that being safely kept under the shadow of thy Wing, and supported by thy power, she may triumph over all Opposition, that so the world may acknowledge Thee to be her Defender and mighty Deliverer in all Difficulties and Adversities, through Jesus Christ our Lord. *Amen.*

¶ *Then shall follow the Prayer, in the time of War and Tumults.*

¶ *Then the Prayer for the High Court of Parliament (if Sitting.)*

¶ *In the Communion-Service immediately before the Reading of the Epistle, in stead of the Collect for the Queen, and that of the Day, shall be used this Prayer for the Queen, as Supreme Governor of the Church.*

Blessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their Duty to promote the Spiritual Welfare together with the Temporal Interest of their People; We acknowledge with humble and thankful hearts thy great Goodness to us, in setting thy Servant our most Gracious Queen over this Church and Nation; Give her, we beseech thee, all those heavenly Graces that are requisite for so high a Trust; Let the work of thee her God prosper in her hands; Let her Eyes behold the Success of her Designs for the Service of thy true Religion established amongst us; And make her a blessed Instrument of protecting and advancing thy Truth, wherever it is Persecuted and Oppressed; Let Hypocrisie and Profaneness, Superstition and Idolatry fly before her Face; Let not Heresies and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; But grant us to be of one heart and one mind in serving thee our God, and obeying her according to thy will: And that these Blessings may be continued to After-ages, make the Queen, we pray thee, an happy Mother of Children, who being Educated in thy true Faith and Fear, may happily Succeed her in the Government of these Kingdoms. So we that are thy People, and Sheep of thy Pasture, shall give thee thanks for ever, and will always be shewing forth thy Praise from generation to generation. *Amen.*

Form of Prayer for

¶ *The Epistle.* 1 S. Pet. ii. 11.

I Early beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts; which war against the soul; Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. II. Submit your selves to every ordinance of man for the Lords sake: whether it be to the King, as supreme; or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. III. Honour all men. Love the brotherhood. Fear God. Honour the king.

¶ *The Gospel.* S. Matth. xxii. 16.

AND they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? II. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cessars. Then saith he unto them, Render therefore unto Cesar the things which are Cessars: and unto God the things that are Gods. When they heard these words, they marvelled, and left him, and went their way.

P A R A P H. on the Epistle, 1 S. Pet. ii. 11.

I. I beg of you, my dear Fellow Christians, who being formerly Jews, have now embraced the better Religion of Jesus Christ; I beg of you as Persons, who do not only live as Strangers and Foreigners in the several Heathen Countries and Cities, but are Foreigners in this World likewise, your Native Country being in Heaven; that you would forbear the indulging your selves in sensual Pleasures, which are mortal Enemies to your Souls, and hinder them from arriving at that heavenly Country you are going to; and that your Behaviour among the Gentiles you converse with, be altogether unblameable; so that whereas ye are generally reviled as Seditious Persons, and such who under the Pretence of Liberty and Religion, are ready upon all Occasions to shake off the Yoke of the Government you live under, and besides this, you have a great many other Crimes falsely laid to your Charge, these your Adversaries, seeing how remarkable you are for the Piety of your Lives, and the Peaceableness of your Behaviour, may be won upon to embrace that Religion which they have hitherto defamed, when-ever God by his gracious Visitation shall be pleased to touch their hearts. II. I would likewise advise you to pay Obedience, not only to your Ecclesiastical Superiors, who are Governors according to the Spirit, but even to secular Rulers, who are Governors, or Ordinances according to Man, 1 Pet. iv. 6. and this for the sake of our blessed Lord, who yielded a willing Subjection to the Government he lived under, by paying Tribute himself to it, Mat. xvii. 27. Now this Obedience is to be paid first to the Emperor, as being vested with the Supreme Authority; and next to him to the Governors of Provinces, who are put in by his Authority for very wise and good Ends, which Providence has to bring about by their means, viz. the punishing bad Men, and the rewarding good ones. Now, as it is the Will of God to place these Rulers in their several Governments, to fulfil his wise Purposes; so it is likewise his Pleasure, that by the Piety and Circumspection of your Behaviour, you should not only take off the Reproaches which have been cast upon our Religion by some vain Men, who are altogether ignorant of our Doctrines; but that you should recommend this excellent Institution to others; retaining still your Christian Freedom, chiefly in that which the Servants of God ought value themselves upon, viz. a Freedom from that Slavery, which the Vices, they were formerly subject to, had laid them under. III. Pay all Men those due Regards, which their Character requires. Have great Love and Charity for all your Brother Christi-

ans. But however, let not your Subjection to Magistrates swallow up your Duty to God; for whenever the Temporal Power commands any thing contrary to your Duty to God, you must fear him rather than Man: And tho' our present Emperor Nero, by his unwarrantable Actions, has very much sunk himself in the Opinion of good Men, yet considering him, as the Ruler whom God has set over you, you must for that Reason honour him.

P A R A P H. on the Gospel, St. Mat. xxii. 16.

I. The Pharisees being irritated by our Saviour's Doctrine, which was opposed to their Traditions and pretended outward Sincerity, sought all opportunities of drawing something from him in his Discourse, which might give them an opportunity of accusing him before the Magistrates; and therefore they picked up several young Fellows, some of whom were Scholars in the School of the Pharisees, and other of that Sect who would have Herod to be the Messiah. These Persons putting on the Mein of Sober Religious young Men, who wanted Information in a matter which they pretended was a great Scruple to their Consciences, accosted our Saviour after this manner; Master we are fully satisfy'd, that you are the Teacher of a Religion, whereof the principal Doctrine is to be exactly true and sincere, both in Words and Actions, and that also you are not under any Byass either of Flattery or Fear of great Persons, so as not to speak your Mind freely with relation to them; therefore we are come to wait upon you, to be resolved in a very important Question, which does not a little affect our Consciences, and that is, Whether a Jew, who ought to have a King over him of his own Countrymen, may lawfully pay Taxes to Cesar an Heathen Prince. II. But our Saviour understanding the Tendency of their wicked Craft, answered them they thus. Are not you ashamed, ye Counterfeits, to come after this insidious manner to take advantage against me? However your Question shall not want an Answer. Shew the Money which you usually pay your Taxes with. And one of them put into his Hand a Roman Denary. Well, says our Saviour, Whose Effigies is impressed upon this Coin, and whose Name does the Superscription carry? They told him Cesar's: Why, then (says he) since you make use of his Coin, and receive the other Benefits of his Government, you ought to pay your Taxes for the Support of it. This is a Duty which you ought to pay to Cesar, and by doing of this, you will never the more be hindered from doing your Duty to God.

¶ After

the Eighth of March.

¶ *After the Nicene Creed, shall follow the Sermon.*

¶ *In the Offertory shall this Sentence be read.*

Godliness is great Riches, if a man be content with that he hath ; for we brought nothing into the World, neither can we carry any thing out. *1 Tim. vi. 6, 7.*

¶ *After the Prayer [For the whole state of Christs Church, &c.] these Collects following shall be used.*

GRant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

GRant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

ANNE R.

OUR Will and Pleasure is, That this Form of Prayer with Thanksgiving for the Eighth Day of March, be forthwith Printed and Published, and be used yearly on the said Day, in all Cathedral and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls within both Our Universities, and of Our Colleges of Eaton and Winchester, and in all Parish-Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at St. James's, the Seventh Day of February, 1703. In the Second Year of Our Reign.

By Her Majesties Command.

Nottingham.

F I N I S.



The Eighth of March

¶ After the Mass of the Cross, shall follow the Sermon.

¶ In the Evening shall this Sermon be read.

Godness is great Riches, if a man be content with that he hath: for we brought nothing into the World, neither can we carry any thing out. 1 Tim. vi. 6, 7.

¶ After the Sermon, shall the whole Mass of the Church, shall these Collects follow: my Mass be read.

¶ O Lord, we beseech thee, that the Courts of the World may be so peacably ordered by thy Governance, that the Church may joyfully receive thee in all holy quietness, through Jesus Christ our Lord. Amen.

¶ Now, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so graven inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

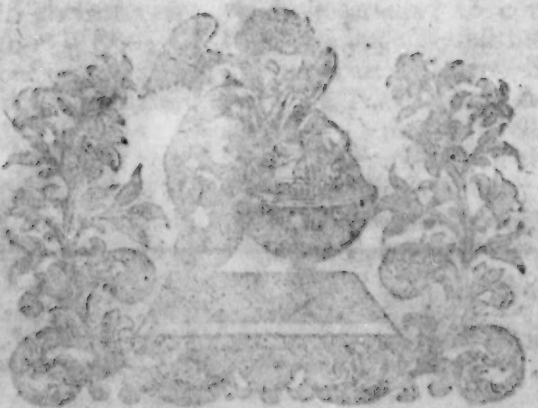
¶ Almighty God, the Father of all wisdom, who knowest our necessities before we ask, and our ignorance in asking: We pray thee to give us grace, that we may not be led by our blindness; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the wormholes of thy Son Jesus Christ our Lord. Amen.

¶ The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessed Spirit of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

ANNE B. ...
On the 8th Day of March, in the Town of ...
on the said Day, in all Churches and Colleges, ...
College, and Hall within the City of ...
chapel, and in all Parish Churches and Chapels ...
tion of Wales, and Town of Berwick upon Tyne.

Given at Our Court at ... the seventh Day of February, 1703. In the
Second Year of Queen Anne.
By ... Master of the Ceremonies.
Nottingham.

F. A. N. 12



AN INTRODUCTION

TO THE LITURGY of the Church of *England*: WRITTEN

By way of PREFACE before Arch-Bishop LAUD's
Collection of VARIOUS READINGS out of the fe-
veral ancient COMMON-PRAYER BOOKS.

BEING
A Brief SURVEY of the Times and Manner of REFOR-
MATION in RELIGION of the Churches of England
and Scotland; and of the Liturgy, Rites, Ceremonies, and Disci-
pline therein used or controverted; and how far the Present agrees
with the Former.

C A P. I. Of the Three Conversions of ENGLAND.



OUR Country of Great Britain hath been three Times Converted to Christianity. 1. By the Apostles them- selves, or by Aposto- lical Men, about An. Cbrist. 40. 2. In the Time of Eleutherius Bishop of Rome, and

Lucius King of the Britans, about An. 183. 3. In the Time of Gregory Bishop of Rome, and of Ethelred King of Kent, during the Heptarchy of England, about An. 600.

Conversion by Pe-
ter. The First Conversion (as some think) was made by St. Peter. The Authors of this Sup- position, are Metaphrastes apud Surium, Pope Innocent 1. Ep. ad Decentium, written about 1200 Years ago. Guilielmus Eysengremius, Cent. 1. Gildas 2 Epist. de Conquest. Britan. Alredus Rienwallus apud Sur. 131. All these are but Suppositions in themselves, and Inferences made out of these Authors by Parsons, and other Je- suits.

Paul. Theod. Sopbron. Venan. L. 3. 2. Others think it was by St. Paul, and that he (being the Apostle of the Gentiles) passed into Britain in the 4th Year of Nero, being An. Cbrist. 59. And Venantius above 1000 Years ago, writing of St. Paul's Peregrinations, saith,

Transit Et Oceanum, vel qua facit insula portum
Quasq; Britannus habet terras, atq; ultima Thule.

Englished thus,

St. Paul did pass the Seas, where Isle makes Ships
in Harbour stand,
Arriving on the British Coast, and Cape of
Thule Land.

3. Some think it to be Simon Cananeus, Sir-
nam'd Zelotes; and that, when he had enligh-
ten'd many of the Britains with the Word of
the Gospel, he was there crucified, and buried.

4. Others think Aristobulus, St. Peter's Scho-
lar; and that he was sent by St. Peter into Bri-
tain, and there made a Bishop.

5. But the surest and best Authority hath
it, that Joseph of Arimathea coming into
France, was sent thence into Britain, either by
St. Philip, or St. Peter, and that he obtained a
Place here, to exercise an Heremetical Life for
him, and his ten Companions, in the Island
called Avallonia, where Glassenbury was after
built; and that they there preached the Gospel
freely under the Reign of King Arviragus, A. D.
63; and that the King granted them a certain
Island, invironed with Woods, Bushes and
Fens, called Inis witren, (i. e.) the Island
of Glass; and it is thought they there built the
Old Church of Glassenbury,

Simon
Zelot. Ni-
ceph. Lib.
II. c. 40.
Majj 10.
Aristobu-
lus. De-
roth. in
Synod.
Joseph of
Arima-
thea.

Capgrave
Brit. Ca-
tal. Le-
land. aff.
Art. 20.

Of the First Conversions of England.

The Con-
verters
came not
from
Rome.

The Romanists do confidently urge upon us, that Christianity was first brought from Rome into England; but it is more probable, that the Britains were Christians before the Romans. For St. Peter (as they pretend) went from Antioch to Rome, and was there the first Founder of that Church; and that he lived Bishop there 25 Years: And Eusebius and Baronius say, he came to Rome An. 2. Imp. Claudii, A. Chr. 44. And Gildas declareth, that these Islands first received Christianity in the time of Tiberius Caesar; which Tiberius (as Baronius writes) died An. Chr. 39; whereupon it must follow, that Britain received the Gospel 5 Years at least, before either Paul or Peter came to Rome.

2d Con-
version.
A.D. 180.

The Second Conversion of Britain was in the Time of Eleutherius Bishop of Rome, and Lucius King of Britain, about the Year 180, which indeed was rather a new Supply of Preachers, and further Propagation of the Gospel. For Euanus, who was brought up at Glassenbury, had dispersed (as Capgrave saith) through the wide Fields of Britain, those first Seeds of the Gospel sown by Joseph of Arimathea, which were not yet fully extinct. And King Lucius himself, being before in Heart a Christian, that this Euanus, together with Meduinus, Ambassadors to Eleutherius Bishop of Rome, intreated him to open a Passage for the fostering of Christian Religion in Britain. Whereupon Eleutherius baptized them both, and made Euanus Bishop of Britain, and Meduinus a Doctor, to Preach for the Faith of Christ through this whole Island. And besides, Eleutherius sent with them into Britain Fugatus and Damian, by whose Instruction the King and his People were baptized, and Christian Religion advanced. The Druids were removed, and Christian Preachers placed. Three Heathenish Archflamens at York, London, and Caerleon in Wales, together with twenty eight Flamens, were converted from Gentilism into so many Christian Sees, in the same Places. Then also did King Lucius destroy the Temple of Apollo, standing in the Isle of Thorney, and there erected a Temple which now is called Westminster, and endow'd it with Privilege of Safety for Body and Goods, for whomsoever flew thither for Succour.

3d Con-
version,
An. 600.

The Third Conversion, or rather Renovation of declining Christianity, was made by Austin the Monk, being sent thither by Gregory the Great, Bishop of Rome, about An. 596.

This Gregory, at such time as he was Archdeacon of Rome, passing through the Marketplace, espied certain beautiful Boys, and demanding out of what Country they came, was answered, They came out of the Isle of Britain, where the Inhabitants were all of that Beauty; and understanding they were Painims, he besought the Pope to send some Preachers to Convert Britain to the Christian Faith, and offered his own Service for one; but the Romans being unwilling, he could not be suffer'd.

Soon after Gregory himself coming to be Pope, sent over Austin, together with Mellitus, and others, to Preach the Christian Faith to the Angles, the Kingdom of England being then divided into an Heptarchy, and the Ancient Britains driven into Wales.

Austin and his Companions were first receiv'd of Ethelbert King of Kent, in the Isle of Thanet, at the Palace of Richborough: Berta, the Queen, being before a Christian, and having an Ancient Church in Canterbury called St. Maryns allowed for her Prayers, where Au-

stin first Preached. King Ethelbert having received the Faith and Baptism, gave Austin a Place for his Bishop's See at Christ-Church in Canterbury, and built an Abby there, now called St. Austin's.

Then Austin went into France, and by the Archbishop of Arles was consecrated the first Archbishop of Canterbury. Then he returned into England, and made two Archbishop's Sees, the one at Canterbury, which was before at London, the other at York. Then Austin gather'd together all the dispersed Bishops and Doctors of the Britains, at a Place now called Austin's-Oak in Worcestershire, where he reform'd the keeping of Easter, and other Errors then in Britain. At this Synod were present the Bishops of Britain, being all of them under the Archbishop of Menevia, now call'd St. Davids.

Now to shew what follow'd touching Austin, and that albeit the Saxons were Gentiles, yet Christianity was planted and continued in Britain before his coming over; let us hear the Testimony of Galfridus Monumetensis, lib. 4. cap. 12. whose Words are these. In a part of the Britains Christianity yet flourished, the which beginning in the Days of Eleutherius, never yet failed among them. When Austin came, he found seven Bishopricks, and an Archbishoprick, supplied with very Godly Governors, and Abbots a great number, in which the Flock of Christ was kept in good Order. Besides other Cities, in the City of Bangor, there was a most noble Church of twenty one hundred Monks, all living with the Labour of their Hands. Their Abbot was named Dinooch, a Man marvellously well Learned, who by divers Arguments made it appear, when Austin required the Bishops to be subject unto him, that they ought him no Subjection. Edilbert therefore, the King of Kent, as soon as he saw them refuse to yield Obedience to Austin, and despise his Preaching, stirred up Edelfride King of Northumberland, and other Princes of the Saxons, to gather a great Army at Leicester, and go to Bangor, to destroy Dinooch and his Clergy; who taking the City, commanded the Swords of his Men to be turned first upon the Monks, so twelve hundred of them the same Day, decked with Martyrdom, entered the Kingdom of Heaven.

But Leland (Ant. Brit. p. 9.) saith, it had been the Duty of Austin (to whom the Saxons sought to make the Britains subject) to have admonish'd the Saxons (that perfidious Nation) that if they would admit Christianity sincerely, they should restore to the Britains, being the just Lords and Possessors, the Empire of Britain; which, contrary to the Oath of Warfare, they had occupied by Tyranny. Hereby appeared, that the Churches in Britain to this time never acknowledged any Subjection, either to the See of Rome, or other Foreign Prelate, or held any Communion with the Church of Rome.

And it is no Marvel, that now they denied this Subjection, considering that the Bishops of Caerleon, (alias Menevenses,) who for 400 Years, from the time of King Lucius to this time of Austin's coming, had flourished with Enjoyment of Metropolitcal Privileges, and Archiepiscopal Denominations, should now without any Synod authorizing, or Crime committed, be wholly despoiled both of their Ancient Province and Authority.

Note,

Note, That the Answer of *Dinocch* the Abbot of *Bangor*, to *Austin* requiring their Subjection to the Church of *Rome*, was this in *Engliſh*, as it is in the *Bririſh* Language, *Spel. Conc. fol. 109.*

The Britains Answer touching Rome's Supremacy. Be it known to you, that we are all Obedient Subjects to the Church of God, and to the Bishop of Rome, and to every Godly Christian, to love every one in his Degree in perfect Charity, and to help every one of them by Word and Deed to be the Children of God. And other Obedience than this we do not know, due to him whom you name to be Pope, nor to the Father of Fathers. And this Obedience we are ready to give to him, and every Christian, continually. Besides, we are under the Government of the Bishop of *Caerleon* upon *Usk*, who, under God, is to Oversee us, and to cause us to keep the Way spiritual.

This *Austin* lived in *England* until about *An. 610*, and then died in *Canterbury*, and was buried in *St. Austin's*. And King *Ethelbert* lived 'till *613*, and then was buried with his Wife *Berta*, in the Porch of the Old Church of *St. Martyn's* in *Canterbury*.

Austin was the first that brought into *England* the Romish Monkery, Relicks of Saints, Pictures of the Cross, carrying them about, but not Worshipping them; Ornaments for the Priest and Church, and other Ceremonies of the Church; and many Miracles are declared to be wrought by him, for Confirmation of the Faith of Christ.

In his Time were founded the first Christian Churches among the *Engliſh Saxons*, viz. that of *St. Pancrace* near *Canterbury*, *St. Peter and Paul*, the Monastery of *St. Austin*, and *Christ Church* in *Canterbury*: But *St. Martin's* was the first Consecrated Church of Christ. And these and divers other Churches were endowed with sundry Privileges and Possessions, by *Ethelbert* and other succeeding Kings.

After this Christianity increased, and became planted throughout all *England*; but, as *Austin* was sent from *Rome*, so ever after the Pope Usurped Authority in Ecclesiastical Matters over the Church of *England*, whereby Popery was introduced, and by degrees increased, and so continued 'till the Reformation hereafter declared.

C A P. II.

Of the Reformation of Religion first in GERMANY: And when and how the Name of Protestants first began.

Protestants Religion, where it was before Luther. Touching the Existence of the Religion now professed by Protestants, and the Visibilty thereof before the time of Reformation; It is to be understood, that before that time, our Church (from the time of the third Conversion before mentioned) was preserved under the Papacy, as Wheat having Tares: For we were then mingled together, like Corn and Chaff in one heap, and in the time of the Reformation our Wheat was mingled with their Chaff.

It is objected by the Romanists, that *Luther* was the first Founder of the Protestant Religion, which we utterly deny; for *Luther* broached no new, but dreined and refined the old Religion, from the Dregs and Lees of Superstition.

And the Protestant Church began no more by *Luther's* means, than Health begins to be in a Body formerly sick and overcharged, and now recovered.

Martin Luther, an *Augustan* Friar, a Man of great Learning, and a Professor of Divinity in *Wittenberg*, was born in *Islebia* or *Noyen* in the County of *Mansfelt* in *Germany*, 10 Nov. 1483, being 63 Years old, died in *Islebia* aforesaid, *An. 1546*. being (as his Contemporarean *Erasmus* witnesses) accounted a good Man even of his Enemies.

It so happened, that whilst *Luther* was Resident in the University of *Wittenberg*, and had before written against divers Points of Popery, Pope *Leo X*, under a pretence of a War to be made against the *Turks*, *An. 1515*, sent a Jubilee with his Pardons and Indulgences through all Christendom, whereby he raised infinite Sums of Money, the least Pardon being at Ten Shillings Sterling; at which Rate the Collectors perswaded the People, by Sermons and otherways, that a Soul should be delivered out of Purgatory.

This first gave occasion to *Martin Luther* to His Preach, and then to Publish in Writing against those Indulgences, certain Propositions in *An. 1517*.

1517; which, after Complaint thereof made against him, he maintained with a larger Discourse thereupon, by a Writing to the Pope, *A. D. 1518*. And *Carlostadius* wrote against *Eckius*, in Defence of *Luther* and his Positions.

An. 1519, a publick Disputation was had betwixt *Luther* and *Eckius*, touching the Points then controverted.

Luther continued to preach against the whole Clergy, against the Tyranny and Superiority of the Bishop of *Rome*, whom he termed *Sathanissimum Papam*. He wrote a Book, *Contra statum Ecclesie & adversus falso nominatum ordinem Episcoporum*, terming them *Satanicum regimen Episcoporum*.

Note, That about this time *Luther* (as himself confesseth, *Lib. 1. de Privat. Missa.*) had some Conference and Dispute with the Devil about these Matters; for saith he, *Contigit me sub mediam noctem subito expergefieri, ubi Satan mecum cepit hujusmodi Disceptationem*. Which some Divines interpret to be a Spiritual Combat in Mind, and such a Contemplation as good Men are subject too, as *Christ*, *St. Paul*, and others had, and no bodily Conflict or Conference. *Tamen quare.*

An. 1520. Pope *Leo* sent out a Bull against *Luther* and his Doctrines, which he learnedly Answered by his Book Dedicated to the Pope, *De Libertate Christiana*.

An. 1521. About this time Reformation of Religion began throughout *Germany*, by means of the Disputations, Writings, and Doctrines of *Luther*; against whom the new Emperor *Charles V.* called a Council at *Worms*, and had a Personal Conference with *Luther* there, perswading him to Conformity; but perceiving his Obstinacy, made a Decree against him with consent of the States, for his Banishment out of the Empire, and for Establishment of Peace in Religion, therein concluding thus, *Mandantes sub pena. &c. ne quis vestrum pradiatum M. Lutherum recipere vel sustentare presumat, ut Libros ejus seditiosos ac Hareticos comburatis, &c.* which Edict was directed to the Electors, Princes, Towns and States.

Notwithstanding this Decree, the Duke of *Saxony* afterwards harboured *Luther* at *Alstat*, (which *Luther* called his *Pathmos*) and there pro-

Of the Reformation of Religion in Germany.

provided for his Security, and in the *interim* settled and planted Lutheranism in all his Dominions; and entered into the League of *Smalcald* for Maintenance and Defence of the same. In which Time *Luther* wrote the Book *de Abroganda Missa*, and other Books against Popery, whereupon his own Company of *Austrian* Friars began first to lay down their private Masses.

An. 1522. Pope *Adrian* called a Convention to be held at *Norimberg*, for suppression of *Luther* and his Doctrines; but the Princes of *Germany* declared many Causes why they would forbear, and rather desired the Matters touching *Luther* might be settled by a general Council.

An. 1525. Cardinal *Campeius* being sent by *Clement VII.* held a Convention at *Ratisbone*, where they made divers Articles against *Luther* and his Doctrine.

An. 1529. Two several Councils were successively held at *Spier*, and at the latter *Ferdinando*, the Brother and Ambassador of the Emperor, was present, and offered the Leaguers aforesaid a Pardon for their Revolt from *Cesar*, in case they would yet return and forsake Lutheranism; which they refusing, it was decreed, 1. No further Change of Religion should be made; 2. Mass to be continued and preserved; 3. The Decree of *Worms*, 1521, to be observed, until a general Council can be called, &c.

Opposed. The Elector of *Saxony*, and five Princes more, oppose themselves to this Decree, saying, they ought not to forsake the Decree made in the former Edict, by which every one might exercise his own Religion, until the Council; which Decree being made by common Consent of all, could not without the same Consent be changed.

To this Declaration fourteen principal Cities of *Germany* adhered: And *Ferdinand* Duke of *Saxony*, *George* Prince of *Brandenburg*, the Princes of *Lunenbourg*, the Landgrave of *Hesse*, &c. withstood the Decree, and shewing their Cause in a large Writing, made thereby a Protestation, that they would not acknowledge or submit to that Decree, and subscribed all their Names thereunto; and so they appealed from that Decree of *Spires* to *Cesar*, and to a future General Council, or National of *Germany*, and to all Princes not suspected.

Protestants, when and how the Name began. And from this Protestation these Princes, and all that joined therein, and which follow the Doctrine renewed by *Luther*, are called Protestants to this Day.

The Emperor assembled a solemn Assembly at *Ausburg*, or *Augusta*, and was himself there present with the Estates of the Empire, where the Elector of *Saxony*, with the other Princes and Protestant Cities, joined with him there, presented to the Emperor the Confession of their Faith, which being openly read, those Cities which followed the Doctrine of *Zuinglius*, presented apart the Confession of their Faith, not different from the former, but only in the Point of the Eucharist.

This Confession, that the Prince (which afterwards, from this Place where it was read, was called *Augustana Confessio*) contained two Parts. In the first were expounded twenty one Articles of their Creed; of the Unity of the Godhead, of Original Sin, of the Incarnation, of Justification, &c. In the second were expounded the Doctrines, which were different from the Church of *Rome*, and the Abuses which the Confessionists reformed.

But it being impossible to conclude any thing, the Protestants departed, and the Emperor made an Edict to establish the Ancient Rites of the *Roman* Religion, until a Council might be called, which they requested the Pope to call within twelve Months.

The Occasion why Zuinglius began to oppose the Pope.

The Indulgences being published in *Germany* by Pope *Leo X.* as is before declared, *An. 1519*, *Friar Samson* of *Milan* was sent from *Rome* to preach the Indulgences among the *Swisses*, who coming to *Zurich*, where *Ulricus Zuinglius* being Canon in that Church was Professor, who opposing himself to the Doctrine of this Friar the Pardoner, there grew great Disputation between them, whereby it came to pass, that *Zuinglius* was hearkened unto by many, insomuch that he proceeded to preach not only against the Abuse of Indulgences, but against the Indulgences themselves, and even against the Authority of the Pope who granted them.

Note. That albeit this Reformation began thus in two Places by Persons independent one upon the other, viz. by *Luther* in *Saxony*, and *Zuinglius* in *Zurich*, yet they consented in all the Heads of Doctrine, until the Year 1525. And then, in the Explication of the Mystery of the Sacrament of the Eucharist, though they both agreed in saying, The Body and Blood of Christ are in the Sacrament, only in use, received with the Heart in Faith; yet *Luther* thought that the Words of our Lord, *This is my Body*, ought to be received verbally in a naked plain Sense. On the contrary, *Zuinglius* taught they were Spiritually, Figuratively and Sacramentally, and not Naturally to be understood: About which Difference there was much Dispute betwixt *Luther* and *Zuinglius*.

A general Reformation began among the *Switzers* in *Helvetia*, by the Preaching of *Zuinglius*; and the Senate of *Zurich* proclaimed as much through all their Dominions.

In this Year there were such great Differences betwixt *Zurich*, *Bern* and *Basil* on the one side, and the Popish Cantons on the other, and *Zuinglius* himself in Person (against the Perswasion of his Friends) joining with those of *Zurich*, in a set Battel, they had the worst, and the Catholics the Victory; *Zuinglius* himself being slain in the Battel, *Oecolampadius* a Minister in *Basil*, of the same Opinion with *Zuinglius*, died within few Days after, with Grief for the Loss of his Friend. Yet after the Death of the two great Pillars, the Gospel made greater Progress and Increase in *Helvetia*.

The Senate and People of *Bern* in *Switzerland* caused a general Disputation to be had with the Romanists, touching sundry Points of Popery, which lasted nineteen Days; and then they abolished the Mass, Altars, Images, and Popery in general.

At *Constance* and *Geneva*, and also at *Straßburg*, they did the like, about the same Time. The Day and Year when this Reformation from Popery began, in those Parts of *Helvetia*, they caused to be engraved in a fair Pillar, in Golden Letters, for perpetual Memory. This was done *A. D. 1528*.

C A P. III.

Of Reformation of Religion in ENGLAND: And how Matters of Religion afterwards continued, during the Reign of King Henry VIII.

An. 1521. **M**artin Luther having lately before written and published a Book *de Captivitate Babylonica*, King Henry VIII. for impugning thereof, takes occasion to write a Book against Luther, wherein, 1. He reproveth Luther's Opinion about the Pope's Pardons. 2. Defendeth the Primacy of the Bishop of Rome, which Luther had impugned. 3. Laboured to refell Luther's Doctrine about the Sacraments. This Book was so well taken by the Pope, as that by his Bull dated at Rome Octob. 1521, he gave and confirmed to King Henry VIII. and his Successors, the Style and Title of *Defensor fidei*. But Luther coming to the sight of the Book, made a very sharp Answer thereunto, setting forth the Abuse of the Pope's Indulgences, &c.

The same Year 1521, because the Emperor had sent forth a Writ of Outlawry against Luther, the same Pope Leo X. gave unto the Emperor Charles V. the Title of *Defensor Ecclesie*.

The Occasion of Alteration or Reformation of Religion grew upon a detestable Dispensation: For King Henry VIII. having by Dispensation from Pope Jul. II. married with the Lady Katherine, Daughter of Ferdinando King of Spain, and Widow of his Brother Prince Arthur; this continued without scruple near twenty Years, until a doubt was moved touching the Legitimation of the Lady Mary, Daughter of King Henry by Queen Katherine, and their only Child. The King, either for Displeasure against the Emperor, or for desire of Issue Male, or for some other cause, conceived scruple in his Mind, that the Marriage was not good: And considering more deeply of the matter, and finding that neither his Conscience would be cleared in keeping his Brother's Wife, nor the State of the Realm firm by the Succession of a Daughter begotten in such a Marriage, consulted the most learned Divines and Lawyers in the whole Kingdom, who all condemned the Marriage as utterly unlawful; yet would not the King proceed to be Divorced without the Pope's consent; whereupon Pope Clement VII. appointed two Cardinals, *Wolsey* Archbishop of York, and *Campeius*, who arrived in England Octob. 7. 1528. to hear and determine the matter.

Campeius brought with him a secret Bull dated 6 Cal. Jan. 1527. wherein the Pope infringeth the former Dispensation, affirming the King could not continue in such Matrimony, without Sin; but this was kept private. The King and Queen were both cited to appear before these Cardinals, and much agitation was had, and the matter after many delays ready for Sentence. But then, before any Sentence given, viz. about October 1529, *Campeius* was called home by the Pope's Letters, and the King, after many delays, was utterly deluded.

The King being much offended at this carriage, sent Dr. *Cranmer* and others to the Pope, to dispute against the lawfulness of the King's Marriage, and to maintain a Book thereof be-

fore written by *Cranmer*, but all was rejected by the Pope.

Then the King caused publick Disputations to be had touching the lawfulness of the Marriage, in both the Universities of Oxon and Cambridge, who both condemned it. And besides, the King sent Bishop *Bonner* to the Universities of France and Italy, who after long and solemn Disputation thereof, under their Hands and Seals affirmed the Marriage to be unlawful, and that no Man might dispense therewith.

The King casting off the Pope's usurped Power within his Dominions, by the Authority of the Laws of his own Kingdom, caused Queen Katherine to be cited to appear before Archbishop *Cranmer* and other Bishops, to answer in a cause of Matrimony. But, after many days sitting, and no appearance made, and in regard of her Contumacy, the Queen was Divorced, and the Marriage to King Henry VIII. declared to be a Nullity. And the Marriage was also dissolved by Act of Parliament, in the same Year 1533.

But Note, That before the giving of this Sentence, viz. in September 1533, the King was married to *Anne Bullen*.

Hereupon Queen Katherine appealed to the Court of Rome, and procured Pope Clement VII. and his Cardinals to give Sentence, 23 Martii, 1534, that the Marriage was good, and the King bound thereby.

The carriage aforesaid in the matter of Divorce was the ground of much hatred, that afterwards fell out betwixt the King and the Pope: For, as on the one part the Pope cursed the King and the whole Realm for the Divorce; so on the other part, the King abolished the usurped Power of the Bishop of Rome within his Realms.

The King's Proceedings against the Bishop of Rome, and his Adherents, were by the Degrees following.

First, the King, the better to prepare the way against the Pope, began with Cardinal *Wolsey*: Casting him, by the Law of *Premunire*, out of his Goods and Possessions, for accepting the Legatine Power from the Pope, without the King's Licence. An. 1530. Cardinal Wolsey, and the Clergy in a Premunire.

Then, upon the same Statute of *Premunire*, he proceeded against the rest of the Clergy, for maintaining and obeying the Legatine Power. Whereupon the Clergy, in their Convocation, made their Submission to the King in writing, and gave him the Title of *Supreme Head of the Church of England*, and presented unto him 118000*l.* desiring Pardon of the *Premunire*. Caput Ecclesie.

Yet Note, That Cardinal *Wolsey* had the King's Licence under his Hand, and the great Seal for his Warrant to use the Legatine Power, and the King himself by vertue thereof employed him to sit with *Campeius* in the matter of Divorce.

19 Sept. 1530. The King set forth the Proclamation prohibiting his Subjects to have any Suits to, or Commerce or Dealing with, the Bishop of Rome. Proclamation against Rome.

An. 24. H. 8. cap. 12. By an Act of Parliament the Power and Jurisdiction of the Pope in this Kingdom, and all Appeals to Rome, were utterly shaken off, and all causes whatsoever to be determined within the Realm. An. 1532. Pope's Power abolished.

Also a Proclamation issued to the same Purpose, and for restraint of paying any more Peterpence to Rome.

25 H. 8. cap. 20. The Execution of Annates and First-Fruits by the Bishop of Rome was dissolved, An. 1533.

annulled, and the manner of Election of Bishops Ordained.

An. 1534. 26 H. 8. cap. 1. By this Parliament the King is ordained to be supreme Head of the Church of England.

Cap. 3. First Fruits and Tenths are to be paid to the King.

Hereupon all the Bishops and other the King's Subjects took the Oath of the King's Supremacy, except only Sir Thomas More, and Fisher Bishop of Rochester, who were therefore executed Anno 1535.

Visitation of Monasteries. Cromwell and Dr. Leigh were appointed, with others, to visit the Abbies and religious Houses, and to see both into their Manners and Wealth; where they found that those cloistered Persons, from 600 Convents crawling about the Land, by auricular Confession got into the Bosoms of many simple Women; and that the wanton Nuns dallying with them in the dark, brought forth the Deeds of Darkness. The Commissioners then found and took out of those Monasteries many of their chief Jewels, Plate and Relicks, to the King's use, and dismissed all such religious Persons under the Age of twenty four Years, as were weary of their cloistered Exercises.

An. 1535. 27 H. 8. Then the smaller Houses of the Religious, being under 200 l. per An. with all their Lands, (of which there were 376) were given to the King by Parliament: The Moveables of which Houses were worth 100000 l. and the religious Persons put out were above 10000 Persons; which moved the common People to much Compassion, so see those forced to live by Alms, who by their Hospitality had before relieved so many.

An. 1536. The King, for further Reformation set forth a Book, bearing this Title, *Articles devised by the King's Highness, to establish Christian Unity and Quietness among the People*. In the contents whereof (after the King's Preface) was set forth a Declaration touching the three Sacraments, Justification, Images, Saints worship, Ceremonies, Purgatory, &c.

Injunctions. The same Year Injunctions were set forth, whereby some Holidays were abrogated, Images abolished, Pilgrimages, Relicks, Miracles forbidden: The Bible with the *Pater-noster*, Bible, &c. Creed and Ten Commandments set forth, and placed in Churches to be read, in English.

Note, This Book and Injunctions were set forth by Authority of a Synod of the Clergy, whereof the Lord Cromwell was President.

An. 1538. Injunctions exhibited An. 1538. In the name of God, Amen. By the Authority of the most excellent Prince Henry, &c. I Thomas Cromwell, Lord Privy Seal, Vicegerent to the King's Highness for all his Jurisdictions Ecclesiastical, these Injunctions, &c.

1. The former Injunctions to be observed.
2. A large Bible to be provided and kept in every Church, wherein every one may read.
3. The Lord's Prayer, Creed and Ten Commandments in English to be taught every Sunday and Holiday in every Church.
4. A Sermon once a Quarter to be made against Images, Pilgrimages, &c.
5. The feigned Images, whereto Pilgrimages or Offerings were made, to be demolished.
6. Church Registers are appointed.
7. Tithes to be paid, &c.

Abbies Demolished and all Suppressed. Hereupon the Shrine of Thomas Becket and other Images were pulled down; Battle Abby and Lewes in Sussex, Stratford in Essex, Martin in Surrey were suppressed.

And to make short work, in the Year following, all the religious Houses whatsoever were given to the King by Act of Parliament, and were shortly after demolished. And all the Lands of St. Johns of Jerusalem were given to the King, and the Corporation of Knights dissolved, and they allowed Pensions during Life.

And to conclude, in Anno 37 all Chantries, Hospitals, &c. were bestowed upon the King, and left to his disposing.

The value of the Church Lands in England Value. at that time amounted to above 320180 l. per An. whereof the King appropriated to the Crown 161100 l. per An.

So it appears, that the three first Breaches and overthrow of Popery were, 1. The accusing the Clergy of a *Premunire*. 2. The Statute of Supremacy. 3. The Suppression of Abbies. The first levelled the way for the second: The second enabled him with Power and Authority to compass the third. The first was a Burden, the second a Bridle, the third a Terror. By the first he found their Weakness; by the second they perceived his Greatness; and by the third he made them despair of any Restauration. By the first only the Clergy smarted; the second lay heavy upon all; by the third the whole Realm was again in a sort conquered.

What might be the Cause of this so great an Alteration? Surely, besides Religion, there might be the King's inclination to Vain-glory, which begot Avarice, whose Expences could not be maintained without extraordinary Support. Add to this, the Courtiers expectation of a rich Booty; and lastly the Supplication of Beggars presented by the Commons to the King, which was opposed by the Supplication of Souls written by Sir Tho. More.

Note, That, to make the way the plainer for these things, the principal Abbots, *Glassebury, Reading and Bury*, were first executed for denying the Supremacy, whereby others were discouraged to withstand the King in those his Proceedings.

But it may be questioned, *Quo jure, Quo titulo*, this great Suppression was compassed? the Abbies holding their in free *Almoign*, and in Fee, and that from the gift of divers Saxon, English and Norman Kings, continued legally by Prescriptions, established by Law, confirmed by Charters of sundry Kings, and by many Statute Laws, as by *Magna Charta*, q. n. 3. and the confirmation thereof 28 E. 1. by which all the Subjects held their Liberties, and by sundry confirmations afterwards: Also How far these Lands might be given away from a third Person, not being heard, nor convicted legally for some Offence?

The Answer to these doubts is plain: The Act of Parliament gave them to the King; and the very Act of 31 H. 8. expresseth, that, since the former Act of 27 H. 8. the religious Houses voluntarily and of their good wills, and without constraint by course of Law, and writings of Record under their Covent Seals, have given and confirmed to the King their Lands, Houses and Right, have forsaken and left them all to the King. And to this Statute they are said to consent, as to an Act at their own Suit.

It is a wonder to see and consider that these Abbies and religious Houses, being almost the third part of the Realm; the Men being of great Understanding and Power, the Revenues great, and the Tenants many and rich, greatly favoured of the People for Hospitality; and altho' the Knights of St. Johns by their Fraternities

An. 1539.

The three first Breaches.

The Cause.

By what Right the Abbies were suppressed.

ternities might have procured great troubles and tumults; yet was all this suppression and demolishment done in quietness and peace, without any Sword drawn; much unlike the course of the Conistorian and Genevian Disciplinarians now-a-days.

Consider also that by this Suppression, tho' many were enriched, and the Gentry much increased, yet the Rent of Lands was enhanced, enclosures set a-foot, depopulations made, the price of all things raised, and the Yeomanry decayed, and the King himself driven into want, and enforced to require aid in Parliament.

Religion declining. Now to return to matters of Religion, which, as before appears, so long as the King gave ear to *Cromwell*, began to be Reformed; but now afterwards, in the latter part of his Reign, hearkning to *Stephen Gardiner* Bishop of *Winchester*, they began to decline again.

6 Articles 31 Hen. 8. An. 1540. For now, by Act of Parliament, the six bloody Articles were composed and settled for Confirmation. 1. Of the real Presence. 2. Sacrament in both kinds. 3. Priests Marriage. 4. A Vow of Chastity. 5. Private Masses. 6. Auricular Confession. The Violaters of which Articles were adjudged to Death, and forfeiture of Lands and Goods.

There now followed great Persecution of the Protestants: The first whereof that suffered were *Dr. Barnes*, *Garret*, and *Jerom*, who were burnt in *Smithfield*, the very same time when *Powel*, *Fetberston*, and *Abel*, three great Pillars of Popery, were executed for denying the King's Supremacy.

Thus, during all the rest of this King's time, both Religions were permitted and favoured in the Kingdom together. And at his Death he left the Pope's usurped Authority shaken off, Monasteries suppressed, Images, Pilgrimages, Miracles repressed, superfluous Holidays abrogated, the Bible with the Ten Commandments, *Pater-noster*, Creed, Epistles and Gospels, and other parts of Service, celebrated in *English*: Which was all the alteration in Religion, during this King's time.

Books of Reformation, temp. H. 8. The Books, which I have, shewing the Reformation during this King's time, and what was allowed or disallowed, are these.

An. 1536. The Articles devised and set out by the King for Establishment of Unity, &c. which are before mentioned.

An.—The large Bible of *Tyndal's* Translation, which I have.

An. 1538. A Book thus Intituled, *The Pater-noster, Creed, and Ten Commandments of good English, with many other Godly Lessons, &c. according to the Command and Injunctions of the King's Highness, to be used through the Realm.* In this Book is set down an Interpretation of the Lord's Prayer, Creed and Ten Commandments. And the Commandments are divided as the Romanists now divide them. There is one Chapter shewing, the pretended and usurped Power of the Pope is justly abolished. Another Chapter for the bidding of Bedys, thus, *viz. First ye shall pray for the whole Congregation, especially for the Church of England, wherein first for the King's Majesty, Supreme Head of the Spirituality and Temporality of the same Church. 2. For the Lords and Commons. 3. Ye shall pray for the Souls that be departed, that they may have fruition of God's Presence.*

An. 1541. *An. 1541.* The large Bible to be read in Churches, with *Cranmer's* Prologue.

An. 1542. *An. 1542.* A Primer was set forth in *English*, containing the whole Mattins and Even-Song,

according to the Mass Book, with the Psalter of *St. Jerom*, and Meditations upon the 30th and 57th Psalms. And lastly, the Epistles and Gospels in *English*, as now we have them; which I have.

A Book of Doctrine was set forth with this *An. 1543.* Title, *A necessary Doctrine and Erudition for any Christian Man*, set forth by the King's Majesty of England, and by the Lords Spiritual and Temporal, and the nether House of Parliament. The Book contains a Declaration of Faith, the Creed, the Seven Sacraments, the Ten Commandments, divided in manner as the Protestants now use; the Lords Prayer, the *Ave Marie*, the Articles of Free Will, Justification and Good Works, and of Prayers for Souls departed; which I have.

6 May 1545. An. Reg. 37. The King set forth his Primer with his Preface thereto, shewing how necessary it is to have Uniformity in Prayer, and that in the vulgar Tongue, and that Youth may be instructed therein: And this is in *Latin* and *English*: And therewith is printed his Proclamation of this date, commanding this and no other to be used: Wherein he begins with the Lord's Prayer, *Ave*, Creed, Ten Commandments, and Graces: And then goes on with the Mattins, the Howers, Dirge, the seven Psalms, the Commendations, &c. and concludes with *English* Prayers.

This Book, with the Proclamation, was again printed in *Edw. VIth's* time, 1552. And then is added the former part of the Catechism, now in our Common-Prayer Book.

Of the Reformation of Religion during the Reign of King Edw. VI. and of the Church of England then established.

King *Edward* being not full ten Years old, *An. 1546.* came first to the Crown 28 Jan. 1546. and the Protectorship was committed to his Uncle *Edward Seymour* Duke of *Somerset*, a Protestant, whereby Religion began now totally to be reformed: Religious Men being now sent for out of other Countries, as *Peter Martyr*, *Bucer*, *Fagius*, who were placed in the Universities.

For better accomplishment of some Reformation, before a Parliament could be assembled, there were first sent forth certain Injunctions, for extirpation of the Bishop of *Rome's* usurped Authority. 2. For taking down of such Images as were abused by Pilgrimages or Offerings; and to suffer no Tapers or Images of Wax to be set before any Image or Picture, but only two lights upon the high Altar. 3. For abolishing all Shrines, Pictures, Paintings and Monuments of Superstition in Walls or Windows of Churches or Houses. 4. Processions to be laid down. 5. To enjoin a quarterly Sermon. 6. The Bible in *English*, and the Paraphrase of *Erasmus*, to be had in every Church. 7. Homilies to be read. 8. Confessions in *Lent*. 9. At every high Mass the Epistle and Gospel to be read in *English*, and two only of the nine Lessons to be read. 10. The *Latin* Primer of *H. 8.* to be used in *English*, and also the Grammar. 11. Prayers to be made for the King as Supreme Head of the Church, and for the Queen *Katherine* Dowager, and the Lord Protector's Grace, and for all them that be departed out of this World in the Faith of Christ. *Vid.* the Injunctions.

At the same time the first Book of Homilies *Homilies.* was set forth.

To see the Injunctions aforesaid executed, and *Visitati-* for a general Reformation, a Visitation was appointed,

Of Reformation of Religion in England.

pointed, and learned Commissioners sent into all parts of the Realm, and Preachers with them, to perswade the People from praying to Saints, adoring Images, from Masses, &c.

An 1547. After this a Parliament was called, which began Nov. 4. 1547, wherein towards Reformation two things only of moment (besides the gift of the Chantries) were determined about Religion. 1. All former Statutes against Lollards were repealed. 2. The Communion allowed and enjoined to be administered in both kinds, except necessity otherwise require.

Communion in both kinds.

It is said that two other things were attempted in this Parliament, but could not be obtained. 1. The Passing of a Book of Common-Prayer in *English*, composed out of the Mass-book. 2. The Allowance of Priests Marriage, and Legitimation of their Children. But in the next Parliament these things were both obtained.

The Parliament ended 20 Dec. 1547.

No more Palms, Ashes, &c. Afterward, 28 Jan. following, Bonner Bishop of London, by command wrote to Gardiner Bishop of Winchester, that the Council had ordained that no Candles should be born upon Candlemas-day; nor from thenceforth Ashes or Palms used, as had been accustomed.

Images to be taken down. Anno following, the Lord Protector and others of the Council wrote to Archbishop Cranmer, and by him to all other Bishops, in these words,

"We have thought fit to signifie unto you, that his Highness pleasure, with the advice of the Lord Protector, and the rest of the Council, is, that, with as much convenient diligence as you may, you give order that all Images remaining in any Church or Chappel be taken away; and, in the execution hereof, you are to use such foresight, as the same may be quietly done, with as good satisfaction of the People as may be. Your loving Friends,

Ed. Somerset.

Hen. Arundel.

A. Wingfeild.

Jo. Russel.

Tho. Seymor.

Wil. Paget.

2 Edw. 6. 8 Martii following, a Proclamation was set forth reciting the Statute for receiving the Communion under both kinds, commanding that it be administered only after such form as is declared by the direction to the Proclamation annexed: And to this Proclamation was annexed a Communion-Book in *English*, to be used for the Administration of the Sacrament, instead of the Mass-book, titled, *The Order of the Communion.

* Which I have.

Note, These words are written by the Archbishop's own hand, in the Margin of the MSS. at Lambeth.

See this Proclamation and the Common-Prayer-book together (which I have) where are Prayers for the dead, general and auricular Confession, Absolution, Water with the Wine, &c. The particulars wherein it differs from our now Communion-Book, see after in the Liturgy.

Note, That this Book now set out was only the Communion-Book, and not the whole Service-Book, which (as the Papists object) was now set out before any allowance by Parliament.

Hitherto there was yet no set Form of Common-Prayer published (other than the Communion-Book aforesaid) so that some Priests said the *Latin* Mass, some the *English*, some confusedly said half the one, and half the other, as the *Introitus* and *Confiteor* in *English*; and then the Collects, and other parts, in *Latin*.

An. 1548. In the next Year, viz. 4 Nov. 1548, began the second Parliament of this King, whereby

the Book of Common-Prayer, being compiled by Cranmer, Ridley and other learned Bishops, was allowed and confirmed by Act of Parliament, as afterwards more fully appears.

Touching which, it will not be amiss first to understand, what is scandalously objected by Parsons and other Romanists, viz.

Obj. "That the two things, which could not prevail in the last Parliament, found allowance in this, viz. Priests Marriage, and the Communion-Book.

1. "Touching the first they say, that all that was obtained by this Parliament was but only an Impunity, or a Dispensation with the Positive Laws against Priests Marriages, and a freedom from Temporal Punishment, leaving them to God for the rest, whether after their Vows made of Chastity, they were bound to observe them or not.

2. "Touching the Common-Prayer-Book, though it were with great diligence composed by Cranmer, Ridley, and others of chief Authority in the Clergy, yet had it much difficulty to pass, as may appear by the Act it self: For that it was not only contradicted by Catholicks, but also by many of the Protestants themselves: The chief difference among them being, whether it should pass with allowance of the real Presence of the Sacrament, with the *Lutherans*; or a spiritual Presence only, with the *Zuinglians* and Sacramentaries. To the former seemed to incline Cranmer, Ridley and others, that had been in Ecclesiastical Authority in H. 8. time, and also Bucer, Bale, Coverdale and others that came out of Saxony. For the latter (being the newer way) stood Hooper, Rogers, Latimer, and many others, who, by plurality in number, overbore the former in Parliament. And so the Book passed accordingly.

"So that it appears by the story (says Parsons) that the Introduction of Protestant Religion into England, was first in the time of H. 8. by the occasions before mentioned, but chiefly in this time by reason of the Childhood of the King, and the Ambition, Pride, Covetousness, and the desire of sole Commandry in the Protector, with the like inducements of Promotions drawing on others to second him. And that, for the first and principal Broachers of these Doctrines, they were for the most part married Friars, and Apostate Priests, the Promoters whereof were especially such of the Laity and Clergy, who had more Interest by the change, for their own Promotion and Advancement, than Conscience or Persuasion of Judgment, for the Truth of their Religion.

Thus far the Jesuit most scandalously.

But to return to the Parliament of 2 Edw. 6. which speaks for it self, and runs thus, *Whereas of long time there hath been in this Realm diverse Forms of Church Service, as the use of Sarum, York, Lincoln, &c. and several Forms of Common-Prayer and Communion, &c. Whereupon to stay Innovations or new Rites, and that an uniform, quiet and godly Order should be had, his Majesty by Advice of his Council hath appointed the Archbishop of Canterbury and other learned and discreet Bishops to consider the Premises, and thereupon having as well an eye and respect to the most sincere and pure Religion taught by the Scriptures, as to the usages of the Primitive Church, should draw and make one convenient and meet Order, Rite and Fashion of Common-Prayer and Administration of Sacraments, the which at this time by*

2 Edw. 6. The Act for the Common-Prayer-Book.

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the Aid of the Holy Ghost, with uniform agreement is of them concluded, set forth and declared to his Highness great comfort, in a Book intituled, The Book of Common-Prayer and Administration of Sacraments, which Book is appointed by the Authority of this Act to be used in English in all Parish Churches, &c. and Penalties are annexed for neglect thereof.

For the differences betwixt this Book and that now used, see after in the Liturgy.

Note, That not this, but the Book explained and settled by 5 Edw. 6. is the Service-Book now used.

For
Priests
Marriage.

Cap. 21. of the same Parliament, an Act is made to take away all Positive Laws of Man made against the Marriage of Priests, beginning thus, *Although it were not only better for the estimation of Priests and other Ministers of the Church to live chaste, and separate from the Company of Women and bond of Marriage, but might also better intend to the ministration of the Gospel, and might be freed from Household cares and charge, and that it were to be wished they would of themselves abstain; yet for that of compelled Chastity, many foul enormities have followed, and therefore, according to the Scripture, Marriage is better than such unchaste single Life; it is enacted that all human Laws, prohibiting spiritual Persons to marry, who by God's Law may marry, shall be void.* vid. Stat. 5. Edw. 6. to explain this Statute.

This Parliament ended 14 Mar. 1548. And the Book of Common-Prayer was thereupon first set forth, 16 June 1549.

Afterwards the King and Council, by their Letters to Bonner Bishop of London, commanded the Abrogation of all private Masses, and namely the Apostles Mass in Paul's Church.

By another Letter rebuked his negligence in not setting out the Service-Book. And lastly, he was convened before the Commons, and after much Argument, was sentenced to be degraded, and was committed to the Marshalsea.

6 Apr. A Proclamation was published for putting down the Mass throughout the whole Realm.

The Lord Protector falling now into some Troubles, the vulgar People thought to have their Latin Service restored: Wherefore the King and Council send forth Letters to all the Bishops, commanding that all Missals, Manuals, Legends and Sermon-Books in Latin, in every Church, should be brought in and abolished. And that no more Wafer Cakes, but common Bread, should be used in the Communion.

In this Year also was held a Parliament, where-
in Cap. 10. it is declared thus, *Notwithstanding the settlement of the Book of Common-Prayer, yet there are other Superstitions permitted, occasioning diversity of Opinions touching the Rites of the Church. It is therefore enacted, that all other Service-Books, or Books called Antiphonas, Missal, Grails, Processionals, Manuals, Primers, Cowchers, Journals, Ordinals, formerly used, other than the King shall set forth, shall be abolished. And Images to be defaced: But Monuments upon Tombs, not reputed for Saints, are to continue.*

Thirty two Persons are hereby appointed for compiling of Ecclesiastical Laws.

I have a Book of Common-Prayer set forth this Year, thus Titled, *The Book of Common-Prayer noted: Wherein is set down the Introitus, Hymns, Anthems, Collects, and so much other of the Common-Prayer-Book as was to be Sung in the Quire: Which wherein it dif-*

fers from the Book now used, see therein postea.

At a Parliament now held, the Common-Prayer was reviewed, explained, perfected, and confirmed by this Act.

Where there hath been a godly order set forth by Authority of Parliament, for Common-Prayer and Administration of the Sacraments to be used in the Mother Tongue, within this Realm, agreeable to the Word of God, and the Primitive Church, &c. And because there hath arisen in the use and exercise of the said common Service, divers doubts for the fashion and manner of the Administration thereof, rather by the curiosity of the Minister and Mistakers, than of any other worthy cause: Therefore, as well for the more plain and manifest explanation thereof, as for the more perfection of the said order of Common Service in some places where it is necessary to make the same Prayer and fashion of Service more earnest, and fit to stir Christians to the true honouring of God: Therefore the King has caused the same former Book to be perused, explained, and made fully perfect, and hath annexed it so explained to this Statute, adding also a Form and Manner of Making Book of and Consecrating Archbishops, Bishops, Priests and Ordination Deacons, to be of like force, as the Book of Common-Prayer was before. And the said former Act to stand in full Strength, and to be practised for the establishment of the Book of Common-Prayer now explained, and hereunto annexed, and also of the said Form of Ordination, &c. as it was for the former Book.

Cap. 12. Because many Persons taking Advantage of the penning of the Statute of 2 Edw. 6. do slanderously report that Priests Marriage is unlawful, and that Statute but only a Permission thereof, whereby Priests Children (being accounted Bastards) wealthy Men are discouraged from bringing up their Children in Learning, &c. Therefore it is Enacted, that the Marriage of every Priest, Spiritual or Ecclesiastical Person, shall be judged lawful, and their Children legitimate and hereditable.

After this Parliament ended, the Book of Common-Prayer was new Printed (with some Alterations) A. D. 1552, and set forth, and ever since used; which, wherein it differs from that now used, see afterwards in the printed Liturgy.

By the Bishops and Clergy in their Convocation at London, A. D. 1552, were composed the Articles of Religion, which were afterwards confirmed and published, A. D. 1562.

A Catechism, learnedly penned by Dr. Poynter Bishop of Winchester, was now set forth, where-
to King Edward added a pious Epistle dated the 20th of May, 7 Edw. 6. which was called King Edward's Catechism.

But An. 1552. King Henry's Primer was again printed, and herein was first inserted the former part of the Catechism now used in our Common-Prayer-Book.

Now also, viz. Nov. 5 Edw. 6. was set forth a Book of Reformation of the Eucharistical Laws, wherein divers good Laws and Cannons are settled, which had first been set forth by H. 8. and now reformed by thirty two select-
ed Persons, according to the Statute of 3 Edw. 6.

Of the Religion used during the Time of Queen Mary.

Queen Mary was not sooner come to the Crown, but she shewed a disposition to introduce Popery. And hereupon, first she released

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all Popish Bishops imprisoned by King Edward, and restored them to their Bishopricks: And King Edward's Bishops were committed, and some of them burnt, whereof *Crammer* was one.

By a Parliament now held all Statutes made for the upholding of the Protestant Religion, and against the *Roman*, are repealed, and such Divine Service to be used, as was the last Year of *H. 8.*

Hereupon by a Synod of the Clergy, Mass begun again to be publicly celebrated, Processions restored, Altars erected, &c.

Articles were sent forth by the Queen to the Ordinaries to be put in execution in every Diocese, whereby, 1. The Canons and Ecclesiastical Laws made *temp. H. 8.* were revived. 2. The Clause of *Regia autoritate fulcitus* to be omitted. 3. No Oath to be exacted for the Queen's Supremacy. 4. Against Priests Marriage. 5. Provision to be made for Priests renouncing their Wives.

An. 1554. At a Parliament now held, a Supplication and Submission was exhibited to the King and Queen by the Lords and Commons, praying, by their Intercession to the Lord Cardinal *Pool*, Legate, sent hither by Pope *Jul. III.* and upon their Repentance for their Disobedience to the See of *Rome*, in making or executing Laws against the Supremacy, that those Laws might be abrogated, and the Realm receive Absolution from the Pope's Curse: Whereupon the Cardinal, in presence of the King and Queen, pronounced Absolution to the whole Parliament.

Hereupon all Laws made against the Pope or his Supremacy since the 20th of *H. 8.* were repealed.

After this ensued much cruelty against the Protestants, insomuch as for their Religion sake many of them were forced to fly into *Germany*, and other parts beyond the Sea, some to *Frankfort*, some to *Geneva*, &c.

Of the Establishing Religion by Queen Elizabeth.

An. 1558. Queen Elizabeth coming to the Crown in *Nov. 1558*, the Protestant Religion began again to be restored.

27 *Nov.* It was permitted that the Lord's Prayer, Ten Commandments, Creed, Epistles and Gospels, and Litany, should be used in the vulgar Tongue, but without any Exposition. But in all other things they were to use the *Roman* Rites and Ceremonies, 'till a perfect Form of Religion should be settled by Parliament.

Liturgy reviewed. The care of Correcting the Liturgy, which by King *Edw. VI.* was set forth in the vulgar Tongue, was committed to *Parker, Bill, May, Cox, Grindall, Whitehead* and *Pilkington*, learned Divines; and to *Sir Tho. Smith*.

An. 1559. A Parliament is held, 1 *Eliz.* whereby, *Cap. 1.* the Crown is restored to its former Jurisdiction in matters Ecclesiastical, namely, by renewing the Laws of *K. H. 8.* against the See of *Rome*, and of *Edw. 6.* for Protestantcy, by annexing to the Crown all Spiritual Pre-eminences, and Ecclesiastical Authority, to correct Errors, Heresies, Schisms, &c. That all Persons should take an Oath for the Queen's Supremacy.

Supremacy. Note, Not Supreme Head as before, but Supreme Governor.

Common-Prayer-Book established, Stat. 1. Eliz. Per *Cap. 2.* The Stat. of the 1 of *Mary* is repealed, and the Common-Prayer-Book appointed by the 5th of *Edw. 6.* with the Alterations and Additions thereunto appointed by this Statute, is to continue in full force. That Book

of Common-Prayer allowed in 5 *Edw. 6.* and none else is to be used, in such sort as therein is set down, with an alteration or addition of certain Lessons, to be used on every Sunday in the Year, and the form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none others. Penalties are imposed upon the Impugners. See the Act at large afterwards printed.

See in the proper places of the printed Liturgy, what the Amendments are herein afterwards in print.

The Parliament being Dissolved, the Common-Prayer-Book was forthwith brought into Churches in the vulgar Tongue, Images quietly removed, the Oath of Supremacy taken, Bishops refusing, displaced.

Note, There were but fourteen Bishops, and thirteen of them refused to take the Oath.

5 *Eliz.* The second Parliament was held, 1562, whereby the Pope's Authority in this Kingdom was utterly suppressed, and in some cases made Treason to refuse the Oath of Supremacy. *Pope's Power abolished.*

In the Convocation this Parliament, the Thirty Nine Articles of Religion, which were composed *An. 1552*, were now ratified and confirmed; the second Book of Homilies composed, and both that and the former allowed to be read in Churches as Orthodox. *The Articles. The Homilies.*

Now was the Pope's usurped Power in England utterly abolished, and true Religion planted. But some make a great wonder, how this great alteration could so suddenly be made, and that by a Woman, and all in a peaceable manner. And how the upper House of Parliament could be wrought by Plurality of Voices, considering so many Bishops, so many Lords, well affected to [*the old] Religion, had their Suffrages there. *How the alteration was so suddenly wrought. *I believe the word old, or their, is here omitted.*

For Answer, it must be remembred first, that King *Hen. 8.* pulling down the Abbies, weakened the strength of the Clergy, taking away thereby twenty five Voices of Abbots, who sat as Barons of the Parliament. 2. For the Furtherance of the business, the Queen created divers new Lords, and all Protestants. 3. And discharged from the Council-Table divers old Counsellors, and placed Protestants in their places. Also some old Judges, and divers Justices of Peace were displaced. 4. To take all scruple out of the Heads of the People, and that they might not conceive any great alteration in the Religion or Service of the Church, the alteration was framed as near to the old as could be. 5. The Title and Jurisdiction of Bishops (with some little Grace and Authority) was continued; and they permitted the use of the Surplice, Ceremonies, Anthems, Organs, and many Prayers in the same Form as the old were. 6. Touching the Communion-Book, it was composed by learned Commissioners appointed for that purpose, and was made according to the Liturgy of the Strangers at *Frankfort*, 1544, and not much varying from that of King *Edward's* Time. Lastly, The instrumental Causes, and chief Artificers in this Building, were choice Men of Learning, Wisdom, Experience and Policy; as, *viz.* *Sir Will. Cecyll* (made a Secretary in King *Edward's* time) *Sir Nicholas Bacon*, *Sir Nicholas Throgmorton*, *Sir Thomas Smith*, &c. who had no less by this change. *An. 8 Eliz. 1565. Act of lawfulness of making Bishops.*

But to return to the Settlement of Religion here, there was a Parliament held 8 *Eliz.* wherein the lawfulness of making of Bishops and Priests in England was thus declared.

Cap. 1.

Cap. 1. Forasmuch as many bold Persons make doubt and question whether the making and consecrating of Archbishops and Bishops were duly or orderly done, according to Law or not? It is to be understood, that King *Hen. 8.* was acknowledged to be Head of the Church in Earth, *per 26 Hen. 8. cap. 1.* and that by *25 H. 8. cap. 20.* the manner and form of making of Bishops was prescribed. And by the Book of Common-Prayer, allowed *5 Edw. 6. cap. 1.* the like manner and form was prescribed, which was confirmed by *1 Eliz. 1.* whereby the Queen hath power by Letters Patents to nominate any Person to Spiritual or Ecclesiastical Jurisdiction, and by *1 Eliz. 2.* And the Queen having the disposal of all Jurisdictions and Authorities over the State, Ecclesiastical and Temporal, hath, by her Supreme Authority, caused divers learned Men to be Elected and Consecrated Archbishops and Bishops, with such Ceremonies as are allowed by the said Statutes, and Orders annexed to the Common-Prayer-Book. Also the Queen, by her Letters Patents, dispenseth with all doubts of imperfection or disability that can be objected. So that considering the Queen's supreme and absolute Authority, there can be no doubt of the lawful Election, Conservation, &c. Wherefore this Act doth confirm the Statutes of *5 Edw. 6.* touching Consecration of Bishops, and the Stat. of *1 Eliz. cap. 2.* touching the Book of Common-Prayer; and all Persons made Bishops, Priests, or Ministers, according to that Statute, are rightly made, *13 Eliz. cap. 12.*

Common-Prayer-Book confirmed.

Minister admitted, how he must be qualified.

No Person shall be admitted to any Benefice with cure of Souls, except he be Aged twenty three Years, and a Deacon, and shall have first subscribed in the presence of the Bishop to the Articles made in the Convocation of 1562, touching the Confession of Faith, &c. No Man is to have a Benefice with Cure of 30 l. *per An.* but a Batchelor of Divinity, or a Preacher.

Lease of a Benefice.

Cap. 10. No Lease of any Ecclesiastical Living with Cure, shall endure longer than the Lessor is resident and serves the Cure, and is not absent above eighty days in a Year.

23 Eliz. Against Priests.

Stat. 23 Eliz. cap. 1. Makes it Treason to withdraw, or be withdrawn from the Obedience to the Queen, or Religion now established to the Popish Religion; imposes a Penalty for saying or hearing of Mass.

24 Eliz. Priests Treason.

Stat. 24 Eliz. cap. 2. 'Tis Treason for Priests born in England, to be there, unless they take the Oath of Supremacy of *1 Eliz.*

1570.

Pius 5th Bishop of Rome, who the last Year, without any Citation, had secretly innodated Queen *Elizabeth* by the Sentence of Anathema, and had raised Rebellion against her, now caused the same Sentence to be published, and set upon the Gates of the Bishop of London's Palace: Whereby she is deprived of the pretended Right of her Kingdom, and their Subjects absolved from their Oath and Obedience to her, and cursed if they do it.

The Pope's Bull against the Queen.

Dat. 5 Martii 1569.

An. 1580.

The English Priests which had fled into the Netherlands assembled themselves at Doway, by the procurement of Mr. Allen, afterwards made Cardinal, and there exercised Discipline in manner of a College, to whom the Pope assigned an yearly Pension.

From this, and the College about this time also erected at Rheims, came daily into England Persons labouring to draw the Queen's Subjects from their Obedience, and indeed to make

way for the Pope, and Spaniards intended Conquest.

As England this Year by means of the Romanists was troubled with an outward War by the Spanish Invasion; so did it now likewise travail of an inward Schism, wherein the Puritans (as before, so now) with great insolency advanced themselves against the English Hierarchy, endeavouring to reduce the Ecclesiastical Government to the Discipline of the Church of Geneva. Whereof the sixth Chapter afterwards more largely discourseth.

This new Sect are now the only Disturbers of Religion and Ecclesiastical Government; as may afterwards fully appear, *vid. Chap. 6.*

King James, and King Charles.

The greatest Disturbers of the Rites and Government of the Church, in their Times, were the Puritans; to whom King James, in the first Year of his Reign, gave a gracious hearing at the Conference at Hampton Court; where having heard all their Objections against the Common-Prayer-Book, and the Discipline of the Church, he fully settled all things in the same state as before it was, with some small Alterations or Explanations in the Book of Common-Prayer, which hereafter in the 10th Chapter is particularly set down.

In the time of King Charles, the Puritans raised up some of the former, and added some new Exceptions to the Prayers in our Church Liturgy, &c. Against which they published, both by Books and Sermons, much scandalous matter, viz. by the Book of News from Ipswich: The Unbishopsing of Timothy and Titus: A Divine Tragedy: Two Sermons of Mr. Burton: His Appeal, and his Apology, &c. wherein they opposed and scandalized the calling of Bishops: For which, and other libellous Matters, Dr. John Bastwick, Mr. Henry Burton, and Mr. Will. Pryn, were all Sentenced to the Pillory, &c. in the Star Chamber, 14 Jan. 1637.

See the Particulars of these Mens Allegations, with Answers thereunto, afterwards, *Cap. 12.*

An. 1638. The Puritans, or Genevian Disciplinarians of Scotland, took occasion to quarrel with the Book of Common-Prayer after the Form of the English, which was sent to be used likewise in that Kingdom, and took Exceptions also against.

C A P. IV.

Of the Reformation of Religion at GENEVA, and the Disciplinary Government there settled.

THE Reformation of Religion at Geneva An. 1527. began there much about the same time as it did at Bern, Basil and Constance, by the means of Zuinglius and Oecolampadius, which was about the Year 1527, but not fully till 1535.

From Zuinglius this Sect first began, whose Followers Luther called Sacramentaries, and the French named them Hugonets, but now they have their Title and Denomination from Calvin, who, as a Transcendent, hath overshadowed and obscured the name of Zuinglius, and is solely received as the Patriarch of Geneva, and the

Architect that framed all their State and Discipline. And therefore we will begin with his Time there.

The Bishop expelled from Geneva.

When the Gospel began first to be preached at Geneva by *Farel*, *Viretus*, and others, they could have been well content with the continuance of their Government by a Bishop, if he would willingly have rejected the Pope, and have joined with them for Reformation of Religion. But the Bishop (as it seems) refusing so to do, they dealt with the inferior Magistrates and People to make such a Reformation themselves, as they required. Whereupon the Bishop being Lord of the City, and having in his Hands, as well the Sovereign civil Jurisdiction as the Ecclesiastical, they proclaimed him an Usurper, and so of themselves, and such assistance as they procured, thrust him from both those Authorities.

Mr. John Calvin.

The Bishop having afterwards excited the Duke of Savoy to be his Friend, and having brought him for his assistance by force, they of Geneva then joined themselves in a League of Amity with Bern; so as the Duke and Bishop coming to Geneva to besiege the City, they were both expelled, *Bernatibus illis auxilium ferentibus*.

His coming to Geneva.

Shortly after, Mr. *John Calvin*, a wise and learned Man, brought up in the Study of the Civil Laws, being occasioned to leave France, fell at length upon Geneva, which City the Bishop and Clergy a little before had forsaken for Religion sake, as aforesaid.

At Calvin's coming thither the form of the Civil Government was popular, as it continueth at this day; neither King, nor Duke, nor Nobleman, of any Authority over them, but Officers chosen yearly by the People out of themselves, to order all things by publick consent. For Spiritual Government, they had no Laws at all agreed upon, but did what the Pastors of their Souls, by perswasion, could win them unto.

Calvin being admitted one of their Preachers, and a Divinity Reader among them, considered how dangerous it was, that the whole State of that Church should hang still on so slender a thread, as the liking of an ignorant Multitude is, if it hath power to change whatsoever it listeth. Wherefore taking to himself two of the other Ministers for the more countenance of the Action (albeit the rest were all against it) they moved, and in the end perswaded, with much ado, the People to bind themselves by solemn Oath, 1. Never to admit of the Papacy amongst them again. 2. To live in Obedience to such Orders concerning the Exercise of their Religion, and the Form of their Ecclesiastical Government, as those their true and faithful Ministers of God's Word had, agreeably to Scripture, set down, for that end and purpose.

Afterwards Calvin leaving the City upon some discontent, and they desiring his Return, he gave them plainly to understand, that if he did become their Teacher again, they must be content to admit a compleat Form of Discipline, which both they and their Pastors should be sworn to observe for ever after.

The Form of Discipline.

The principal parts of which Discipline were these. 1. A standing Ecclesiastical Court to be Established. 2. Perpetual Judges in that Court, to be their Ministers. 3. Others of the People to be annually chosen (twice so many in number as they) to be Judges, together with the Ministers, in the same Court. 4. These two sorts to have the Cure of Mens Manners, Power

of determining all kinds of Ecclesiastical Causes, and Authority to convent, to controul, to punish as far as with Excommunication, whomsoever they should think worthy, none excepted.

In the end, after much debate, these Orders were on all sides assented unto. And this kind of Discipline, with some subsequent Additions, continued afterwards in that City, during all Calvin's life time, who died in May 1564, His being succeeded by *Theodore Beza*, another learned Man, who propagated the same Discipline before settled. After this Settlement of the matter of Discipline, then the *Genevians* fashioned and compiled for themselves a form of Common-Prayer, wherein the *English* and the *Scotch* Professors joined with them.

This Form of publick Prayer was compiled in Geneva, during the time of Persecution of Protestants in England by Queen Mary. The Form whereof I have thought fit to abridge, and to set down the Substance thereof, according the Book printed by the *English Genevians*, An. 1561.

The Book is thus intituled, and goes on as followeth.

The Form of Prayers and Administration of Sacraments, &c. used in the English Congregation at Geneva; and approved by the famous and godly-learned Man Mr. John Calvin, An. 1561.

Thus Dedicated,

To our Brethren in England and elsewhere, which love Christ unfeignedly, Mercy and Peace.

It is more evident, and known to all Men, than well considered, with what great Mercies God endowed our Country of England in these latter days, when from Idolatry he called us to the knowledge of his Gospel, sending us a most Godly, Zealous and Learned, such an one as never sat in that Royal Chair before, &c. God's Rod being laid upon us in England, yet by his merciful Providence we have now obtained a free Church for our Nation in this worthy City of Geneva, and presenting to the Judgment of that famous Man *John Calvin*, and others learned in these Parts, the Order which we minded to use in our Churches, and they approving it, as sufficient for a Christian Congregation, we put the same in execution, &c.

The Confession of our Faith which are assembled in the English Congregation at Geneva.

I believe in God, &c. Setting down the Apostles Creed, with a large Comment and Discourse upon it.

Of the Ministers Election.

What things are chiefly required in Ministers. Let the Church first diligently consider, that the Minister, which is to be chosen, be not found culpable of any such faults as *St. Paul* reprehendeth, 1 Cor. 9. 2. That he distribute the Word and Sacraments faithfully, and be careful not only to teach the Flock publickly, but also privately to admonish them.

Of the Ministers Office and Duty.

His chief Office standeth in preaching and ministring the Sacraments; and in Consultations, Judgments and Elections, and other Political Affairs, his Council rather than his Authority takes place.

Their Office.

If the Congregation agreeth to Excommunicate, then it belongeth to the Minister to pronounce the Sentence.

Of the manner of electing the Pastors.

Pastors. The Ministers and Elders, at such time as there wanteth a Minister, assemble the whole Congregation, exhorting them to consider who may best serve in that Office.

The Ministers and Elders are to examine them. 1. Touching their Doctrine; and are to give him a Theme or Text to be treated privately on. 2. Of his Life, that he hath lived without slander, &c. and 8 days time given to enquire of his Life. 4. If nothing be alledged against him, then one of the Ministers at a Morning Sermon presenteth him again to the Church, framing part of his Sermon to set forth his Duty.

After the Afternoon Sermon he is elected: And after the Election, the Minister gives thanks, &c. Then the People sing a Psalm and depart.

Of the Elders, their Office and Election.

Elders. They must be Men of good Life, and without Suspicion, or Blame. Their Office stands in governing with the rest of the Ministers, in consulting, admonishing, correcting all things belonging to the State of the Congregation.

They differ from the Minister, in that they neither preach nor minister the Sacraments.

In assembling the People, the Minister and they must join.

If any of the number want, they make like choice as in Ministers.

Of the Deacons, their Office and Election.

Deacons. The Deacons must be Men of good Esteem, Wisdom; and be Charitable.

Their Office is to gather the Alms, and distribute it with consent of the Minister and Elders.

Doctors. There is a fourth kind of Ministers called *Doctors* or Teachers, which, for lack of opportunity in this our Exile, we cannot yet have.

Their Office is to instruct People in the Purity of Doctrine.

The weekly Assembly of the Ministers, Elders and Deacons.

Weekly Assembly. Every Thursday the Ministers and Elders in their Consistory are diligently to examine such faults, as may be found among themselves or others.

There are certain faults in the Minister, for which he is to be deposed; as Heresie, Papistry, Fornication, Theft, Drunkenness, Usury, &c.

Others are more tolerable, if after Admonition he amend: As Contention, Scurrility, Wantonness, Deceit, Dissoluteness, unprofitable Preaching.

Interpretation of the Scriptures.

Expounding. One day weekly the Congregation meet, to hear some Scripture Expounded. At which time every Man may speak or enquire, as God shall move his Heart, and the Text give occasion. In any contention the Moderators are to decide the Difference, or leave it to the Judgment of the Ministers and Elders at their Assembly.

When the Congregation is assembled at the hour appointed, the Minister useth one of these two Confessions, or the like in effect: Exhorting the People diligently to examine themselves, following in their Hearts the tenor of his words.

A Confession of our Sins framed to our time, out of the 9th of Dan.

O Lord God that keepest Covenant, and shewest Mercy to them that love thee; we have sinned, &c. *The Ser-vice.*

Another Confession for all Estates and Times.

O Eternal God, we confess we are miserable Sinners, conceived and born in sin, &c.

This done the People sing a Psalm all together, *A Psalm.* in a plain Tune; which ended, the Minister prayeth for the Assistance of God's Spirit, as *A Prayer.* the same shall move his Heart; and so proceedeth to the Sermon; using after the Sermon this *A Sermon* Prayer following, or such like.

A Prayer for the whole State of Christ's Church.

Almighty God and merciful Father, we humbly submit our selves, &c. beseeching that this Seed of the word, &c. *Another Prayer.*

Our Father, which art in Heaven, &c.

Almighty and everlasting God, vouchsafe we beseech thee, to grant us perfect continuance in thy lively Faith, augmenting the same in us daily, 'till we grow to our full measure of our perfection in Christ, whereof we make our Confession, saying,

I believe in God the Father, &c.

The Lord bless us and save us, the Lord make his Face to shine upon us, and be merciful unto us. *The Creed. The Conclusion.*

The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with us all. So be it.

It shall be necessary for the Minister daily to repeat all these things before mentioned. But beginning with some manner of Confession, proceed to the Sermon; which ended, he either useth this Prayer for all States before mentioned, or else he prayeth as the Spirit of God shall move his Heart, according to the time or occasion.

The Order of Baptism.

First Note, That forasmuch as the Sacraments *Baptism.* are not to be ministred by Women, or used in private corners, as Charms or Sorceries, but left to the Congregation; therefore the Infant that is to be Baptized shall be brought to Church on the Day appointed to Common-prayer or preaching, accompanied with the Father or Godfather. So that after the Sermon, the Child being presented to the Minister, he demandeth this Question.

Do you present this Child to be baptized, earnestly desiring that he may be ingrafted in the Mystical Body of Jesus Christ?

The Answer.

We require the same.

The Minister proceedeth. Then let us consider, how Almighty God hath not only made us his Children by Adoption, and received us into the Fellowship of his Church, &c.

Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance thereof, declare the Sum of that Faith, wherein you believe, and will instruct this Child.

There the Father, or in his absence the Godfather, shall rehearse the Creed.

Then

Then the Minister exhorting the People to pray, saith in this or the like manner kneeling,
Almighty God, which of thine infinite Goodness hast promised, &c.

Our Father, which art in Heaven, &c.

N. I Baptize thee in the Name of the Father, &c.

Speaking these words, he taketh Water in his Hand, and layeth it on the Child's Forehead; then gives thanks as followeth.

The Conclusion.

Forasmuch, holy Father, that thou dost not only beautifie, &c.

The Manner of the Lord's Supper.

The day when it is ministred, which is commonly once a Month, or so often as the Congregation shall think expedient, the Minister saith,

Let us mark, my dear Brethren, and consider, how Jesus Christ did Ordain unto us his holy Supper, &c.

Then proceeds to the Exhortation.

Which ended, the Minister comes down from the Pulpit, and sitteth at the Table; every Man and Woman in like wise, taking their place as occasion serveth.

Then he taketh Bread and giveth thanks, in these words following, or like in effect.

O Father of Mercy and God of all Consolation, seeing all Creatures do knowledge and confess thee, as Governor and Lord, &c.

This done, the Minister breaketh the Bread and delivereth it to the People, who divide and distribute the same among themselves, according to our Saviour Christ's Commandment; and in like wise giveth the Cup.

During which time some place of the Scripture is read, which doth lively set forth Christ's Death.

And after the Action is done he giveth thanks, saying, Most merciful Father we render to thee all thanks, &c.

The Action thus ended, the People sing the 103d Psalm, *My Soul, give Laud*, &c. or some other Thanksgiving, which ended, there one of the Blessings is read; and so they rise from the Table and depart.

To the Reader.

Why this Order is thus observed.

If any ask why we follow this Order herein, rather than any other, let him consider, 1. We renounce the Error of the Papists. 2. We restore to the Sacraments their own Substance, and Christ to his proper place. And as for the words of the Lord's Supper we rehearse them, not because they should change the Substance of the Bread and Wine, or that the Repetition thereof, with the intent of the Sacrifices, should make the Sacrament as the Papists believe: But they are read to teach us how to behave our selves, &c. Then taking Bread, we give thanks, break and distribute it, as Christ hath taught us. The Ministration ended, we give thanks again, according to his Example: So that without his Word and Warrant, there is nothing in this holy Action attempted.

The Form of Marriage.

After the Bannes or Contract hath been published three several days in the Congregation, to the intent that if any Person have title to any of the Parties, they may make their Challenge: The Parties assemble at the beginning of the Sermon, and the Minister at time convenient saith, as followeth.

The Exhortation.

Dearly beloved, we are here gathered together in the sight of God, to Wive these Parties together, &c.

The Minister, to the Parties to be married, saith,

I charge and require you, as you will answer, &c. that if any of you do know any impediment, why ye may not, &c.

If no impediment be declared, then the Minister saith to the Congregation,

I take you to witness, &c. And if any of you know any cause or impediment, &c.

If no cause, the Minister proceedeth.

Forasmuch as no Man gainsayeth, you N. shall protest here before God and this Congregation, that you have taken, and are now content to take N. for your lawful Wife, promising to love, &c.

Answer.

Even so I take her before God, and in the presence of this Congregation.

The like is spoken to, and answered by the Woman.

Then the Minister reads part of *Mat. xix.* The Pharisees came to Christ to tempt him, saying, is it lawful, &c.

If ye believe these words, then you may be certain, that God hath so knit you together in this State of Wedlock.

The Lord sanctify and bless you, and pour the riches of his Grace upon you, &c.

Then is sung the 128th Psalm, *Blessed are they*, &c.

The Visitation of the Sick.

Because this is a thing necessary, yet it is hard to prescribe all Rules appertaining thereto, we refer it to the Discretion of the godly prudent Minister, who, according as he sees the Patient afflicted, may either lift him up with the sweet promises of God's Mercy, or if he be not touched with the feeling of his Sins, he may bear him down with God's Justice.

Moreover, the sick Party may at all times send for the Minister, who doth not only make Prayers there presently, but if need be commends to the Prayers of the Congregation.

Of Burial.

The Corps is reverently brought to the Grave, accompanied with the Congregation, without any further Ceremony: Which being buried, the Minister goes to the Church if it be not far off, and makes some comfortable Exhortation to the People touching *Death* and *Resurrection*.

The Order of the Ecclesiastical Discipline.

This Censure or Discipline is either Private or Publick; *Private*, as if a Man offend either in Manners or Doctrine, to admonish him privately. And, if after a second Admonition in the presence of two or three Witnesses he continue obstinate and without Amendment, he is to be diselosd to the Church, that according to publick Discipline he may be received through Repentance, or else be punished according to his Fault.

In *publick* Discipline, the Ministry are to pretermitt nothing unchastized with one kind of Punishment or other: If they perceive any thing in the Congregation, either evil in Example, slanderous in Manners, or not becoming their Profession: No Fault ought to escape without Admonition or Punishment. *Excommunication*

munication is the greatest and last Punishment belonging to the Spiritual Ministry: Wherefore nothing is to be done therein, without the Determination of the whole Church. And yet the Person excommunicated is not excluded from hearing Sermons, to the end he may have Liberty and Occasion to repent.

Afterwards there follows the singing Psalms, then a large Catechism of Calvin's, and lastly the same Prayers which are usually at the latter end of our Bibles.

Herewith also agree the French and Scottish Liturgies.

C A P. V.

Of the Reformation of Religion in SCOTLAND.

An. 1527. **I**N Scotland the Professors of the reformed Religion lay covertly and dispersedly scattered thro' that Kingdom, from the Year 1527 to about 1558, and never 'till that time got any head, nor publickly shewed themselves.

In which time many of them suffered Persecution, whereof Patrick Hamilton, of the Blood-Royal, was one of the first, who was martyred by the means of Beaton Archbishop of St. Andrews. An. 1527.

Reformation. The Church of Scotland, in erecting the Fabrick of their Reformation, took Pattern by the Discipline settled at Geneva, which was An. 1557. Jo. Knox. thence brought over to them by John Knox a fiery Zealot of theirs, who the same time living at Geneva under the Discipline thereof, framed by Mr. John Calvin, in An. 1557. wrote thence a Perswasive Letter to his Brethren in Scotland: whereupon soon after an Oath of Confederacy was taken, among his Fellows in Scotland. And in 1558 they made and subscribed Orders for Reformation, to be observed thro' out that whole Realm.

Abbies demolished. Knox proceeds both to write and preach against Friars and religious Houses, insomuch that the People began diverse Outrages; for which the Queen-Regent summoned Knox to appear and answer, he refused it; she proclaimed him Traitor, he contemned it; then she thought to apprehend and restrain him; but he solicited the Burgesses of St. John's Town and Dundee to suppress the Friaries, to pull down the Images, and to overthrow the Abbies of Skene and St. Andrews, which they suddenly effected.

League. Afterwards, upon Conditions agreed on with the Queen, this great Assembly at St. John's Town departed; but before their Severance they entered into a League by Oath, that if a Member of their Congregation should be troubled, they should all concur and convene together for Defence thereof.

An. 1560. Religion reformed. The Queen-Regent being dead, they held a Parliament in Scotland by Consent of the French King, and their Queen his Wife, in An. 1560, wherein they reformed Religion, and set out a Confession of the Christian Faith: But the Queen refused to confirm the Acts thereof.

1561. Discipline began. This Parliament, of 1561 being ended, there was a Book of Discipline compiled, after the Geneva Fashion, by Mr. Knox and others, which by Perswasion and Threats they obtained to be generally subscribed, allowed and practised; and according to that Form, they began their Discipline and Consistorial Govern-

ment.

The Bishops having embraced the Gospel, it was at first agreed, even by the Brethren, with Consent of the Regent, that the Bishops should be maintained and authorized; which endured for sundry Years, 'till at length there was no Remedy: The calling of Bishops was now become Antichristian, and down they must of Necessity. Whereupon they commanded the Bishops, of their own Authority, to leave their Offices and their Jurisdictions.

Then they decreed in their Assemblies, that Bishops should have no Voices in Parliament. They directed their Commissioners to the King's Majesty, commanding him and the Council, under Pain of the Censures of the Church (meaning Excommunication) to appoint no Bishops in time to come, because they (the Brethren) had concluded that State to be unlawful: And herein they were much encouraged by Theodorus Beza, their Consistorian Patriarch.

After they had discharged their Bishops, then their Presbyteries began to flourish, and all Ministers became equal. Then they usurped the whole Ecclesiastical Jurisdiction, altered Laws, raised Assemblies, enjoined Ecclesiastical Pains, prescribed Laws to King and State, appointed publick Fasts, &c.

With these Proceedings the King and State being much displeased, took order for the checking and redressing of them. His Majesty King James VI. began to take upon him his lawful Authority, belonging to all Christian Princes in Causes Ecclesiastical. He made Proclamation for discharging the Ministers of their Conventions and Proceedings, publishing them to be unnatural Subjects, and seditious Persons, &c.

The King being shortly after drawn into a Feast at Reutheven, was there surprized and restrained by his Subjects: which Action, tho' coloured by fair Pretences, was in 1583 adjudged to be High Treason.

Afterward, in April 1583, there was another most treasonable Conspiracy attempted upon his Majesty's Person at Sterling, under Pretence of Religion, and chiefly for the Consistorian and Presbyterian Sovereignty.

With these, and many more such undutiful Insolencies, the King and State being greatly moved, a Parliament was held in May 1584. An. 16. Jac. VI. Reg. Scoria, Etatis 17. where in order was taken for a general Reformation, in Causes Ecclesiastical, throughout the Kingdom. The King's Authority in Causes Ecclesiastical confirmed. The third Estate of Parliament, that is the Bishops, was restored to the ancient Dignity. It was made High-Treason to procure Innovation or Diminution of the Authority of the three Estates. The foresaid Presbyterian Censures and Jurisdictions were discharged. And, lastly, their Confession of 1581 was by the King and Parliament confirmed.

The Presbyterian Sovereignty being thus abridged, this Stratagem ensued, by Instigation of the Consistorians. The King of Scots being, upon occasion of a Contract, near to Striveling, heard of certain Enemies (as he then accounted them) coming towards him; whereupon his Majesty raising such Power as he could, conveyed himself to Striveling; where, before he looked for them, 10000 Men presented themselves in Arms, and by Proclamation made in their own Names, commanded all the King's

King's Subjects to assist them, and within two hours took the Town, and enforced the King to fly to the Castle, which they also besieged.

The Conclusion was, that upon a Parly had, it was mutually agreed, 1. The King's Life, his Honour and Estate to be preserved, and things transacted peaceably. 2. The King to subscribe their Proclamation, and deliver them all the strong holds. 3. The Disquieters of the Commonwealth to be delivered to them, to abide Trial by Law.

By which Subscription of the King to their Proclamation, the Presbyteries in Scotland received again a great part of their Strength; which afterwards they used towards the English; endeavouring by all means to cast some of their Contentions and disloyal Seeds amongst them.

In this manner of Distraction afterwards continued the Church of Scotland, being much over-born by the Power of the Consistorial and Presbyterial Government. Yet still there continued some Bishops among them; and some Acts of Parliament were made in favour of the Bishops and Episcopal Government.

But against these Acts of Parliament the Consistorians (now Covenanters) in Scotland do take sundry Exceptions, and do take upon them by publick Acts to shew, that the Episcopal Government was condemned and abolished in that Kingdom, even from the first Reformation thereof.

For clearing of which Point, it shall not be amiss to set down the Substance of what the Scottish Covenanters do alledge, in this behalf.

Allegations used by the Scottish Covenanters against the lawful Usage of Episcopal Government in that Kingdom; and against the Statutes made touching the same. An. 1638.

An. 1560,
to 1580.

They say, that by an Act of Council, An. 1560, the Authority and Jurisdiction of Bishops was abrogated.

That the Government of that Kirk (which was by weekly meeting of Ministers, Elders and reformed Towns) from the Year 1560 to 1576 (except the Convention at Leith, An. 1572) and from 1575 (when the constant Policy of Ecclesiastical Constitution began to be stablished) to 1581, the Assemblies for the most part were employed in abolishing the Corruptions of Episcopacy, and establishing the settled Policy which was agreed on 1578 in the second Book of Discipline. So that Episcopacy being contrary to the Doctrine of the Church of Scotland 1579, the Bishops are declared by the said Acts to be no Members of that Kirk.

Parliament
1567.

We the Protesters shew, that by the Parliament 1567, cap. 2. made at the time of the Reformation, the Pope's Authority was abolished; and it was enacted, *That no Bishop or Prelate use any Jurisdiction by the Pope's Authority, &c.* Whereby it is evident, the Reformers intended not to suppress Episcopacy.

They Answer, That hereby Episcopacy, and all other Prelacy, was condemned and utterly abolished: For before that time they had no Jurisdiction at all, but from the Pope; and now being discharged to execute that, they have or can execute none at all. And the Kirk, in the Book of Common-Order, and in the first Book of Discipline, acknowledgeth no other Office-Bearers appointed by Christ in *Ecclesiâ constitutâ*, but only the Pastor, Doctor, Elder and Deacon.

Obj. Parl. 1572, Act. 46. Archbishops and

Bishops re ordained to convene and deprive *Parl. inferior Ministers, &c.* 1572,

Parl. 1573, Act. 55. They are authorized 1573. to admonish married Persons, in case of Desertion, &c.

Therefore it follows, Bishops were then allowed.

They answer, At the Assembly at Leith the Regent laboured to bring in Archbishops and Bishops (being not then dead) and those Acts were not made by good Authority, but by Warrant of some Ministers only of his own Party there convened, and was only for that interim, and was protested against by the next following Assembly.

For the Acts made in the Parliament of 1578 and 1579, which likewise speak of Bishops, they say, That from 1575 to these times, the Kirk was busied in abrogating of Episcopacy, and establishing the constant Policy. There was no Bishop now in being, but what stood provided *de facto* for Life only; and the Name of Bishop was still used, because the Benefice was not extinct, as the Office was.

They affirm, that Episcopal Government was *An. 1580,* condemned, as abjured and abolished by the *1581.*

Council, Covenant, and Confession of Faith, *An. 1580;* and that Episcopacy was condemned in the Book of Policy, and in the general Assembly holden at Dundee, *An. 1580,* and their whole Estate Spiritual and Temporal condemned in the Assembly at Glascom, 1581: Also at the Assembly at Edinburgh, 1581, his Majesty's Commissioner there present acknowledged Episcopacy, whereunto Temporal Jurisdiction is annexed, to be condemned.

But we deny, that the Confession of 1580 doth exclude Episcopal Government or Jurisdiction.

Obj. Parl. 1584, None of the three Estates, &c. Parl. are to be impugned, nor any Diminution there- *1584.* of to be made.

Act. 131. No Assembly to be made to treat of any Matters Civil or Ecclesiastical, without his Majesty's Licence or Command.

They answer, That the Acts of 1584 were protested against by the Ministers of Edinburgh, in the Name of the Kirk of Scotland: That from 1581 to 1597, all that time was spent in making continual Acts for condemning Episcopal Government, and creating the erection of Presbyteries; and the Bishops were then deprived and excommunicated.

That there were but two Bishops in this Parliament, *Adamson* and *Montgomery*, who also were but nominated the King's Commissioners, which two cannot be called the third Estate of Parliament then ratified.

That Bishops, Abbots, &c. of old voted in Parliament, not by reason of their Ecclesiastical Office, but of their great Benefices and Lordships.

That the Parliament, by taking away from Bishops their Lordships and Lands, took away also their Vote in Parliament, till the Year 1597, wherein the King restoreth Ministers, and the Titles and Dignities of Prelacies, and provideth they shall have Vote in Parliament.

That the Nobility, Barons and Boroughs were the three Estates of that Kingdom many a hundred Years after Christianity, before any Bishops were there. And these three Estates continued and made Acts, after Bishops were abrogated.

Obj. Parl. 1587. All former Acts are there- by ratified.

They

They say, this tends to the abolishing of Episcopacy; seeing that in the same Parliament, temporal Livings are taken from the Bishops, as well as the Office was, *An. 1567.*

An. 1592. Parl. 1592. They say, this Act (which is not alledged) revokes not only the particular Acts of 1584, but all other Acts, contrary to that Discipline then Established. It abrogates all Acts granting Commissions to Bishops and other Judges constitute in Ecclesiastical Causes, and ordaineth Presentation to Benefices to be direct to Presbyteries, with power to give Collocation thereupon.

Parl. 1597. *Obj.* Parl. 1597. Act. 231. That such Ministers as his Majesty shall at any time provide to the Office and Dignity of a Bishop, shall have Vote in Parliament; siclike as any other Ecclesiastical Prelate had at any time by-gone.

They answer, They had Vote in Parliament, not as Bishops, but as Ministers Commissioners from the Kirk.

Parl. 1606. *Obj.* Parl. 1606, declares, That the ancient Policy consisting in the maintenance of the three Estates of Parliament being almost subverted, by the indirect abolishing of the State of Bishops, by the Act of th' Annexation, &c. the said Estate of Bishops is restored and reintegrate to their former Power, Lands, &c. rescinding and annulling all Acts made in prejudice of the said Bishops in the Premises.

They hereto answer, That although the King and Parliament might have reposed to them their Rents, Tithes, &c. which were annexed to the Crown, if lordly Titles and civil Places in them had been lawful; yet could not give them the Spiritual Office and Jurisdiction, which was abolished and abjured by many preceding Assemblies and Parliaments.

Obj. Parl. 1609, Ordaineth Bishops to be elected by their Chapters, and consecrated by the Rites accustomed.

They say, This restoreth them only to temporal Jurisdiction, and Privileges lawfully pertaining to them, and flowing from his Majesty, as any other ordinary Jurisdiction doth.

The Sum of what the Presbyterians hold and alledge against Episcopacy.

1. That Episcopacy is found by the Kirk of Scotland to be an Office unwarranted by God's Word, and repugnant thereto.

2. That it was never restored by any Assembly in this Kirk, nor those Assemblies wherein it was condemned repealed, without which the same could not be established by Parliament, whose Power doth not more reach to the placing of Officers originally in the Kirk, than the Kirk's Power is in making of State-men in the Common-Wealth.

3. The Laws which any way contribute to the Introduction of Episcopacy do only extend to the civil Privileges, and were always protested against by the Kirk, as contrary to the National Covenant of the Land.

4. If any Assembly can be pretended to countenance Episcopacy, the same has been declared null and void, *ab initio.*

5. There are no standing Laws or Acts of Parliament for Episcopal Government; or if there be, the King and Kingdom have renounced them, by returning to the Doctrine and Discipline of 1580, whereto Episcopacy is contrary.

C A P. VI.

Of the Attempts and Practices for introducing the Geneva or Disciplinary Government into ENGLAND.

IN the Infancy of the Reformation, happily *Edw. 6.* begun in England in the Reign of King *Q. Mar. Edw. 6.* many in Queen Mary's time, for Conscience sake, and to avoid Persecution, betaking themselves to the reformed Churches abroad, especially to Geneva, were drawn into such a like of the Form of Discipline then newly erected by Mr. Calvin there, that returning back they became quite out of love with what they found established here by Authority. Inso-much that being set on by the Persuasion and Example of Mr. John Knox (a Man trained up at Geneva in the time of Queen Mary of England) and other fiery Zealots of Scotland, they attempted by all means to advance their strongly-fancied Platform of Genevan Discipline.

As in Scotland, when they could not obtain their desires for the full Establishing of their Book of Discipline by lawful Authority, they procured such private Subscription thereunto as they were able, and so fell themselves into the practice of it: So our English, of the same Confort and Sect, proceeded in effect, upon the like occasion for their new Platform, but in a different manner.

For the first ten or eleven Years of her Majesty's Reign, through the peevish frowardness, the outcries and exclamations of those that returned home from Geneva, against the Garments prescribed to Ministers, and other such like matters, very great strife was raised: Inso-much as their Sectaries divided themselves from their ordinary Congregations; and meeting together in private Houses, in Woods and Fields, had and kept there their disorderly and unlawful Conventicles.

These kind of Assemblies (notwithstanding the absurdness and inconvenience of them in a Church Reformed) Mr. Thomas Cartwright (within a while after) took upon him, in sort, to defend; saying, that the name of Conventicles was too light and contemptuous for them.

An. 1572. Subscription to the Book of Thirty Nine Articles was first required by A. B. Parker.

About the 12th Year of the Queen's Reign, these Malecontents growing weary of the afore-said Dissensions, and being of restless Dispositions, began to set up new quarrels concerning the Geneva Discipline, being the matter indeed which they still aimed at in their former Proceedings.

Hereupon, 14 *Eliz.* two Admonitions were framed and exhibited by them to the High Court of Parliament.

The first contained their pretended Grievs, with a Declaration of the only way to reform them, viz. by admitting of that Platform, which was there described.

This Admonition finding small Entertainment (the Authors or chief Preferrers thereof being imprisoned) out comes the second Admonition, towards the end of the same Parliament, with great Lightning and Thunder, because of the little regard which was had before to the

Subscription.

the former Admonition. In this second Admonition the first is wholly justified, the Parliament mightily challenged, and in plain Terms they therein affirmed, *That if they of that Assembly would not follow the advice of the first Admonition, they would surely themselves be their own Carvers. The Church (say they) may and must keep God his Orders: And surely this is only God his Order (viz. the said Platform) and ought to be used in his Church, so that in Conscience we are forced to use it.*

Presbyteries at Wandsworth.

Whereupon presently after, the said Parliament, viz. 20 Nov. 1572, there was a Presbytery erected at Wandsworth in Surry, called the Order of Wandsworth: In which Order, the Elders Names eleven of them are set down, the manner of their Election is declared, the Approvers of them are mentioned, their Officers and certain general Rules (then given them to be observed) were likewise agreed upon and described.

London.

In London they had their Meetings and Conferences of Ministers (whom they termed Brethren) in private Houses; where at first little was debated but against Subscription, the Attire, and Book of Common-Prayer; the Promoters whereof were Field, Wilcox, Standen, Bonham, Crane, &c.

Their Names.

But afterwards, Clark, Travers, Barber, Gardiner, Cheston, and lastly, Crook and Egerton joined themselves unto that Brotherhood.

Their Conclusions.

Then the handling of the Discipline began to be rise: And then many Notions were made, and Conclusions set down, viz. 1. That every Man should labour to bring the said Reformation into the Church. 2. That the present Government of the Church by Archbishops and Bishops was Antichristian, and that the only Discipline and Government of Christ, viz. by Pastors, Doctors, Elders and Deacons, should be Established in the place of the other.

Assemblies, 1582, 1583.

8 May, 1582. At Cockfield (Mr. Knewstubb's Town) an Assembly of sixty Ministers there met out of Essex, Cambridge and Norfolk, to confer of the Common Book what might be tolerated, what refused; and touching Apparel, Fasting, &c.

Book of Discipline drawn.

Hitherto they relied chiefly upon the first Admonition, and Cartwright's Book, having no particular Platform generally allowed. But now about An. 1583, at a Synod or General Assembly then held at London or Cambridge, they compiled a Book of Discipline, and made Decrees touching practice thereof, and for the omitting the Ceremonies in the Book of Common-Prayer, which they say are taken from Popery.

Subscription second time, 1584.

Subscription the second time was now required by Archbishop Whitgift, 26 Eliz.

An 1587. Book of Discipline reviewed.

The Book of Discipline was afterwards reviewed and corrected by Travers and others, and being now fully finished, was sent abroad to be approved generally by all the Brotherhood.

Presented to the Parliament.

And about the same time, viz. 27 Eliz. the Book of Discipline being thus intituled, *A Book of Form of Common-Prayers, &c.* was presented to the Parliament to be allowed and confirmed, but was rejected.

Division by Classes

Yet notwithstanding, the Brethren themselves Subscribed to this Book, and put it in practice, and had their Times and Places ascertained for their Classical Meetings in several Countries.

The manner of their Meetings was by dividing every Shire into three or four several Clas-

ses; whereof one of the chief amongst them was chosen Moderator. And in those Classical Assemblies they made their general Acts and Determinations.

They had another Meeting called an Assembly, whereto two only of every Class by Election were sent. And of this Assembly there is likewise a Moderator chosen, who usually continues this Authority over the Classes until the next meeting. And herein they consult of matters of greater moment, concerning the state of the Church in general.

Some of their Proceedings and Resolutions in their Assemblies I have thought good to set down for an Instance, viz.

The Acts of the Assembly of the Warwickshire Class, the 10th day of the 4th Month, 1588.

1. That Private Baptism is unlawful. *An. 1588. Acts in a Synod.*
2. 'Tis not lawful to read Homilies in the Church.
3. The Sign of the Cross is not to be used in Baptism.
4. The Faithful ought not to communicate with unlearned Ministers.
5. The calling of Bishops is unlawful.
6. It is not lawful to be ordained by them into the Ministry.
7. Not to appear in their Courts, but with Protestation of their Unlawfulness.
8. Bishops are not to be acknowledged for Doctors, Elders or Deacons.
9. The Restoration of Ecclesiastical Discipline ought to be taught.
10. The Draught of the Book of Discipline is approved necessary.
11. Articles are Subscribed for the manner of the use of the Book.

This Year the Brethrens Books were by Proclamation denounced Schismatical and Seditious, and their Doctrine Erroneous, and therefore called in. *An. 1589.*

At a Synod held in St. John's College in Cambridge, An. 1589, by Mr. Cartwright, Snape, practised. Allen, Perkins, Gifford, Stone, Barber, Harrison, &c. they corrected and altered divers imperfections in the Book called, *Disciplina Ecclesie sacra verbo Dei descripta*. And then was it also subscribed, allowed and published among the Brethren; who thenceforth of their Authority only, without staying for the Queen's Allowance, practised it.

Note, That in this their whole Book of Discipline, there is not once mention of any Authority or Office in or over the Church belonging to any Civil Magistrate. He hath neither Voice nor Place in any of their Synods, as a Member thereof. *Contents thereof.*

These following are four of the Chapters in their Directory Book, which by their Subscription they have bound themselves to practise, viz. *Liturgy.*

1. The Minister that is to preach shall appoint the Psalm that is to be Sung, &c. After the Psalm, let there be made a short Admonition to the Congregation, how they shall prepare themselves rightly to pray. Let a Prayer follow, containing the Confession of Sins, and concluded with the Lord's Prayer. After Sermon let Prayers be made for Grace, that the Auditors may profit by the Doctrine delivered: Also for the whole Church, and all particular Callings. Let them end likewise with the Lord's Prayer; then a Psalm; and lastly a Conclusion, to be with some short form of Blessing of the Congregation, taken out of the Scriptures. *How to proceed therein.*

2. The

An. 1589. 2. The Preachers must leave off by little and little to preach at Burials, least thereby they nourish Superstition.

3. Let not Women only offer Infants to Baptism, but the Father or some other in his Name.

Their new Names. 4. Let such Perswasions be used that such Names as do favour either of Paganism or Popery, not be given to Children at their Baptism, but principally those, whereof there are Examples in the Scripture.

Hereupon in their Baptism they began to leave off the old Names of Richard, William, and brought into use these new fancied Names. The-Lord-is-near. More-tryal. Reformation. Discipline. Joy-again. Sufficient. From-above. Free-gift. More-fruit.

The manner of making their Ministers. Touching their Election, and making Ministers, their manner is, to renounce the Calling which they first had from the Bishops, and to take it again from the Approbation of the Classes: yet they will be content to accept Orders from the Bishops as a Civil Matter, but account not themselves Ministers 'till the Godly Brethren of some Class have allowed them.

When they call a Man that is not before a Minister, they command him to go to the Bishop as a Civil Magistrate for his Writings; and this is only for his safe standing in his former Calling received of them, not that thereby he meaneth any Power to be a Minister. By this kind of calling, though he be enabled to preach, yet he may not administer the Lord's Supper, nor account himself a full Minister, 'till some particular Congregation hath chosen him.

Elders and Deacons. Church-wardens, and Collectors for the Poor, they converted into Elders and Deacons.

Their Brotherhood. They join themselves into an Association or Brotherhood, appropriating to their Meeting the Name of the Church; their Writings and Letters go in this Form, Salute the Brethren; The Reverend Brethren, Mr. Clark, Mr. Travers, Mr. Cartwright, &c.

Church. In their Sense, the Parish (nor the material Church where they preach) is not the Church, but as many thereof as are joyned unto them with that inviolable Bond of Brotherhood they make the true Church.

These Genevian Spirits have not been content to stay themselves here, but have proceeded as well by disloyal Means, as by seditious Doctrines, to subjugate to their forged Presbyteries the Scepters and Swords of Kings and Princes.

And as the Citizens of Geneva expelled their Bishop, and the Calvinians in Emben, their Earl (being their immediate Lord and Prince:)

(a) Calv. Inst. L. 4. cap. ult. So have they by their Writings taught us, viz. (a) Calvin, that the three Estates; (b) Paræus that the inferior Magistrates; and (c) Buchanan, that the People may correct and controll the Prince, and in some Cases depose him too, Wherewith also agrees Hotoman, Ursinus, and the Vindicia contra Tyrannos, written by * Beza under the Name of Junius Brutus.

* That was a general Mistake of the time when this Treatise was written. But since it has been made out, first by Voetius in

Disquis. Theol. Par. 4. and more clearly since by Bale in a Dissertation on this Head, at the end of his Dictionary; That it was written by Hubertus Languetus, a French Lawyer.

So in these latter times, Mr. Burton, and his Complices have condemned that * absolute Obedience from Subjects to their Princes, and the unlimited Power ascribed to them, which they say of Right is the People's: Whereby most plainly appears, that the Puritan Religion is mere Rebellion, and their Faith Faction.

He was too wise, and honest a Person, and better skilled in this Controversy, than to talk after this wild Rate.

But because our present Controversists do very frequently misunderstand and mistake one another, for want of a true Notion of these Terms, which were first used by Civilians, in a different Sense from what they are now taken in, I will add a short Note here in the Margin, to clear up the Sense of this Passage, and to vindicate the Author from any ill Construction which may be put upon his Words.

The Civilians divide Princes into two Ranks. Some of them (say they) have a Power ex pactis conventis inter imperantem & parentes limitata, & certis conditionibus circumscripta: Limited and circumscribed by certain Conditions stipulated between the Governor and the Governed. Others (they say) are Potestatis absolute & Majestatis integræ, of an absolute Power, and an entire Majesty.

Under the first Rank they reckon all elective Monarchies; and particularly the Empire of Germany; because the Electors do not admit the Emperor to his Imperial Dignity, unless he swear to the Laws of the Empire, and to such other Laws which the Electors shall afterwards make for the good of the Empire. Of this kind they reckoned the King of Sweden formerly was, when at his Accession to the Throne, his Subjects swore (as Chytræus relates) not to obey him, if he did not behave himself justly and courageously. And so was the King of Hungary, who was not intrusted with the Kingdom, but only upon his swearing to certain Conditions. Vid. Bonfinius's Decads.

Now when Governments were of this Nature, Civilians formed or applied several Maxims of Law agreeable to such Constitutions. Fidem Domino non servanti, impune non servari. A Vassal need not keep his Faith to a Lord, who does not keep his. Ad quem pertinet institutio, ad eundem destitutio. He that has the Right of putting in, has the Right of putting out.

Under the second Rank they reckon such Princes who come to their Thrones by Succession (or if they are elected) have the Regal Power intrusted to them, without express Stipulation. These the Civilians say have an absolute and entire Majesty, not meaning hereby that a Despotick Power is lodged in their Hands, but that there are no express Conditions stipulated between them.

Warm Controversies did arise about the latter end of the sixteenth Century, concerning the Nature of some particular Governments here in Europe; Learned Men debating which Crowns held upon the Pacta Conventa, and which not, and what Measures were to be taken upon the Violation of them. These were bold Disputes indeed, and have since created great Mischiefs, I believe both ways. The most considerable Writers on the popular side were the Author of Junius Brutus, Althusius a Learned Civilian, and Buchanan. Now these Men applied all the Maxims of Civilians, which were originally adapted to Elective Governments, and such as held upon the Pacta Conventa, to those who had the Integra Majestas. Thus Junius Brutus applies these Maxims to all Princes indifferently, Benè imperanti benè obtemperandum. Reges esse Vassallos Dei, & si Deum negligent feudum amittere. And so Althusius, Populus obligatus est conditionaliter, ad obtemperandum Magistratui, si nimium justè & piè imperaturus est. Thus Buchanan, Populus Rege major: & cum ad populi judicium vocatur Rex, minor ad majorem in jus vocatur.

To these Writers Learned Civilians opposed themselves on the other side. As Cunerus, de Off. Princ. Christianii: Winzerus, contra Buchan. And Arniseus, de vi in Principem semper injusta.

Grotius, in his Book de Bello & Pacis, seems to have steered middle Course: But he (as the Fate of all Moderators is) has displeased both sides. Vid. Zeigleri Observat. in Grot.

The Divines of those Times took their Share in the Dispute. Beza and Paræus, with some other of the Calvinists, sided with Junius Brutus and Buchanan: The Lutherans, and the Church of England Divines, and among these Archbishop Laud, took the other side of the Question.

But still they were far from advancing Despotick Power and Slavery, and running down the Authority of Parliaments, and the Rights of a free Nation. They might think these might be well secured, without submitting an Hereditary Kingdom

to the Laws of an Elective, and vesting the People with that Power which belongs to the Prince.

But because poor Archbishop Laud has been much misrepresented, as being an Enemy to our English Constitution, and the Authority of Parliaments, I beg leave to set down these Words of his, in his Dispute with Fisher.

"But since a Kingdom and a Parliament please A. C. so well to Pattern the Church by, I'll follow him in the way he goes, and be bold to put him in Mind; that in some Kingdoms there are divers Businesses of greatest Consequence, which cannot be finally and bindingly ordered, but in and by Parliament: And particularly the Statute Laws, which must bind all the Subjects, cannot be made and be ratified, but there. Therefore, according to A. C. own Argument, there will some Businesses also be found (is not the settling the Divisions of Christendom one of them?) which can never well be settled but in a general Council; and particularly the making of Canons, which must bind all particular Christians and Churches, cannot be concluded and established but there. And again, as the Supreme Magistrate in the State Civil may not abrogate the Laws made in Parliament, tho' he may dispense with a Sanction or Penalty of the Law, quoad hic & nunc, as the Lawyers speak; so in the Ecclesiastical Body no Bishop, &c. Now do these look like the Words of one who was an Enemy to Parliaments? This is but the same which Bishop Burnet has delivered in his late Speech in the House of Lords; wherein he has not allowed the Parliament (as to the Legislative Part) more, nor the Prince (as to the Pardoning Power) less.

An. 1590. Anno 1590, Upon detecting before some of the Queen's Commissioners, of the most of the things in the Brotherhood above spoken of; Interrogatories were drawn concerning the Effect of the Premises, and Cartwright, and others of the Ringleaders of those Actions, appeared; but when they came to be examined refused to answer upon their Oaths, according as in their

Now they first broached their Doctrine of Necessity of keeping the Lord's Day, as the Jewish Sabbath, &c.

Their Books hereof were forbidden by Arch-Bishop Whitgift at Visitations.

Synod held at London, the Brethren had before resolved, wherefore Cartwright and others were committed to the Fleet; Knewstubs, Veal and others were convicted before the Commissioners, and afterwards censured in the Star-chamber, according to their Demerits.

Afterwards, they which remained Abettors of the Disciplinary Faction were glad to lye close, and carry themselves more warily than before, and to wait some better Opportunity for the effecting of their Purpose.

An. 1603. Which they apprehending to be offered at the coming in of King James to the Crown of England, began again to move, but so as beginning at their old A, B, C, their Complaint was principally against the use of Ceremonies, Subscription, and sundry things formerly questioned by their Predecessors in the Book of Common-Prayer. And this new stirring of theirs, and to the end Satisfaction might be given to them in their Opinions, was the Cause that moved that wise King to convene and admit that learned Conference at Hampton-Court, 14 Jan. 1603, which is in Print.

The Particulars of the Opinions then held and controverted, as also those other Puritanical Assertions, held both before and after that time, are hereafter set down, together with some brief Answers thereunto.

By that Book it will appear, what small Fruit they reaped by this Conference at Hampton-Court; for that wise King and his Council saw no Cause to alter or impeach any thing, either in the Book of Common-Prayer, the Doctrine or Rites established; but having caused some few things only to be explained (as hereafter is set down) by his Royal Proclamation commanded a general Conformity of all sorts; as by the Proclamation printed at

the beginning of the Common-Prayer-Book may still appear.

And then his Majesty called for Subscription to the Articles of 1562, which was now done the third time.

1604. Subscription, third time.

Being thus frustrate of their Hopes of bringing in their Darling Platform, some of the Principal of them remaining stiff in their Opinions, and opposition to Authority, received a just Censure, and suffered Deprivation. Others (grown wiser by Example of their Fellows Suffering) that they might save their Reputation, and yet continue in their Places, invented a new Course; which ever since the said Conference at Hampton-Court they have put in Practice, and have yielded to a kind of Conformity, not that they thought any whit better of the things, but for that they held them (though in themselves unlawful) not to be such as for which a Man ought to hazard (not his Living, that might favour of Covetousness, but) his Ministry, and the good which God's People might by that means receive.

This Project prevailed with many to make them come off to a Subscription, yet gave them Liberty in private to express their Disaffection to things subscribed. Whereupon their Course was to avoid all Occasions drawing them to publick Profession of Conformity, and betook themselves to the work of Preaching, placing themselves as much as might be in Lectures; and, where any of them were beneficed, getting conformable Curates under them, to bear the Burden of the Ceremonies.

Thus, saving themselves, and maintaining their Reputation with the People, they gained the Opportunity to distil into them their Principles, not only of their dislike of Church Government and Rites; but also of the Doctrine established.

The Fruits of which their Presbyterian Courses at length burst out, and shewed it self to the World, by the scandalous and libellous Positions and Writings of Mr. Pryn, Mr. Burton, and Dr. Bastwick; the one a Lawyer, the other a Divine, the third a Physician.

The Heads of which Disciplinary Tenets are hereafter set down, together with such Answers as were briefly and learnedly given thereunto by the Lord Archbishop of Canterbury, his Grace, in the Court of Star-Chamber, at such time as they were all three there deservedly censured, for such their libellous and seditious Pamphlets, Jan. 14, 1637.

But first, according to the Course of Time, shall hereafter follow such Assertions, as were proposed and held by the Genevian Disciplinary in Queen Elizabeth her time, and afterwards in the Reign of King James of happy Memory.

C A P.

C A P. VII.

Of the Assertions held by the Puritans, or Disciplinarians, touching the Book of Common-Prayer and Superstition retained in our publick Exercises of Religion; and of the Corruption in our Liturgy and Ecclesiastical Proceedings, as they pretend.

In Queen Elizabeth her Time.

Exceptions against the Common-Prayer, &c.

Albeit, the Puritans or Disciplinarians after the Order of Geneva, I mean Thomas Cartwright and his Associates, did seem at first to allow no Prescript Form of Prayer at all, but thought it the best, that the Minister should always be left at Liberty to pray as his own Discretion served; yet because this Opinion, upon better Advice, they afterwards rejected, their Defender and his Associates have since proposed to the World a Form such as themselves held, and to shew their dislike of ours, took against it these Exceptions hereafter following.

Hook. 1. 5.

Many things in the Common-Prayer-Book, they say, are amiss, and many Instances thereof they give, wherein, as they pretend, it is not agreeable to God's Word, whereof these following are the Chief; which, together with brief Answers, framed by Learned Hooker against Thomas Cartwright, are here compendiously set down.

Affinity with Rome. 2. Differeth from Reformists.

Exception 1. *The Book of Common-Prayer hath (in their Eye) too great Affinity with the Form of the Church of Rome; and secondly, is too much different from that which reformed Churches elsewhere do observe: They say they use not their Minister to a Prescript Form, but to use only their Confession prescribed, or some such like, and then proceed to the Sermon; which ended, to pray for all States, or otherwise, as the Spirit of God shall move his Heart.*

Answer. As far as the Church of Rome follows Reason and Truth, we fear not to be their Followers; where that Church keeps that which is ancienter and better, others whom we much more affect, leaving it for newer, and changing it for worse; we had rather follow the Perfections of them we like not, than in defect to resemble them we love. Furthermore, the Church of Rome hath considered, that publick Prayer is a Duty requisite to be performed much oftner than Sermons can possibly be made: Wherefore, as they, so we have a publick Form, how to serve God both Morning and Evening, whether Sermons be made or not. On the contrary side, their Form of reformed Prayer, shews only what shall be done upon the Days appointed for Preaching, which only shall be said or done before or after the Sermon; so that, according to this Form of theirs, it must stand for a Rule, — No Sermon, no Service.

Attire.

Exception 2. *The Ministers Attire, as the Surplice, &c. disgraceth the Service.*

Answer. The Attire which the Minister by Order is to use at Divine Service, being but a

Matter of mere Formality, yet such as for Comeliness sake hath been judged by the wiser sort, not unnecessary to concur with other sensible Notes betokening the different kind or quality of Persons or Actions whereunto it is tyed; as we think not our selves the Holyer because we use it, so they that use it not should not think us therefore unholy; because we submit our selves to that, which, in a Matter so indifferent, the Wisdom of Authority and Law, for so long Continuance, have thought comely. To solemnize Actions of Royalty and Justice, their suitable Ornaments are a Beauty.

Exception 3. *It is not orderly read nor gestured as becometh; for they scoffingly urge, the Minister says Service in the Chancel, and sometimes turns his Face from the People, and sometimes before Service ended removes from the Place, where it was begun; and performeth Baptism in one Place, the Communion, Marriage, Sermons, Prayers, in another, which, according to Act. 1. 15. ought to be all unchangeable, and done in the midst of the Church.*

Answer. When we make Profession of our Faith, we stand; when we acknowledge our Sins, or seek for favour from God's Hand, we fall down; because the Gesture of Constancy becometh us best in the one, and of Humility in the other. Because, the Gospels which are weekly read, do all historically declare something which Christ either spake, did, or suffered, it hath been the Custom of Christians, in token of Reverence, to stand, to utter certain Words of Acclamation, and at the Name of Jesus to bow; which harmless Ceremonies, as there is no Man constrained to use, so we know no Reason why any Man should yet imagine it an unsufferable evil. To the rest, we are persuaded a bare Denial is Answer sufficient to things which mere Fancy objecteth: Our Answer therefore to these Reasons is, *No*; to their Scoffs, *Norbing*.

Exception 4. *The easiness of Praying after easiness in our Form; for nothing (they say) is required of the Book, which a Child may not lawfully do.*

Answer. In setting down the Form of the Book of Common-Prayer, there was no need that the Book should mention the Learning of a Fit, or the Unfitness of an Ignorant Minister, more than that he which describeth the Manner how to pitch a Field should speak of Moderation in Diet; The Ministers Greatness or Meanness of Knowledge to do other things, his Aptness or Insufficiency, otherwise than by reading to instruct the Flock, standeth in this Place as a Stranger, with whom our Form of Common-Prayer hath nothing to do. This Form can be no Lett to any Man's Skill in preaching; which, though it be the Gift of God, yet is no such necessary Element that every Act of Religion should be thought imperfect and lame, wherein there is not somewhat exacted that none can discharge but an able Preacher.

Exception 5. *It is too long, and by that means it is too long.*

Answer. Length is a thing which the Gravity and Weight of such Actions requires: Besides, this Benefit it also hath, that they whom earnest Letts and Impediments do often hinder from being Partakers of the whole, yet have Opportunity, through the Length of Divine Service, at least for access to some reasonable part thereof; in case our Prayers being drawn out to their full Length, did necessarily enforce Sermons to be the shorter, yet neither

ther is this to uphold an unpreaching Minister.

*It hath
short
Cutts.*

Exception 6. *It hath a number of short Cutts or Shreddings, which may rather be called Wisbes than Prayers.*

Answer. Short Prayers are as Darts thrown out with a kind of sudden Quickness, least that vigilant and erect Attention of Mind (which in Prayer is necessary) should be wasted or dulled, through continuance, if the Prayers were few and long. Devout Minds do add a piercing kind of Brevity to such Prayers, and ardent Affections are delighted to present our Suits in Heaven, sooner than our Tongue can devise to utter them.

*Lessons
mingled
with
Prayers.*

Exception 7. *It intermingleth Prayers and Readings in such manner, as if Supplicants should use the like to mortal Princes, the World should judge them mad.*

Answer. For as much as effectual Prayer is joined with a vehement Intention of the inferior Powers of the Soul, which cannot therein long continue without Pain, it hath therefore been thought fit, so by turns to intermingle somewhat still for the higher part of the Mind, the Understanding, to work upon, that both being kept in continual Exercise with Variety, neither might feel any great Weariness, each being a Spur to other.

*Prayers
for earth-
ly things.*

Exception 8. *The number of our Prayers for earthly things is too great.*

Answer. These multiplied Petitions for worldly things in Prayer, have, besides their direct use, a Service, whereby the Church underhand, through a kind of heavenly Fraud, taketh therewith the Souls of Men, as with Bait.

*Lords
Prayer
often re-
peated.*

Exception 9. *The Lord's Prayer is too often repeated.*

Answer. Our Custom is both to place it in the front of our Prayers as a Guide, and to add it in the end at some principal Times as a Compliment, which fully perfecteth whatsoever may be defective in the rest: This Prayer we use oftener than any other, though not tied so to do by any Command of Scripture, yet moved thereto for other Considerations, as knowing that, though Men should speak with the Tongues of Angels, yet Words so pleasing to the Ears of God, as those which the Son of God himself hath composed were not possible for Men to frame.

*Saying
after the
Minister.*

Exception 10. *It appointeth the People to say after the Minister, thereby unprofitably wasting time, and making a confused Noise.*

Answer. Twice we appoint that the Words which the Minister first pronounceth, the whole Congregation shall repeat after him; 1. In the publick Confession of Sins: 2. In Rehearsal of the Lord's-Prayer presently after the Sacrament. Could there be any thing better devised than that we all, at our first access to God by Prayer, should acknowledge meekly our Sins, and that not only in Heart but with Tongue; all which are present, being Ear-witnesses, even of every Man's deliberate Assent unto each particular Branch of a common Indictment drawn out against themselves. Likewise, when we have all together received the Holy Communion, and in hatred of all Schisms and Errors, the Pastor as Leader, the People as willing Followers, step by step do openly declare themselves united as Brethren in one.

*Reading
Psalms by
Course.*

Exception 11. *It spendeth time in reading of Psalms by Course.*

Answer. What is there is necessary for Man

to know, which the Psalms do not teach? They are to Beginners an easie and familiar Introduction, and a mighty Augmentation of all Virtue and Knowledge, in such as are entred before; and a strong Confirmation to the most perfect: Wherefore we covet to make the Psalms especially familiar unto all; and iterate them oftner than any other part of the Scripture, and enure the People to read them with their Minister together.

Exception 12. *Musick with the Psalms spendeth needless time.*

*Musick
therewith*

Answer. The kingly Prophet David, having singular Knowledge, not in Poetry alone, but in Musick also, judged them both to be things most necessary for God's House, and was the Author of adding unto Poetry, Melody in publick Prayer, and that both vocal and instrumental, for the raising up Mens Hearts, and the sweetening their Affections towards God: In which respect the Church retaineth at present this Musick, as an Ornament to God's Service, and a Help to our own Devotion.

Exception 13. *So doth saying the Psalms, &c. interchangeably betwixt the Minister and the People.*

*Inter-
change-
able an-
swering
by Course.*

Answer. Socrates, saith Ignatius Bishop of Antioch, was the first Beginner hereof, even in the Apostles Time: but Plarina, saith Damascus Bishop of Rome, began it first. So that long experience hath found it to be a thing very useful to raise up the Hearts of Men with more Attention, to allay all earthly Thoughts, to banish the Devil's secret Suggestions: And there is more fear, least the want thereof be a Maim, than the use a Blemish to the Service of God.

Exception 14. *The Magnificat, Benedictus, and Nunc Dimittis, were composed on special Occasions, and are no more to be used, than Ave Maria, nor any oftner than other Scriptures.*

*Benedi-
tus. Ave
Nunc
Dimit-
tis. Mag-
nificat.*

Answer. They are Songs which concern us so much more than the Songs of David, as the Gospel teacheth us more than the Law; the New, than the Old Testament; for the ancient received use of intermingling Hymns and Psalms with Divine Readings, enough hath been written; and if any may fitly serve to that purpose, how should it be better devised, than that a competent number of the old being first read, those of the new should succeed in the place where now they are set, in which place notwithstanding there is joined with Benedictus the 100th Psalm, with Magnificat the 98th, with Nunc Dimittis the 67th Psalm, and every of them left to the Minister's choice to read which he pleaseth. They are the only Sacred Hymns that Christianity hath peculiar to it self, the others being Songs of Praise and Thanksgiving, but yet such Songs wherewith, as we serve God, so the Jew likewise.

Exception 15. *The Litany is superfluous, and asketh something unseasonably; as deliverance from Thunder and Tempest, when there is no danger.*

Litany.

Answer. Supplications with Solemnity for appeasing God's Wrath, and averting publick Evils, were practised by the Church within four hundred Years after Christ, and of the Greek Church were termed Litanies, and of the Latin, Rogations; and Anno 506, the Council of Aurelia decreed, that the whole Church should bestow yearly at the Feast of Pentecost three days in that kind of processionary Service.

*When
came in.*

*Processi-
ons and
Rogati-
ons.*

About fifty Years after, to the end that the Latin Churches, which all observed this Custom,

stom, might not vary in the Order and Form of those great Litanies which were so solemnly every where exercised, it was thought fit by Gregory I. to draw the flower of them all into one. What one Petition is there found in the Litany, whereof we shall at any time be able to say, no Man living needs the Grace or Benefit therein craved at God's Hands? What dangers are at any time imminent, God only knows. And we find by daily Experience, that those Calamities may be nearest hand, and readiest to break in suddenly upon us, which we, in regard of Times or Circumstances, may imagine to be farthest of: Wherefore, as Litanies have been of long continuance, so they are of more permanent use, than that now the Church should think it needs them not.

Athanasius Creed. Exception 16. That Athanasius Creed was framed only against the Arrian Heresie, to make profession of Christ's Divinity; and that both it and Gloria Patri are now needless, at least not to be so often repeated.

Gloria Patri needless. *Answer.* Under Constantine, 300 Years after Christ, Arius first broached his Heresie of denying the Coequality and Coeternity of the Son with the Father: For suppressing whereof, the Council of Nice was gathered of 318 Bishops; where the Nicene Creed was set down, whereunto the Arrians themselves, for fear of Punishment, Subscribed, yet afterwards persisted in their Heresie, against whom Athanasius 40 Years after composed this Creed, and exhibited it to Julius Bishop of Rome, and both by the East and Western Churches was esteemed as a principal Jewel; for that which Heresie by sinister Interpretation went about to pervert in the most ancient and Apostolical Creed, the same being fully cleared from these Heretical Corruptions, partly by the Creed of Athanasius, written Anno 340, and partly by that other set down in the Synod of Constantinople 40 Years after *, comprehending together with the Nicene Creed an addition of the other Articles, which the Nicene Creed omitted, because the Controversie then in hand needed no mention of them: These Catholick Declarations of our Belief so anciently delivered, continue still needful for all Men, at all times, to know.

These Confessions, as Testimonies of our continuance in the same Faith to this Day, we rather use, than any other Gloss or Paraphrase devised by our selves, which though it were of the same effect, yet could not be of the like Authority or Credit.

Gloria patri, when. Touching the Hymn of Gloria Patri, our Church could not place it more fitly, than where it now serveth, as a close or conclusion to Psalms; neither is the form thereof new, nor unnecessarily invented; being, as some say, ordained in the Nicene Council, Anno 320, or by Damasus, Anno 376; which the Arrians, perceiving the prejudice it brought to their Cause, altered the form thereof, some of them glorifying the Father, and the Son, and the Holy Ghost according to the Council of Nice: Others, the Father by the Son in the Spirit, against the equality settled by that Council. St. Basil saith, as we have received, so we baptize, and as we baptize, even so we believe; and as we believe, even so give glory. Baptizing, we use the name of the Father, and of the Son, and of the Holy Ghost: Confessing the Christian Faith, we declare our Belief in the Father, and in the Son, and in the Holy Ghost: Ascribing Glory unto God, we give it to the Father, and to the Son, and to the Holy Ghost.

It is ἀποδείξις τῆς ἐκθῆς προνοίας, the token of a true and sound understanding for matter of Doctrine about the Trinity, where in ministering Baptism, and making Confession, and giving Glory, there is a Conjunction of all three together, without Separation.

They object, that those Flames of Arrianism, which were the cause why the Church thus praised the Deity of God, are now quenched and that seeing the Sore is now whole, we need not longer use the Plaister.

We *Answer*: Arrianism was indeed some occasion of that Creed, but a cause neither of that, nor of Gloria; for albeit Conflict with the Arrians brought forth the occasion of writing that Creed, which long after was made a part of the Church Liturgy, as Hymns and Sentences of Glory were a part thereof before; yet cause sufficient there is, why both should still remain in use, the one as a most Divine Explication of the chiefest Articles of our Christian Belief; the other, as an heavenly Acclamation of joyful applause to his Praises, in whom we believe; neither the one nor the other unworthy to be heard, sounding as they are in the Church of Christ, whether Arrianism live or dye.

Exception 17. There are no Thanksgivings in that Book, for the benefits for which there are Petitions.

Answer. Because there are so many Graces, whereof we stand in continual need, Graces for which we may not cease daily and hourly to sue; Graces which are in bestowing always, but never come to be fully had in this present life: And therefore, when all things here have an end, endless Thanks must have their beginning, in a State which bringeth the full and final Satisfaction of all such perpetual desires.

Again, because our common Necessities are so easily known, but the gifts of God are so diversely bestowed that it seldom appears what all receive; we are not to marvel though the Church do oftner concur in Suits, than in Thanks for particular Benefits. Nevertheless, the greatest part of our Divine Service consisteth in much variety of Psalms and Hymns, that every Man might offer to God that Sacrifice of Praise which best fitteth his occasions.

The Church cannot always fore-ordain a short Collect, whereunto mention Thanks upon all occasions; wherefore our Custom, when so great occasions are incident, is by publick Authority to appoint some set and solemn Services, as well of Supplications as Thanksgivings.

Exception 18. The very matter of our Prayer in some things is amiss, as 1. in a Song of praise to Christ, we say, When thou hadst overcome the sharpness of Death, thou didst open the Kingdom, &c. which countenanceth their error, who think the faithful departed before Christ were the sharp-never till then made partakers of Joy, but rested in limbo patrum.

Answer. Whatsoever Christ did or suffered, the end thereof was to open the Doors of the Kingdom of Heaven, which our Iniquities had shut up; but because by ascending after that the sharpness of Death was overcome, he took the very local Possession of Glory, and that to the use of all that are his; It appears that when Christ did ascend, he most liberally opened the Kingdom of Heaven, to the end that with him, and by him, all Believers might reign. In what estate the Fathers rested that were dead before, it is not hereby one way nor other determined.

Except

From
sudden
Death.

Exception 19. Secondly, to pray for deliverance from sudden Death; for the Godly should be always prepared to dye.

Answer. This our Prayer importeth a twofold desire. 1. That Death when it comes should give us some convenient respite; or (if that be denied) yet we may have Wisdom to provide beforehand that those evils overtake us not, which Death unexpected brings upon careless Men, and that although it be sudden in itself, yet in regard of our prepared minds, it may not be sudden. We desire that the Soul may have time to call it self to a just account of all things past, by means whereof Repentance is perfected, that the Joys of Heaven may have leisure to present themselves to our Contemplation, that the Pleasures of Sin and Vanities of the World may be censured with uncorrupt Judgment: All which Benefits and Opportunities are by sudden Death prevented.

Things
which for
unwor-
thiness we
dare not
ask.
fol. 90.

Exception 20. 3dly, Prayer for those things which for our unworthiness we dare not ask, &c. which carries with it the Note of the Popish servile fear, and not of Christian Confidence.

Answer. In Prayer to abate vain Imaginations, with the true conceit of our own Unworthiness, is rather to prevent than to commit a fault, it being no error thus to think, no fault thus to speak of our selves, when we pray. It is a fault, that our own Unworthiness makes us fearful to open our Mouths by way of Suit: The knowledge of our own Unworthiness is not without belief in the Merits of Christ: With that true fear which the one causeth, here is coupled true boldness, and encouragement drawn from the other. As our fear excludeth not that boldness which becometh Saints, so if our familiarity with God do not favour of this Fear, it draweth too near that irreverent Confidence wherewith true Humility can never stand.

To be de-
livered
from all
Adversity.
fol. 90.

Exception 21. 4thly, Prayer to be ever more defended from all Adversity, is time mispent; for here is no promise for it in Scripture, and it is no Prayer of Faith, and so can have no assurance to obtain.

Answer. To think we may pray unto God for nothing but what he hath promised in Scripture we shall obtain, is an Error; for of Prayer here are two uses; 1. It serveth as a means to procure those things which God hath promised to grant, when we ask. And, 2. It serveth a means to express our lawful desires also, towards that, which whether we shall have or no, we know not, 'till we see the event. Things in themselves unholy, or unseemly, we may not ask: We may ask whatsoever, (being not forbidden) Nature or Grace shall reasonably move us to wish, as importing the good of Men, albeit God himself hath no where by promise assured us of that particular which our Prayer craveth. Such Prayers to be delivered from all Adversity, are no more repugnant to Mens minds towards Death (as is alledged) than was our Saviour's own Prayer before his Passion, repugnant to his gracious Resolution, to dye for the Sins of the World.

To have
Mercy on
all Men.

Exception 22. 5thly, Request is made that God would have Mercy on all Men: Which they object, is impossible, because some are Vessels of Wrath, to whom God will never extend his Mercy or Salvation.

Answer. In praying for Deliverance from all Adversity, we seek that which Nature doth wish to it self. But, by entreating for Mercy upon all, we declare the Affection wherewith

Christian Charity thirsteth, after the good of the whole World; and such Suits God accepteth, in that they are conformable to his general inclination, which is, that all Men might be saved; yet always he granteth them not his private Will having determined otherwise. Concerning the Estate of Men with whom we live (for only of them our Prayers are meant) we may 'till the World's end, for the present always presume, that as far as in us there is power to discern what others are, and as far as any duty of ours dependeth, upon the notice of their condition in respect of God, the safest axioms, for Charity to rest it self upon, are these, He which believeth already is, and He which believeth not as yet, may be the Child of God.

Exception 23. They dislike private Baptism, and say, there can be no necessity to enforce it.

Private
Baptism.
fol. 128.

Answer. There are three things which are said to make up the Substance of a Sacrament. 1. The Grace which is thereby offered. 2. The Element which signifieth Grace. 3. The Word which expresseth what is done by the Element. Concerning other Orders, Rites, Prayers, Lessons, Actions and Circumstances; they are but accessory to the outward Substance of Baptism, which the Wisdom of the Church is to order, according to the exigence of the Principal; wherefore if the case be such as will not permit to have the decent Compliments of Baptism, better it were to enjoy the Body without its Furniture, than to wait for this 'till the opportunity of that for which we desire it be lost.

Touching Infants which dye unbaptized, sith they have neither the Sacrament it self, nor any Sense or Desire thereof, the opinion of some goes hard against them; but seeing Grace is not absolutely tyed unto Sacraments, and that God tyeth no Man to Impossibilities, but accepteth the Will for the Deed, and forasmuch as here is in their Christian Parents, and in the Church of God, a presumed Desire, that Baptism might be given them; yea, and a purpose that it shall be given: It is to be conceived, that God imputeth the secret Desires, that others have in their Behalf, and accepteth the same as theirs, rather than to cast away their Souls for that, which no Man is able to help.

Infants
dying un-
baptized.
See more
of this
fol. 126.

Exception 24. That Baptism by Women is no Baptism Sacrament, or more than other ordinary washing of the Child; the Dignity and Being of the Sacrament depending on this Point, Whether be he a Minister or no.

by Women
or private
Persons.
See more
after, Fol.
128.

Answer. That God hath committed the Ministry of Baptism unto special Men, it is for Orders sake in his Church, and not to the end that their Authority might give Being, or add Force to the Sacrament it self: We cannot charge Infants, as wrongful Possessors of that whereunto they have Right by the Will of the Donor, and are not Parties unto any Defect or Disorder in the manner of receiving it; and if any Disorder be, *Delictum cum Capite semper ambulat*. Mens own Faults are their own Harms. The Faultiness of Woman's Presumption, in giving Baptism, cannot in Equity be able to prejudice us, who, by taking Baptism, have no way offended, and the full Consent of the Godly-learned in all Ages, makes for the Validity of Baptism; albeit administered in private, and even by Women: Which kind of Baptism, in Case of Necessity, divers reformed Churches do both allow and defend; some others, which do not defend, do tolerate; few in Comparison, and they without any just Cause,

Cause, do utterly disanull: Surely, howsoever, through a Defect on either side, the Sacrament may be without Fruit, as well in some Cases to him that receiveth, as to him that giveth it, yet no Disability in either part can make it so far frustrate as to deprive it of the Nature of true Baptism, having all things else which the Ordinance of Christ requireth. Whereupon we may consequently infer, that the Administration of this Sacrament by private Persons, be it lawful or unlawful, appeareth not to be merely void.

Interrogatories in Baptism.

Exception 25. *Interrogatories in Baptism to Infants, which cannot answer them but by others, are fruitless and prophane.*

Answer. Two Covenants there are, which Christian Men do make in Baptism, the one making Confession of Christian Belief, and relinquishing of Satan; the other touching the Obedience to the Faith of Christ. And it cannot be proved, that ever Baptism was ministered, without Interrogatories of these two kinds.

God-fathers, why.

In the Phrase of some Men, God-fathers are termed Witnesses, as if they came but to testify what was done; but it favours of more Piety to give them their old Name of Fathers in God, whereby they are put in Mind, what Affection they ought to bear to those Innocents, for whose religious Education the Church accounteth them, as Pledges.

And because the Answer, which they usually make to the usual Demands of Stipulation, proposed in Baptism, is not their own, the Church doth best to receive it of them in that form, which best shews whose the Act is.

That which a Guardian does, in the Name of his Pupil, stands by natural Equity for his Benefit, though done without his Knowledge: And shall it be thought unfit, that Infants, by Words uttered by others, should (though unwillingly) yet truly and forcibly bind themselves to that whereby their Estate is so assuredly bettered?

This Exception was also disallow'd in *fac. 1.*

The Cross in Baptism.

Exception 26. *The Cross in Baptism is a mere Invention of Man, and an Offence to weak Brethren; and was used by the Fathers, only because Vid. more they lived with Heathens, which had it in Conf. fol. 128. tempt.*

Answer. The Cross is for us an Admonition no less necessary now, then for Christians anciently against Infidels; to glory in the Service of Jesus Christ, and not to hang down our Heads, as Men ashamed thereof; although it procure reproach of the World. It is objected, that it is not the Cross in our Foreheads, but in our Hearts, the Faith of Christ that armeth us with Patience, Constancy and Courage; which as we grant to be the most true, so neither dare we despise the meanest Helps, that serve, though in the lowest Degree of Furtherance, towards the highest Service that God requires at our Hands: And, if any Mandeny, that such Ceremonies are available, at least as Memorials of Duty, or do think that himself hath no need to be put in Mind what our Duties are, it is but reasonable that in the one the publick Experience of the World overweigh some few Mens Perswasions, and in the other, the rare Perfection of a few condescend unto common Imbecillity. Seeing therefore, that to fear Shame, which doth worthily follow Sin, and constantly to bear undeserved Reproach, is the general Duty of all Christians: Seeing also, that our Weakness doth need, towards Spiritual Duties, even corporal Furtherance,

we are to acknowledge the good and profitable use of this Ceremony, and not to think it superfluous, that Christ hath applied his Mark unto that Part where Bashfulness appeareth, in token, that they, which are Christians, should at no time be ashamed of his Ignominy.

See more of this Point afterwards in King James's time.

Exception 27. *Confirmation, after Baptism, is Popish and unnecessary.* Confirmation.

Answer. With Prayers of Spiritual and Personal Benediction, the manner hath been in all Ages, to use Imposition of Hands; as a Ceremony, betokening our restrained Desires to the Party, whom we present to God by Prayer. Thus Israel blessed Ephraim and Manasse, Gen. 48. 14. The Fathers impute unto it that Gift of Grace of the Holy Ghost, not which maketh us first Christian Men, but when we are made such, assisteth us in all Virtue, armeth us against all Temptation and Sin. They ever held Confirmation, as an Ordinance Apostolick, always profitable in God's Church. Confirmation is only a Sacramental Complement: And the Reason, why Bishops alone did ordinarily confirm, was, not because the Benefit, Grace, or Dignity thereof is greater than Baptism, but for Honour's sake, and in token of his Spiritual Superiority over them; because to bless is an Act of Authority, the Performance of this annexed Ceremony should be sought for, at his Hands.

Exception 28. *In administering the Sacrament Faults in of the Body and Blood of Christ, they find divers administering Faults; which, in regard they are not greatly material, they shall be only named without Answers thereto.* As, the Eucharist.

1. That we do not use in a generality once for all, to say to the Communicants, *Take, eat and drink*; but unto every particular Person, *Eat thou*; which is Popish, and not according to Christ's use.

2. Oversight by Gesture; as in kneeling, which is Superstitious; sitting agreeth better with a Supper, and Christ's Usage.

3. Acculation, for not examining all Communicants, whose Knowledge should be manifest: The Levites were also so commanded.

4. Our Admission of Papists to our Communion, before they have purged themselves of their former Superstitions.

5. We suffer the Communion to be administered to a few, permitting the rest present at Service to depart.

6. The imparting of this Sacrament privately to the Sick.

Exception 29. *They deny the Church's Power to make so many Holy-days, besides the Sabbath, wherein Men must cease from their Vocations.* Holy-days

Vid. full Answer, by Hook, fol. 381.

Exception 30. *Fasts yearly or weekly, such as Fasts ours in the Church of England, they allow not, further than the temporal State of the Land doth require for the Preservation of Cattle, &c. appointing some usual Change of Diet.*

Answer. Yet times of Fasting appointed, in several Considerations to be kept by all sorts of Men, have their Ground in the Law of Nature, are allowable in God's sight, and were in all Ages heretofore, not without singular Use and Benefit, observed.

Exception 31. *Matrimony is celebrated with needless Ceremonies.*

This was also objected against in 1 *fac.* As, 1. They find fault, that Marriage is at some time restrained.

D

Solomon

Solomon saith, there is a Time for all things; wherefore we may well think it a marvellous absurd thing, to see in a Church a Wedding on a Day of a publick Fast: Wherefore our Predecessors have justly taken away the common liberty of Marriages, during the time appointed for Preparation to the exercise of general Humiliation by Fasting and Praying, and by weeping for Sin.

Giving of Women.

Touching the giving of the Woman, we must note, That anciently all Women, that had not Fathers or Husbands to govern them, had their Tutors, without whose Authority their Acts were unwarrantable. Wherefore in Marriage they were delivered to their Husbands by others, which Custom still retained, hath this use, to put Women in mind, that they ought always to be guided by others.

Laying down Money.

The Custom of laying down Money, seems to be taken from the Saxons, whose Custom was to buy their Wives, which Custom now is almost worn out.

The Ring.

The Ring hath been ever used, as a special Pledge of Faith and Fidelity; nothing more fit to serve, as a token of our purposed endless continuance, in that which we never ought to revoke, and serves as a Pledge and Conjunction in Heart and Mind, agreed upon.

And this Ceremony in 1 *Ja.* was allowed.

With my Body I thee worship.

But, above all things, the most hardly taken is the uttering of these Words, *With my Body I thee worship.* Answer. In as much as unlawful Copulation doth corrupt and dishonour both Parties, this Protestation, that we do worship and honour another with our Bodies, may import, a denial of all such Letts to our Knowledge, as might cause any stain or disgrace that way: But the ancient difference betwixt a lawful Wife and a Concubine, was in the different purpose of Man, betaking himself to the one or the other. If his purpose were only Fellowship, there grew to her no worship, but the contrary; in professing that his intent was, to add by his Person Honour and Worship unto hers, he took her plainly and clearly to Wife, and the Worship that grew unto her, was that her self was made Mother of the Family, her Children legitimate and free, and she received such advancement of State, as things annexed to his Person might augment her with, and also she had a right participation hereby in him, and in all things which were his.

Churching.

Exception 32. *The Churching of Women is needless, and their Attire and Oblations are superstitious.*

Answer. The Fruit of Marriage is Birth, the Companion of Birth, Travel; the grief whereof being so extreme, and the danger so great, dare any presume to censure it as a fault in the Church, that Women after Deliverance do publicly shew their thankful mind to God, and the Ceremonies thereof are very ancient; for their attire, there could be nothing devised for such a time more grave and decent. The Name of Oblations applyed, not only here to those small Payments which are yet a part of the Minister's Right, but also generally given unto all such allowances as serve for their needful Maintenance, is both ancient and convenient. And nothing more proper, than to give the Name of Oblations to such Payments, in token that we offer unto God whatsoever his Ministers receive.

This was allowed by the King in 1 *Ja.*

Exception 33. *The prescript Form of Service*

at burials, though not unlawful, is inconvenient; The Rites because this is prescribed, and mourning apparel is of Burial, suffered to be worn, and funeral Sermons used.

Answer. The greatest end, about this Duty of Christian Burial, is an outward testification of the hope we have, of the Resurrection of the Dead. Wherefore let any Man judge, whether it be more convenient for a company of Men, as in a dumb shew, to bring a Coarse to Burial, and there leave it cover'd with Earth, or to have the Exequies devoutly performed, with solemn recital of such Prayers and Hymns as are purposely framed, &c.

C A P. VIII.

Of B U R I A L.

Further Exceptions taken against the Book of Common-Prayer, and Communion-Book of Ordination, allowed by the Church of England.

With Reasons Exhibited to the Bishop of Exon, by some Ministers of his Diocese, for their refusal of Subscription to the Book of Common-Prayer; with brief Answers thereunto, made by Mr. Tho. Hutton.

Printed Anno Dom. 1606.

THEY say they may not Subscribe; because, *Of Burial*
1. They see not how it may agree with the Scripture, to commit the Body of a notorious wicked Man, dying without token of Repentance, to the Earth, in sure and certain hope of Resurrection to eternal life.

And they except that we affirm, That God hath taken his Soul: And that we name him to be a dear Brother.

And is against God's Word, Deut. 29. 29.

Answer. 1. There is not in all the Communion-Book so much as one Syllable of a wicked Man, or unpenitent Person, dying without token of Repentance: For the Persons, of whom the Book speaketh, are living or dead; living, they are prayed for; the dead, God is praised for.

For the words, *A sure and certain hope of Resurrection, &c.* in so many as do believe; which whether this or that particular Person now to be interred, as we know not, so we speak not, but hoping in the Rules of our Christian Love, we make a favourable Construction; as (we nothing doubt) is most acceptable to God: Man (saith St. Austin) may think otherwise than Truth hath, so he speak not otherwise than Charity hath. Marlorat saith, It is a safer course to think well of bad Persons, than of the good to judge ill, unless we fully see they are obstinate, and yet towards such we may not give too hasty a Sentence. And as once an honest Man is ever to be presumed so to be, 'till the contrary appear; so once a Member of Christ, is ever to be thought, 'till Sentence be pronounced against him by Authority.

Aug. saith, *De Nullo quamvis pessimo in hac vita desperandum est.* And in his last gasp who can judge a Man's Estate to be damned: *Non est in occulta dei judicia nobis inquirendum. Sed probabiliter omnes ex professis Christianismum natos ad vitam eternam Electas merito presupponimus.*

Obje-
cti-

Taken him to his Mercy. **Objection.** We affirm that God hath taken his Soul.

Answer. Be he a wicked, or a godly Man that Death seizeth on, indifferent it is, in the Form of the Prayer-Book, and no Untruth either way, because God hath taken him of his great Mercy, though not toward the Reprobate, yet of his great Mercy towards his Church, in disburdening the World of him.

Dear Brother. **Objection.** We affirm him to be a Dear Brother.

Answer. The Phrase of our Country, the guise of Civil Conversation, the Rule of Charity, all justify this Appellation: *A Brother.* 1. Because of the same Nation and People, *Deut. 15. 12.* 2. Of the same Kindred, so Christ took them that believed not in him, *Jo. 7. 3.* A wicked Man (saith *Austin*) is a Brother, because that his outward Profession of, and Fellowship in, the Sacrament. Divers ways then may a Man that dyeth be a Brother, a dear Brother; how much rather then may we use the Name, not knowing his final and last end, as we do not.

12th Sunday after Trinity Collect. **Exception 2.** It agrees not with God's word, to desire him to grant any thing, which our Prayers dare not presume to ask: This we do, on the 12th Sunday after Trinity, in the Collect, Almighty and everlasting God, &c.

23d Sunday. 2. That these words are contrary to another Collect, read on the 23d Sunday after Trinity, viz. And grant that those things, we faithfully ask, we may effectually obtain, &c. They say, to ask faithfully, and to ask doubtfully, are contrary one to the other.

Answer. These two are no such Extremities, but for a time the one endureth the other; as Heat and Cold, when either of them is indifferently found in the same Person; but with this difference, that they are imputed to a several beginning, the one of Nature, the other of Grace, the one of Flesh, the other of Spirit.

Our Church gathering brief Notes out of the Gospel, observeth, of God's part, *he is more ready to hear than we to pray, and is wont to give more than we desire or deserve;* and is so gracious, that he forgiveth us *what our Consciences may well be afraid of,* viz. Sin, and giveth us *what our Prayers dare not presume to ask,* viz. (in temporal Blessings) such and such, in this and that matter, at this or that time, which our Prayers dare not presume to ask in such special sort.

Examples in this point we have of *Job 9. 30, 31. Abraham, Gen. 18. 27, 32. and Solomon, Proverbs 28. 14. and 14. and 16.* For the faithful saying in their Prayers, they dare not presume, proveth not their want of confidence in God's fatherly Love, but chuse rather to lay open their distressed condition.

Briefly to wind up all, our Prayers dare not presume to ask many things, which God giveth, because they cannot set the Lord a time, nor bind him to such and such means; but resolving of the general, and making Faith our Duty, refer our selves wholly to God, for all such changeable Circumstances.

Collect, for our unworthiness dare not, and for blindness cannot ask. **Exception 3.** In the Collect after the Offertory, Almighty God the Fountain of all Wisdom, &c. those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, &c. These words, they say, fight against God's Words, and true Faith, *Jam. 1. 5, 6, 7. Rom. 14. 25.*

Answer. There is no doubting, nor stammering, nor uncertainty in saying these words; they are the words of Sobriety and Humility,

not of Fear nor Despair; for we are truly persuaded, as of an Article of Faith, that we are both unworthy and blind. If we hold our selves such, as for our unworthiness dare not ask, what are we any whit worse, more than the Woman with her bloody Issue, *Matth. 9. 20.* or the prodigal Child, *Luke 19. 21.* Some such unworthiness was that of the Centurion, *Matth. 8.* who had done much good to Christ, yet professeth he was altogether unworthy, that our Saviour should come under his Roof; which modest conceit of himself, is not for us to admire, but to follow; which we do, if we truly acknowledge our own vileness of Nature, &c. nor is our not daring, &c. an Argument we want Faith, more than this behaviour of the Centurion, so highly commended for his Faith.

Next, we are blind in calling upon God, and, tho' we feel our wants or evils, yet cannot we readily chuse what is good or convenient: How often do we pray amiss, either in respect of our selves, coldly, profanely, &c. or in respect of the end, to abuse God's Gifts in Pride, Lust, Sensuality, &c.?

Exception 4. In the Collect on the 22d Sunday after Trinity, Lord we beseech thee to keep thy Church that it may be free from all Adversities, &c. This is against God's Decree, his Word, and true Faith, *Act. 14. 22. 2 Tim. 3. 12. Jo. 16. 33.* Ergo, praying for that, whereof we have no promise, is against Faith, and so Sin.

Answer. This Prayer is not contrary to God's Decree, &c. or that some particular Church, at some one time or other, or for some space, may be free from all Adversity, in comparison of that which it self hath felt, or may feel; or in respect of what some other Churches do endure; and in as much as there is reason to pray for freedom against one Affliction, as against another, and so in effect, by consequence against all (for a Ship may sink by a Leak, as well as by a Wrack) it not lying in our power to distinguish which we can be safe in, and which not; our Church wisely provideth, by Prayer universally against all Adversities, not binding God ever the more than standeth with his blessed Will, but making known what our Duty is to do, and what our Necessity enforceth us to do.

Admit there were no express promise to be free, &c. nay, were we the Persons, whom God by Name had denied, yet so long as we crave, in assurance of Grace (which the Church of God well persuaded she is in favour) so long as all we beg is with Reverence to his blessed Will, and in Faith that he heareth, certainly believing in general, he will give, nor not this nor that for quality, or quotient, yet so much as is expedient, that we may the better go forward in the Duties of our Calling; there is no likelihood to the contrary, but we may pray, and praying shall effectually obtain, *to the relief of our Necessity, and the setting forth his Glory.*

But Scripture is full of promises, made to the faithful, for freedom from all Adversities, especially in the Old Testament, as *Exodus 23. 25. Deut. 7. 15. 26. 2, 3, 4. Psal. 91. 3, 4, 10, 20. Psal. 122. 6. Psal. 121. 2. 128. 5. Jo. 16. 23. Rom. 6. 20. 1 Cor. 1. 10. Mat. 27. 43.*

Exception 5. The Collect on Christmas Day; This Almighty God, which hath given us thy only Day to be begotten Son, and this Day to be Born of a pure Virgin: And by a Rubrick, the Minister must use these words seven days following, affirming that in every of those days Christ was born; this is against the plain Truth of the Scripture; for Christ had his natural Birth, in one only day.

D 2

Answer.

Answer. This Collect, read on *Christmas-day*, is here only named; but through the sides thereof of another in the time of the Communion, appointed for the same purpose; a third for *Innocent's Day*, a 4th for *Whitsunday*, all wounded at once. But that on *Whitsunday* more nearly interpreteth what is meant, not precisely determining the very Day wherein Christ was born, solemnized by the Innocents presented in the Temple, sent forth his holy Spirit; for that neither the Church proposeth, nor if she did, can she so well determine, but about some such Time of the Year; and therefore in one of the Prefaces it is, (*God, which as on this day*) and that in common English is, much about this Time. Now, that a thing done one Day, may Years after bear some special Note of choice Remembrance, and that for many Days together, as if but now done, is a Matter not unknown to Scripture, as *Gen. 40. 20. Exod. 12. 41, 51. Ps. 118. 24. Mat. 13. 1. Mark 4. 1.* For then it is called this very Day, not that it is the very self same Day, but in revolution of Time like unto it.

Pray that we fall into no Sin. Exception 6. In the third Collect for Morning-Prayer, O Lord which hast brought us safe to the beginning of this Day, &c. Grant that this Day we fall into no Sin: And they say there is no Warrant in God's Word so to pray.

Answer. This Clause, that we fall into no Sin, is expounded by the Clause following, namely, That all our Doings may be ordered by thy Governance; which Course as also used in Christ's own Prayer, Lead us not into Temptation, but deliver us from Evil; where the Adversative Particle but, coupleth both Members together.

So St. Paul hath some such Petition for himself, and for the *Corinthians*, 2 *Cor. 13. 7.* to the *Philippians*, 1 *Phil. 10.* and to the *Thessalonians*, *Thes. 5. 23.* The Conclusion then we make in the Words used by *Ursinus*, *Fol. 864. Cat. Part 3. Deus non vult nobis in hac vita prestare liberationem a peccatis perfectam, & tamen vult nos eam optare, nosque singulis momentis petere ut omnino a peccatis liberemur.*

at the Sacrament. Exception 7. The People are commanded by the Rubrick, to receive the Sacrament kneeling, and the Minister so to minister it unto them; yet himself is commanded to stand: Which is dangerous.

For 1. They say, Kneeling is worshipping, *Mar. 5. 22. Luke 8. 41. Math. 9. 18.*

Answer. Kneeling is not in those places put for Divine Worship; for bending the Knee, how common it was in the Eastern Country, is well known, *Gen. 33. 3. and 23. 7.* Children do it to their Parents, and Subjects to their King.

2. They say, this Kneeling was brought into the Sacrament by Antichrist; Pope Honor. III. Anno 1220, teaching the People to worship the Bread.

Answer. The Question is not of kneeling to the Sacrament, but at the Sacrament: The one we allow, the other we condemn.

Honor. III. first commanded the People, at Elevation time, to incline and bow themselves, and when the Host was carried in Procession.

3. This Kneeling crosseth the Practice of our Saviour, When Evening was come he sat down with the Twelve.

Answer. If this Argument were a good Consequent, then the Order of the Church of Geneva (where the Minister distributeth to the People the Bread, and the Elders reach the Cup) may not be approved; so consequently if we observe our Saviour's very Practice, we

must not receive it in the Church, but in an upper Chamber; not in the Morning, but at Evening; not before Dinner, but after Supper. Christ's Action and Gesture is followed in the general drift: We do as he did, though not in that special manner as he did; my Interpretation highly conceived, pleadeth our Case thus far; Christ and his Apostles did that, which the Customs both of those Times and their Country made usual; we do now that, which the Custom of our Church, of a long Time, hath made usual.

Christ's Presence might also dispence with the Apostles for their Gesture of Sitting, which being but a Circumstance might be afterwards as well altered, as other Circumstances of Time, Place, or Members of Persons, &c. For not long after these were altered, as we see them at this day. Any indifferent Gesture might bescem our Saviour's Person, because without Sin; yet chose he to frame himself to the Rites of his Country, for that Action, at that Time.

This Sitting being a thing arbitrary, and none of those moral Actions which necessarily require our Obedience, we are in this to rely on the Judgment of our Church, in whose Power it is to supply, with some other decent and reverend Behaviour.

4. They say, for the same Reason the Popish Wafer-Wafer-cake was removed; as in the Rubrick. *cake removed.*

Answer. This Wafer-cake was removed, for fear of Idolatry: Yet not Kneeling forbid, because the Reason is not alike. For the Wafer-cake did in many ways offend. 1. For the Substance, because it was not usual, as that our Saviour had. 2. In the Quality, for the Thinness did not so fully represent the Form of ordinary Bread. 3. The Fashion was round. 4. The Stamp therein was the Image of Christ Crucified. 5. The gross Opinion then had of it, as that it was really, corporally, and carnally transubstantiated Christ himself, and only in outward Shew a Wafer-cake; all which Opinions being now confuted, and we better instructed, the commendable practice of Kneeling may be safely retained, where before it could not well be, when Transubstantiation was held for a Doctrine of Faith. True it is, that in Geneva they receive it Standing, but that no more impeacheth our Kneeling, than that of theirs, who receive it in Wafer-cake, and we in ordinary Bread.

Exception 8. Private Communion.

They say, the Book gives Allowance to minister Communion to one alone, which is contrary to Christ's Institution, Eat ye. *Private*

Answer. Look over the whole Book of Common-Prayer, and there cannot be found any place, where we use these Terms, *private Communion*: Nor is there any place, permitting or directing to administer to one alone, for more are required at the Minister's Discretion.

But admitting there were not another to communicate with the sick Person, (for all that can be objected is out of the Communion for the Sick) is the Minister no body? Doth not he and the sick Party make a Number, though the least of Numbers?

To minister the Sacrament to one alone, at a Time, standeth with Christ's Institution: The Rule being true, Particularities are signified under the General, and therefore in saying *Eat ye*, necessarily is implied *Eat thou*; or else we shall think, that when Christ said *Baptize ye*, therefore one alone may not baptize; or by *Pray ye thus*, therefore one may not pray alone.

Ex-

Exception 9. Of Confirmation.

They except against these Words, which are in the Rubrick before the Catechism: Confirmation is administred to those that be baptized, that by Imposition of Hands and Prayer they may receive Strength and Defence against all Temptations to Sin, and Assaults of the World and the Devil, &c. And that there are certain Words ascrib'd to Confirmation which are proper to the Sacrament.

Confir-
mation.

Answer. Imposition of Hands, joined with Prayer, is a grave antient Custom, whose Original we read of, 1. In Isaac blessing his Son Jacob, when he would consecrate him to God, Gen. 27. 24. Jacob likewise blessing Ephraim and Manasses, Joseph his Sons, imposed his Hands upon them, Gen. 48. 14. Also Christ used it, being intreated by the Ruler to lay his Hands upon his Daughter, as also in curing a Blind Man, as also in admitting little Children to bless them, he put his Hands upon them and prayed. After Christ the Apostles, and after them the Bishops, in regard of their Place, accustomed themselves to this Ceremony.

This Phrase, by Imposition of Hands, is agreeable to Scripture, and the antient Truth recorded by the Monuments of the Fathers; As when Simon Magus saw, that by laying on of Hands the Holy Spirit was given, &c. Acts 8. 18. 1 Tim. 1. 6.

And 'tis manifestly untrue, that Confirmation hath any thing ascrib'd unto it, which is proper to the Sacraments.

They confess the Apostles had Warrant, but our Bishops none.

Why done
by Bi-
shops.

Answer. Apostolical Practice is Episcopal Warrant: And the Reason why Bishops do this rather than other Ministers, that Baptize the Children, is, 1. Because Philip that Baptized did not impose Hands, but John and Peter did. 2. All Ages since Christ held a Bishop superior to an ordinary Minister. 3. In honour of their Prelacy and Place. 4. The Parochial Minister should not be thought a partial Minister over those whom he Baptized. 5. That the Bishop might be an Arbiter, betwixt the Parishioners and their Minister, in praising or dispraising, according as upon Examination of Youth he found Cause. Every lawful Minister fitteth for Baptism; but not every one so fit for Imposition of Hands. That was an Holy Sacrament of Christ's own Institution, and by him commanded: This a received Ceremony and Figure only, though not expressly commanded, yet laudably practised by Christ, by his Apostles and Apostolical Men; yet ever professing the Necessity, Dignity, and Excellency of Baptism above it.

Woman
allow'd to
speak in
the
Church.
v. fol. 112.

Exception 10. In the Rubrick at the Communion, at the Entrance of the People to the Lord's Board, the Title of the Confession hath this, Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their Knees.

Here, they say, the Rubrick alloweth any one of the Communicants to make the Confession; which is contrary to the Word, which allows not a Woman, nor other Person besides the Minister, to speak in the Church, 1 Cor. 14. 34.

Answer. The Rubrick appoints not this to be pronounced by any one of the Communicants, but wisely provideth, that the Priest, or Bishop, being present, shall, upon Confession first made

as abovesaid, turning himself to the People, say the Absolution, after that the People after the Minister had rehearsed the Confession.

And it cannot be thought scandalous, if need so require, that a Confession be made in the Name of all those that receive the Communion, either by one of them (as this Objection will have it) Man or Woman, or else by any of the Ministers.

As for the Scripture 1 Cor. 14. that suffereth not Women to speak, must be thought not to exclude them from all manner of speaking, namely singing of Psalms, praying, or publicly confessing their Sins; but debarreth them only the Ecclesiastical Function of Preaching. And Calvin. saith, *Talis necessitas potest accidere, quæ mulieris vocem requirat.*

Exception 11. In the last Rubrick of the Communion, Note, That every Parishioner Practitioner shall communicate at least three times in a Year; of which Easter to be one: And shall also receive the Sacraments, and other Rites, according to the Order in the Book appointed So that more Sacraments are hereby often to be received, than one. And by other Rites, is thought to insinuate Ashes, Holy Water, and other Popish Rites. v. fol. 104. Other Sa-
craments
to be re-
ceived.

Answer. He shall receive the Sacrament; that is, receive one of the Sacraments, like as that Speech, Mat. 12. 1. Jesus went on the Sabbaths through the Corn; which St. Luke 6. 1. rendreth in the Singular Number, on the Sabbath.

A Man having been once Baptized, and communicating three times in a Year, hath no other Sacrament to receive, but the Lord's Supper, which is called Sacraments, because it is one of the Sacraments, as also because a Man communicateth often, also because there are many Communicants which receive with them; also because of the several Elements of Bread and Wine; also because of the several Parts signified by them; as also the Sacramental Rites annexed to them: For all which Respects, tho' but one entire thing, yet called Sacraments in the Book in these Words, He shall also receive Sacraments and other Rites. And again the Sacraments of the Body and Blood, &c.

Other Rites. A Man must receive, according to the Order in the Book prescrib'd; namely Bread, not a Wafer-cake; leavened, not unleavened; Wine alone for the other Element, not Wine mingled with Water; in the Morning, not after Supper, &c. for this Order our Church followeth.

Exception 12. The Catechism of the Book. What is requir'd in Persons to be Baptized?

Answer. Faith and Repentance; which is more than God's Word requires; for Rom. 10. Faith comes by hearing, &c. and Children can have no Faith; and afterwards, Why are the Children Baptized not being able to perform these?

Another
Faith
how justifi-
fied

Answer. They do perform it by their Sureties; which is absurd, that one shall believe or repent for another.

Answer. Wherefore have Children Baptism, if Faith and Repentance cannot be said to be requir'd? Children have no actual Faith, but yet, as St. Austin saith, *Ipsa Baptismi actio est fidei professio.*

'Tis true, that, as it is every ones own Life a Man lives, so it is every ones proper Faith, which justifieth; but that is no Hindrance to a Child, while it is in the Womb; nor any Lett to a Babe with whom the Church travelleth in Birth. Another's Faith benefiteth even an Infidel, and that very much; we say not immediately

mediately to his Justification, Remission of Sin, and Salvation; but yet to his Preservation from Danger, as it did, *Acts 27. 24.* Yea, it helpeth much to obtain Faith, that howsoever not now, yet hereafter, the Party we pray for may believe.

We deny not but Baptism requireth Faith, but not such as is required in the Supper of the Lord; for Faith hath always a relation to the Promise of God.

Two Sacraments as generally necessary.

Exception 13. *Answer.* There are two Sacraments as generally necessary to Salvation. This word generally, importeth other and more Sacraments; in particular implying the Popish Sacraments, and so is contrary to the Fifteenth Article of Religion, which saith there are Two Sacraments only.

Answer. It is to be understood generally necessary to Salvation, noting it to be every Man's Duty in submitting unto them; because every one is either an Infant, or of more Years: And if both, both generally necessary to Salvation for both. Besides the Word *As*, is as a Partition Wall, betwixt the Sacraments and Generally, giving a Reason why two Sacraments are received, and no more.

There are two Sacraments as generally necessary in a Signification taken at large, meaning no more, because naming no more but two, and these two not simply and absolutely necessary, as if a Christian were damned without them; but as generally necessary, that is, when they may be had according to Christ's Institution.

Verily and indeed received. Transubstantiation

Exception 14. *The Catechism saith further, that the Body and Blood of Christ are verily and indeed taken and received of the faithful: which savours too much of Transubstantiation: And is against the 28th Article, which saith, they are taken after a Spiritual manner by the faithful.*

Answer. In this Sentence it is set down a Difference between *Anabaptists* and *Papists*: The one making them bare and naked Signs; the other the real and corporal Presence. Here one Clause distinguisheth both dangerous Opinions (*the Body and Blood of Christ verily and indeed*): So then not only bare and naked Signs: (*are taken and received*.) So then not (*are only*) as if there was a Stop and Breath (*but are taken and received*) to shew they are not if out of use, and out of use if not (*taken, and taken and received of the faithful*) as if no Faith, then *verily and indeed* no Body nor Blood of Christ: Of the faithful, to distinguish from that Falseness which teacheth the Body and Blood of Christ are verily and indeed used or not used, be the Party faithful or not faithful.

Verily and indeed, the Words they stick at, savour as much of Transubstantiation, as Mr. Calvin's Words, speaking of the Elements, saith, "They are not bare Signs, but joined to their Truth and Substance; neither must the Sacraments by any means be separated from their Truth and Substance."

Exception 15. *Of Matrimony.*

Matrimony representeth the mystical Union betwixt Christ and his Church.

O God which hast consecrated the State of Matrimony to such an excellent Mystery, that in it is signified and represented the Spiritual Marriage and Unity of Christ and his Church.

This is contrary to the Scripture, *Eph. 5. 23, 31, 28.* which teacheth the uniting of Christ to the Church, his Love to it, &c.

Answer. It is no Heresy (as is objected) nor contrary to God's Word to say, That in Married Couples is represented unto us the Marriage of Christ to his Spouse; for 'tis the Property of things that are alike to set out one

another; and if it be true, that in joyning of Christ to his Church, the Unity of Man and his Wife is expressed; then also on the other side, in the Fellowship and Wedlock betwixt Man and Wife, is the Memory of Christ his Love to his Church renewed.

Exception 16. *Of the Litany.*

From Fornication and all deadly Sin: *This Deadly maintaineth that Popish Distinction of deadly and Sins. venial Sin; when as all are deadly.*

Answer. No one Syllable enforceth this Interpretation, but rather it implyeth Fornication to be a deadly Sin, being included with the Copulative, and the Universal Note of all.

As for the Words *mortal* and *venial*, our Prayers entertain not the use of them, and if they did no Church misliketh them rightly understood, because all Sins are pardonable to the Elect, and to the Reprobate no Sin, even the least is but damnable, yet but that all Sins in their own Nature deserve Death.

Exception 17. *The Litany teacheth all People Sudden to pray against sudden Death, against which we Death. ought not to pray.*

Answer. It is not justly offensive to pray against sudden Death; for that which is simply evil in it self, and respectively in regard of our selves and others, may well be prayed against: But so is sudden Death, which is evil in it self, because an Enemy to Life.

When we pray against sudden Death, we pray against unprepared Death. And howsoever this may prevent a kindly opportunity for ministering comfortable Instructions to our selves and others, which we might yield upon respite given by Sickness, yet the substance of that Clause is, that sudden Death may, in no Cause, prevent us of the glorious Inheritance prepared of God for the Saints.

Exception 18. *The often Repetition of good Lord deliver us, and that saying We beseech thee to hear us, is against our Saviour's Command, Mat. 6. 7. to use many vain Repetitions.*

Answer. Our Saviour, *Mat. 6.* condemneth the manner of the Heathen, who prayed without Faith, and conceited that for their much Talk they should be heard, and thought they instructed as if he knew not their wants. Now, in often repeating these Words, let it appear that our Church prayeth without Faith, or thinketh to be heard for her much Babbling, or holdeth that God is ignorant 'till we inform him, then will we confess our Error, in often repeating these Clauses.

Such Repetitions are not in vain from us to God; for he takes a Delight to be importuned, and 'tis his Pleasure to try if we will give over at the first, second or third Repulse.

If new Prayers and Requests may have still *Amen* renewed upon them (else how do we give our Assent) then cannot this be disliked, which in effect is as much as a continual *Amen*. As in *Deut. 27. 15.* where *Amen* is twelve times used, and here but eight times *Good Lord deliver us*. Also *Pf. 136.* where twenty six times is used for his Mercy endureth for ever, and here but twenty times *We beseech thee to hear us*, &c.

Also *Mat. 26. 42.* Christ repeated one Prayer in the same Words three times; which the blind did also, *Luke 18. 39.* So also did *Abraham*, *Gen. 18. 27.* So *David* of *Abisalom*, *2 Sam. 18. 33.*

Exception 19. *Against the Book of Consecration.*

The Bishop saith to the new-made Minister, receive the Holy Ghost, which is great Presumption, for that God alone can give.

Answer. That were true, that is objected, if Christ had not sent them, as the Father sent him; if in Ordination Men did take upon them to give, as immediately from themselves in their own Persons, as Christ did in his: If they prayed not that God would give what they think necessary to speak of; if the Bishop did mean the Person of the Holy Ghost; or, if that God did never take of the Spirit of his Servant and give it to another, as in *Moses, Numb. 11. 17. 2 Kings 2. 9.* Then need Men repine no more at those Words, than at those which every Minister useth, *the Lord with you*, or at those which the People return in Answer (as in *St. Christome's* Time the manner was, and is still) *And with thy Spirit.*

Besides, at such Times what imply these Words but Authority in him that consecrateth, and they that are consecrated are given to understand, they have Power, being thus ordained, to intermeddle in spiritual, ghostly, and holy Occupations, so as they are in the Words remembered, warranted by their publick Function, that they are rightly and lawfully called, and are not Intruders, hereby giving us to understand what Reverence is to be yielded to them for their sacred Function: So as to remit and retain their Sins, excommunicate, absolve, preach, pray, baptize, &c. in all these they are to be esteemed as the Disposers of the Mysteries of God; and their Words not theirs, as of private Men, or of Man at all, but of the Holy Ghost; and Disobedience of Men thereunto, is not to them, but a resisting of the Holy Ghost; in whose Name their Commission hath so great a Power, that it is not from Earth earthly, but from Heaven heavenly.

Obj. They further object. Many lewd and insufficient Men there are, over whom these Words are pronounced; and yet not gifted nor graced by the Spirit.

Answer. 'Tis true, that if they want Knowledge or a vertuous Life, it shameth the Persons, but it cannot annihilate their Calling: For Sacraments are the same administered by them, and no way defective, though themselves be.

This disproveth not what we say, that in the Eye of the Church it is not a Man's Learning, nor honesty of Life (for these are Qualities in common with other) but Ordination with Imposition of Hands which maketh a Minister. *Judas* did Baptize, yet not he, but Christ Baptized with the Holy Ghost: A Seal of Wood may give the same Stamp of *Caesar's* Image, as a Signet of Gold: A Pardon is worth accepting on their part who need it, though brought by a sorry Fellow.

Three Orders of Ministers. Exception 20. *They say the Book of Common-Prayer bath three Orders of Ministers, against the Word, which bath but one.*

Answer. What one Syllable is there in God's Word for this one Order? or how can it be an Order, if but one? the Apology of our Church (as it is set down in the Harmony of the Confessions towards the end) mentioneth divers Orders of Ministers in the Church; some are Deacons, some are Pastors, and some are Bishops, to whom the Institution and Care is committed. And for the primitive Usage of our Church, see more afterwards in the Book of Ordinances.

The three Orders of Bishops, Priests and Deacons, are set down in the New Testament,

and from time to time have been distinguish'd Orders of the Church, by consent of all Ages.

C A P. IX.

Exceptions taken by others to the Book of Communion, Ordination, and Book of Homilies, upon pretence of Nonsense, Contradictions, Untruths, &c. therein, as followeth, for which they cannot Subscribe.

THEY object, 1. There is no reasonable Senseless things. sense in many parts of the Book. As,

1. In the Epistle on the 3d Sunday in Lent, Eph. 5. 13. *Whatsoever is manifest, the same is Light.*

Answer. It is light actively giving it, or passively receiving it, actually doth manifest, or passively is manifest; either way true, neither way dangerous, heretical, or senseless.

2. In the Collect for Trinity Sunday: In the Power of the Divine Majesty to Worship the Unity.

Answer. We worship the Unity in the Power of the Divine Majesty, that is, One in Power, Deity, and Majesty.

Three Epithets or words of Attendance, because three Persons and yet but one, and one Essence.

3. Every Parishioner must communicate thrice a Year, and also receive the Sacraments and other Rites. *Object.* Baptism to be often received.

See an Answer to this before in the eleventh Exception.

4. In the Epistle on the 17th Sunday after Trinity, being Eph. 3. 15. God is said to be the Father of all that is called Father in Heaven.

Answer. As the Apostle useth an Allusion in the Greek, so the Translator seemeth to keep it in the English by a Grace of Speech, Translating the Name Father, thereby understanding Fatherhood, and implying there is no Father in Heaven or Earth, whether *Adam, Abraham, &c.* but God is a Father of them, and because of them, therefore also of their Kindred, Generation and Families that came after.

5. In the Gospel on the Annunciation, Luk. 12. This is the sixth Month which was called barren.

Answer. The lesser Bibles render it thus; *This was her sixth Month which was called barren.* And for the words following, both Translate it alike, which for she, not meaning the Month, but the Woman, so the sense is plain.

6. Psal. 58. 8. *Or ever your Pots be made hot with Thorns, so let indignation vex him, &c.*

The difficulty cometh hence, because one and the same word signifieth a Pot and a Thorn.

Before the Thorns shoot up, or as a thing that is raw suddenly took out of the Pot, e'er the Thorns crackle under, &c. shewing the speediness of God's Judgment by two Similitudes in one Verse.

7. Psal. 68. 30. *When the company of Speermen, &c.* Words no more void of Sense than are other Translations: 'Tis here delivered by way of Prophecy; the other by way of Prayer; this

this only in a third Person, that in a second and third. The Verse speaketh of subduing the Enemy, not the Multitudes only and lesser sort, but their Captains also, and all that delight in War.

Exception 2. *Contradictions.* As,

Contradictions.

1. The Book of Articles denies, that Confirmation hath any visible sign, whereas the last Prayer in Confirmation makes imposition of Hands, to certify the Children of God's favour, and gracious goodness towards them.

Confirmation.

Nor hath Confirmation any visible sign, as the word visible is taken for a visible Element, which every Sacrament hath; namely, in Baptism there is Water; in the Supper, Bread and Wine; but Confirmation hath no such thing, for Imposition of Hands is a Circumstance of Action, not a matter of Substance, as in a Sacrament every visible sign is. To this sense speaks the 25th Article.

See more before, Exception 9.

Confirmation.

2. By affirming in the Catechism that there are but two Sacraments, yet ascribing to Confirmation all things that are required to the Being of a Sacrament, neither in that Book or Book of Articles.

It is false, that the Book of Articles ascribed to Confirmation all things that are required to the Being of a Sacrament, as may appear before, and the 25th, 26th, 27th, 28th Articles shew the contrary.

Untruths.

Exception 3. *Untruths.* As,

1. In the Collects for Innocents Day, Innocents are said to be God's Witnesses, and to have Confessed his praise, not in speaking, but in dying.

Innocents how Martyrs.

Besides all ancient and late Authorities, this Argument may justify our Church; they in whom Christ is Persecuted and put to Death, may be held for Martyrs; but in those innocent Children Christ was presented (for such was the Tyrant's purpose, and so Christ accounteth what is done to little ones for Christ's sake, is done to him) Therefore may They be thought blessed Martyrs, not in speaking, but in dying.

Some we esteem for Martyrs, which are in Will and Act, so was St. Stephen: Some in Will though they dye not, as John the Evangelist: Some in Act, not in Will, as having no Understanding to know what they do, so did these Infants, in whom, which it was wanting to their Will, Christ supplied.

Infants.

2. It affirmeth in the Catechism, that Faith and Repentance are required of Infants that are to be baptized, and that they perform it by their Sureties.

The Catechism meaneth, not an actual Faith, namely, a feeling that they believe, for so they do not that they live; but they believe, that is, they have the Spirit of Faith and Repentance.

3. That Children baptized have all things necessary to Salvation, and are undoubtedly saved.

To whom the promise is made, how God will be their God, they are undoubtedly saved, but to our Children baptized the promise is made (as Acts 2. 39.) therefore Children baptized are undoubtedly saved: Accordingly agreeth the Homily of the Salvation of Mankind, and Perkins on the Creed.

Burial.

4. That we have a sure and certain hope of every one to be buried, that he shall rise again to everlasting Life.

Our hope is only of every one living and dying in the Fellowship of Christ's Church, professing the same Faith, partaking the same Sacraments, of whom we hope the best, but no further, nor of any notorious impenitent Malefactor.

See more before in Cap. VIII.

5. In the Preface it is said, *Nothing is Ordained by the Book to be read, but the pure word of God, the Scriptures, or that which is grounded thereon.*

The Preface shews many things omitted in the Book, whereof some were untrue, some vain and superstitious, in consideration whereof, this Sentence there followeth, *Nothing is Ordained, &c.*

6. In the same, the reading of the Scripture is so set forth, that all things shall be done in order, without breaking one piece from another.

The Preface calls that breaking one piece from another, when *Pater Nosters, Responds, Verses, Commemorances, &c.* come between, so that commonly in the beginning of a Book to be read, three or four Chapters were read and no more.

Exception 4. *It contains doubtful matters.* As, *Doubtful matters.*

1. It affirmeth there are Archangels, and that Michael is a created Angel; which is in the Communion.

Then may we except unto divers places in the Scripture, allowing Angels, as 1 Thess. 4. 16. Jude 5. 9. Apoc. 12. 7. Luk. 1. 26.

2. It affirmeth Baptism in a House merely Baptism, private, and seemeth hereby to nourish the Superstitious Opinion thereof.

3. It alloweth the Minister to use conditional Baptism, in the publick Congregation, after the Child hath been privately baptized.

If it be meet to speak of things as they are, then of doubtful things we may speak doubtfully; yet it is rather set down by way of prevention, than that it is much used.

4. In the Catechism, it saith there be two Sacraments only, as generally necessary to Salvation, wherein may be implied there are more than two.

See before, Exception 19.

5. It alloweth private Communion, between the Minister and the sick People.

See before, Except. 8.

6. It affirms that our Ceremonies tend to Edification, &c.

Our Speech, Gesture, Attire and the like, (ordinary as they are) do put us in mind of our selves; how much more may those Rites, Ceremonies, Apparel, which the Church ordaineth for the time of Divine Service?

7. It calleth Ministers Priests, which is avoided in the New Testament, as belonging to Sacrifices.

The Holy Ghost giving the Name *επισκοπος* to our Ministers, which is the Original (whence Priest is derived) gives no other Name, but what the Communion Book calls them by.

8. It appointeth the Minister to say to the sick Person, *I absolve thee from thy sins.* *Private Absolution.*

The Minister doth absolve, but not in any absolute Power of his own, for so God doth; but that Power which is committed to him, namely, Ministerial; for so as the Minister of God he may well do.

Herewith agrees Calvin, and the Saxon Churches.

Except-

Exception 5. *Scriptures are disgraced by it.* As,

1. The Name of Holy Scripture given to the *Apocrypha*.

They have the Name of Sacred Scripture, partly because they are always found in the *Greek Canon*, partly they teach us to live godly and righteously, which is the direct purpose of the Scripture; partly because they treat not of things that are Prophane, but Holy; partly, because they are read in Churches publickly, to prefer them before other Ecclesiastical Writings of the Fathers; always provided they know their place, not before, but after the other Canonical Scripture, which their very Name *Apocrypha* puts them in mind so to do.

2. They are rather read than Scripture, when any Holy-Day falls on a *Sunday*.

They are not read rather than Scripture. And for the time of reading them, it is of no necessity; but left to the discretion of the godly and discreet Minister.

3. Certain whole Books of the Scripture are left unread by appointment, as the Book of *Canticles*, both Books of *Chronicles*, the *Apocalyp*s.

4. Sundry Chapters of the *Apocrypha* are read twice in the Year, none of the Canonical so often.

The *Psalms* are read through every Month, divers Chapters, Epistles, Gospels every *Sunday*, and Holy-Day, besides other Scriptures, in Baptism, Marriage, Christnings, &c.

5. The Genealogy of Christ is forbidden to be read.

That's false, for it is read the *Sunday* after *Christmas Day*.

6. Some Chapters in the *Apocrypha* contain manifest Untruths, as *Tobi*. 12. 4, 15. *Judith* 42. 10, 13.

These places are falsly quoted.

Exception 6. *It contains some Prayers where- of the latter part depends not on the former; and some that are unwarrantable.* As,

Independ-

1. The Collects on *Innocents Day*, the third *Sunday* after *Easter*, the *Epiphany*, the first *Sunday* in *Lent*, the *Sunday* before *Easter*, *Trinity Sunday*, the fifteenth *Sunday* after *Trinity*.

The Dependence and Coherence of these is so plain, that they need no Defence.

These following they say are unwarrantable.

Unwar-

2. We desire something that our Prayers dare not presume to ask, whereas it is no presumption to ask any lawful thing in Christ's Name.

3. We pray for that we dare not pray for, which is a contradiction.

To these two, see Answers before.

4. It enjoineth Ceremonies, as the Surplice, &c. being human Traditions of mystical signification, superstitious, unnecessary, &c.

Surely no Church but ever had some Ceremonies more or less; many things are found out in Religion, yea sometimes in a false Religion, which true Religion is not to abolish, but may well make use of. If disliked because Human or Heathen, what think we then of the Names of our Months and Days, *January*, *February*, and *Monday* and *Tuesday*? If we may borrow no helps from human Invention, why did *Moses* take Advertisements from *Jethro*? *Exod*. 18. A Sabbath-day's Journey not appointed by God's Law, yet allowed by Christ, *Mat*. 28. No Warrant was here for Celebrating the Feast of Dedication of the Temple, *Jo*. 10. 22.

Touching Superstition, our Order is that all

things be done with comeliness, and if we shall reject all which was used in Popery, then may we not use nor Church, nor Windows, Pew, Cup, Chalice, &c.

In things indifferent, none deny but Authority may command, where the Word well taught removes all doubts: So is the Surplice a thing indifferent, and not evil in its own Nature.

5. The Collect, Epistles and Gospels on the first *Sunday*, favour of Superstition, by making religious Fasts. *Lent Fast*.

By the same reason they may so condemn all the Scriptures, which every *Sunday*, for five or six Weeks, are so applied. A Religious Fast is, when the Duties of Religion, as Prayer, &c. are practised in Fastings: A Civil is, when upon some particular and politick Considerations Men abstain from Meat: But our time of *Lent* is so intended, therefore not Superstitious: And though perhaps all do not so keep it, yet no fault in the Godly Institution of it.

6. It permits any of the Communicants to make publick Confession of Sins (which also contains a Prayer in the name of the rest) which only belongeth to the Minister as his special Office, he being the Mouth of the People, and in that case a publick Person.

See before, Exception 10.

Exception 7. *The Book contains divers corrupt Translations of Scriptures; viz.* *Corrupt Translations.*

1. By leaving out some words. As,

1. These words *Higaion*, *Selab*, and all the Titles of the *Psalms*. *The Psalms.*

Higaion, *Selab*, in the 9th Psalm, ver. 17. the Psalter mentioneth not, because not Translated; for they are *Hebrew* words originally; and as good omitted as not understood: Doubtful and disputable Titles are omitted, all things being enough plentiful and certain in the Text.

2. It leaves out the conclusion after the 72d Psalm, and these words, *Praise ye the Lord*, at least seventeen times.

It is not left out; after the end of the 72d Psalm, into other Books, in a smaller Letter, is incerted, *Here endeth the Psalm of David*; which because other Psalms follow (as 101, 108, 109, &c.) carrying the Titles of *David's Psalms*, made our Translators to forbear in respect of the weak, least thereby they should mistake, being no part of *David's Psalm*, as indeed it is not, but added by some other.

3. The Conclusion of the Lord's Prayer is every where omitted in the Service, after the Popish manner.

It was left out by the Fathers of the Western Church before Popery was hatcht: The *Latin Church* used it not in the Form of Prayer, because it is not a Petition, but acknowledging the Power and Glory of God, to whom the Petitions are directed; as also because it was a thing commonly known, and daily rehearsed of every Man.

4. In the reading the Commandments these words are left out, *I brought thee out of the Land of Egypt*, &c.

They are the words only of a Preface, not of the Commandment, and the particular Commandments only; not the whole Chapter of *Exodus*, was intended to be proposed.

5. In the Epistle on the fifth *Sunday* after the *Epiphany*, these words are left out; *Holy and Beloved*, *Colos*. 3. 12.

The like Answer may be given to this, as to the last Objection.

E

2. Dis-

Additions 2. *Disgraced. By putting in of Words.* As,
1. Three whole Verses put in Psalm the 14th, another in the end of Psalm 15.

Our Church so read the 14th Psalm with those additions, because so alledged by St. Paul, and placed together in Rom. 3.

For the Verse added in Psal. 15. there is no such matter.

2. This word (O) added, corrupteth the Text, by applying that to Jacob, as spoken of him, which belongeth to God, Psal. 24. 6.

The Translation answerable to the Hebrew is (*thy Face, Jacob*) which some for more plainness fill up with O Jacob, and the Interpreters of this Verse understand by Jacob, either his God, or his Children after the promise.

3. On the 24th Sunday after Trinity, Gospel, Mat. 9. 25. *And said, Damsel arise*; these words are added.

What false Doctrine is it to read for Gospel what St. Luke and St. Mark have, in supply of the History mentioned in St. Mathew, Luke 8. 54. Mark 5. 41.

Other Additions of words, which they call Corruptions.

4. *Thou wouldest take heed*, Luke 19. 42. used in the Gospel 10th Sunday after Trinity.

5. *It is, I fear not*, Luc. 24. 36. which words are read on Tuesday in Easter Week.

6. *Be sober*, 2 Tim. 4. 5. read in the Epistle on St. Luke's Day.

3. *By Perverting the meaning of the Holy Ghost.*

1. Psal. 17. 4. *Because of Mens works done against the words of my Lips*, &c. for, Concerning the Works of Men by the words of my Lips.

2. Psal. 18. 26. *With the froward thou shalt learn frowardness*, for, With the froward thou wilt shew thy self froward; being spoken of God.

3. *He maketh them to be of one mind in a House*, &c. for, He maketh the Solitary to dwell in Families, Psal. 68.

4. *They were not Obedient*, &c. for, They were not Disobedient, Psal. 105. 28.

5. *Phineas prayed*, &c. for, Phineas exacted Judgment, Psal. 106. 30.

6. *Though he suffered them to be evil entreated of Tyrants*, &c. for, He poureth contempt upon Princes, Psal. 107. 40.

7. Psal. 125. 3. *The rod of the ungodly cometh not to the lot of the righteous*, &c. for, The Rod of the ungodly shall not rest on the lot of the Righteous.

8. Psal. 141. 6. *Yea I will pray against your wickedness*, &c. for, Within a while I will pray for their miseries.

9. *Isai. 63.* Read on Monday before Easter, *Israel remembred*, &c. for, He (that is God) Remembred.

10. *Mat. 27. 9.* Read on Sunday before Easter, *Whom they bought of the Children of Israel*, &c. for, Whom the Children of Israel valued.

11. *Luc. 1. 28.* The Gospel on the Annunciation, *Hail full of Grace*, &c. for, Freely beloved.

12. *Luc. 1. 46.* in the Magnificat, *The lowliness of his Handmaiden*, for, The poor Degree.

13. *1 Cor. 9. 27.* Read on Septuages. Sunday, *Should be cast away*, &c. for, Should be re-proved.

14. *Gal. 4. 25.* Epistle 4th Sunday in Lent, *Agar in Arabia bordereth against Jerusalem*, &c. for, Answereth unto Jerusalem that now is.

15. *Phil. 2. 7.* Christ was found in Apparel like a Man, &c. for, In Shape like a Man. Epistle Sunday before Easter.

16. *Heb. 9. 25.* On Wednesday before Easter, *The High Priest entered the Holy Place with strange Blood*, &c. for, Other Blood which is not his own.

17. *1 Peter 3. 20.* Epistle on Easter Evening, *When the Long-Suffering of God was looked*, &c. for, The Long-Suffering of God waited.

4. *By misapplying many Matters, to the countenancing of Errors and doubtful Matters.* As, Misapplication.

1. *Rev. 14. 1.* On Innocent's Day, To those Children whom Herod caused to be murdered; whom the Collect there calls God's Witnesses.

2. *1 Peter 3. 17.* In the Epistle on Easter Even, *The Time that Christ, &c.* for, The Time that Christ abode in the Grave.

3. *Rev. 12. 7.* On Michaelmas-Day, To Michael as a created Angel.

4. *Rom. 11. 12.* Epistle 2d Sunday after Epiphany, *Apply your selves to the Time*; these Words are not in the Text. Besides, they warrant Men to fashion themselves to the Time; and to Temporize; whereas the Epistle before had exhorted Men that they should not fashion themselves like unto the World.

5. The Collect on St. Thomas's Day hath these Words (*that our Faith in thy sight never be reproved*) which are not warrantable.

6. In the Collect on the Conversion of St. Paul these Words are justly to be taxed, *God which hast taught all the World through the Preaching of St. Paul.*

7. On St. Bartholomew's day, in the Collect, Men and Women pray they may become Preachers.

8. On the 19th Sunday after Trin. Eph. 4. 19. *because of the Blindness of their Hearts, which being past Repentance*, &c. for, Being past Feeling.

9. On the 25th Sunday after Trin. *Stir up, O Lord, the Will of the faithful*, &c. and be of thee plentifully rewarded, &c. Here a Reward is asked in Recompence of good Works.

Further Exceptions to some of the Psalms, for perverting the Meaning therein. As,

Psal. 28. *He is the wholesome Defence of his anointed*, &c. for, He is the Strength of the Deliverance of his anointed.

Psal. 37. 39. *As for the Transgressors they shall perish, and the end of the ungodly is, they shall be rooted out at the last*, &c. for, Transgressors shall be destroyed, and the end of the wicked shall be cut off.

Psal. 68. 16. *Why bow ye so, high Hills*, &c. for, Why cast ye your selves down.

Ibid. v. 26. *Give thanks, O Israel, unto God the Lord in the Congregations from the ground of the heart*, &c. for, Praise ye God in the Assemblies, and the Lord, ye that are of the Fountain of Israel.

Psal. 75. 3. *Where I receive the Congregation*, &c. for, When I shall take a convenient Time.

Psal. 76. 5. *The proud are robbed, they have slept, and all the Men whose hands were mighty have found*, &c. for, The stout-hearted are spoiled, they have slept their Sleep, and all the Men of Strength have not found their Hands.

Psal. 119. 21. *Thou hast rebuked the proud*, &c. for, Thou hast destroyed the proud.

Verse

Verse 122. *Make thy Servant delight in that which is good; for, Answer for thy Servant.*

Baptism. In a Prayer before Baptism it is said, that by Baptism of his well beloved Son, he did sanctify the flood Jordan, and all other Waters, &c. This they say is not found in the Words of God.

On the 26th of August, the Story of Bell and the Dragon is appointed to be read, verse 31. where it is said, that Daniel was six Days in the Lions Den, and in the Canonical Story it is said, Daniel 6. 16, &c. he was but one Night.

On the 7th of November, the 24th of Ecclesiasticus is read, where the Wisdom of the Father is alledged to speak of God the Father, viz. which hath created me from the beginning, and before the World was, verse 9.

On the 18th of November, the 48th of Ecclesiasticus is read, where it is said of Elias, That he was appointed to reprove in due Season, and to pacify the Wrath of God, &c.

They take Exception, and cannot subscribe to the Book of Ordination; because,

1. It affirmeth that from the Apostles Time there have been three Orders of Ministers in the Church.

See Answer hereto before.

2. It saith, God did inspire his Holy Apostles to chuse St. Stephen to the Order of Deacon, set down there; and that Deacons then to be ordained, are called to like Office and Administration.

Answer. The former part is a Truth warranted by Scripture, and afterwards by Fathers; and the latter part may appear in this, because as they preached and baptized, so likewise do ours, &c.

Object. 3. Acts 6. 2. the Apostles thought it too great a Burthen for them to give Attendance to the Office of teaching and distribution to the poor. So that if Stephen and the rest chosen with him, were chosen to such an Office, it argueth they were of better Sufficiency than the Apostles, or that the Apostles would lay a Burthen upon others which they found too heavy for themselves.

Answer. Acts 6. there is no such Word, that the Apostles thought it too great a Burthen, but this is, that they thought it not meet or pleasing. It was not meet they intend both, but yet they were able, for they had done it before, and did again after the Deacons were appointed, as Acts 11. 30. The Deacons were not strictly tyed to both Offices at once, but as the Times sorted, they applied their several Endeavours.

4. That Stephen disputed with the Libertines, and made an Apology for himself, it doth appear; but that he preached, it no way appears.

Though it be not expressed *de facto*, that he preach'd, yet *de jure* he well might, for being ordained with Imposition of Hands, furnished with Gifts of Knowledge and Utterance, full of the Holy Ghost and Wisdom, he was no private Person, but enabled for greater Works than Ministering of Tables. But the Truth is, he did preach.

5. As for that of Philip's Preaching and baptizing at Samaria, it was not the Deacon, but the Apostle there named.

It was Philip the Deacon that did preach and baptize. For, 1. Philip the chosen was among the Apostles at Jerusalem who were not dispersed, but this Philip was among the dispersed; therefore not Philip the Apostle. 2. This Philip could not give the Holy Ghost, and

therefore John and Peter are sent to the Samaritans. Hereupon Aretius concludeth it was Philip the Deacon.

6. Though they did preach, it proves not they did it by ordinary Office.

The Deacon's Office was (say the Centuries) to minister at the Tables, Acts 6. as of during that Time and that Occasion, but not else. So that as long as they had to minister unto the poor, they did forbear that other part of their Office; but when that ceased, then did they intend this other of Preaching; and so still found themselves Employed. And therefore it may be concluded for a good Argument, that Deacons did not only minister upon Tables in the Times of the Apostles, because there were Deacons at Philippus, &c.

They object, the Book of Ordination contains some things against the Order ordained by God. For,

1. It seems to make the Lord's Supper greater than Baptism, and Confirmation greater than either, by permitting Baptism unto the Deacons, the Lord's Supper unto the Priests, and Confirmation to the Bishop only.

With as much Probability they might argue, that, in Presbyteries, the Minister distributeth the Bread, the Elders deliver the Cup; Ergo, They make one part of the Sacrament greater than the other.

2. It permits the Bishop to order Deacons alone, procuring no other to join with him in laying on of Hands, which is not permitted in the ordaining of Priests.

The Difference of their Office alloweth a Difference in the manner of Ordination, and therefore the Bishop is alone in the first; In the other he may take other Ministers unto him.

3. The place, Acts 6. 7. is misapplied, to warrant Ordination for our Deacons.

This Negative is without Proof.

4. The Bishop is appointed, in ordaining of any Priests or Bishops, to use the very Words *Receive the Holy Ghost*, which Christ used at the sending forth of his Apostles.

They are thought the fittest Words in the Ordination of our Ministers, because of the Spiritual Calling and Office whereunto they are designed by the Bishop. After whose Words then used, with Imposition of Hands, the Ordination is compleat. Not that the Bishop giveth the Holy Ghost, or confirmeth Grace; for so is the Judgment of our Church, *Man layeth on his Hands, but God giveth Grace.*

See more before.

They also take Exception, and cannot subscribe to the Book of Homilies. Because,

1. They say in it, the Apocrypha are called Holy Scripture; and the Place of Tob 4. containing dangerous Doctrine being alledg'd, it is said, *that the Holy Ghost teacheth in Scripture.*

2. In the Homily against Adultery, Part 3. it is said, that though *Man-slaughter was committed before, yet was not the World destroyed for that; but for Whoredom, all the World, (a few excepted) was overflowed by Water.*

3. Hom. 2. of Fast; it exhorteth, after Abab's Example, to turn unfeignedly to God.

4. Hom. against Excess of Apparel; Judith is said to have a Dispensation from God to use Vanity of Apparel to overcome the vain Eyes of God's Enemies.

5. It seems to allow Plurality of Wives: Affirming Plurality of Wives was by especial Prerogative suffered to the Fathers of the Old Testament,

statement, that they might have many Children, and because every one of them hoped and begged often of God in their Prayers, that the blessed Seed might come, be born of his Stock and Kindred.
2 Tom. 1. Sermon of Scripture.

6. It affirmeth that every Concubine is a lawful Wife.

7. That a Concubine is an honest Name.

8. In it the Fact of Ambrose, in excommunicating the Emperor, is justified.

9. Tom. 1. of Swearing, hath these Words: By like holy Promise, the Sacrament of Matrimony knitteth Man and Wife in perpetual Love. Which is directly against the 25th Article of Religion, which saith there are but two Sacraments.

Exceptions taken by way of Retortion against the Communion-Book, which was exhibited by the English Disziplinarians to the Parliament, and by them endeavoured to have been obtruded upon our Church.

We cannot consent to, or admit their Book of Common-Prayer, not only because it is not Authorized, but because there are many things in it, 1. Doubtful, 2. Disgraceful, 3. Untruths, 4. Misapplyings, 5. Misinterpreting, 6. Leaving out, 7. Putting in, &c. viz.

1. Doubtful. As,

1. Their Interpretation they make of Christ descending into Hell, namely to be his Sufferings in his Body, Hell Torments upon the Crois: This we doubt whether be the proper and true Meaning of the Words in the Creed.

2. Obedience to the Magistrate: For in the same Confession, they say we must render to the Civil Magistrate Honour and Obedience in all things which are agreeable to the Word of God. So that if any be disposed to wrangle, and say, this or that which I am requir'd to do is not agreeable to the Word of God, there shall follow no Obedience: Whereas Learned and Godly Divines would stile it thus (in all things not repugnant to the Word of God.)

3. These Platforms imagine their own Devices to be the only Ordinance of Christ, and all other Forms of Government of the Church to be the Wisdom of Man, covertly seek to exclude all else (that are otherwise affected) from the Kingdom of Heaven, where they say in the end of their Confession, *Then we, which have forsaken all Mens Wisdom to cleave unto Christ, shall bear that joyful Saying, Come ye Blessed, &c.*

These Men do mislike us to say have Mercy on all Men; yet in their Prayer for the whole Estate, they pray not only for the faithful already, but for such as have been held Captive in Darknes and Ignorance. Now, faithful and not faithful are contradictory, and consequently we doubt, whether they have such Cause to reprehend our Prayers, as they seem to pretend.

5. In their Order of Baptism they have these Words, *The Sacraments are not to be used but in places of publick Congregation, and necessarily annexed to the preaching of the Word*; where occasion of doubt is given us, that they mean no Preaching is effectual where Sacraments are not so administred; and in effect argue, no Baptism nor Service without a Sermon.

6. In the Administration of the Lord's Supper they say, *the Lord requireth none other worthiness on our part, but that unfeignedly we acknowledge our Wickedness and Imperfection*. If this were in our Communion-Book, we doubt we should be thought to exclude Faith, Charity, Purpose of Amendment of Life, and wholesome Instruction concerning that holy Mystery and Sacrament.

2. Disgraceful to the King's Majesty in his Title and Authority.

In his Title. No Part of the Stile mentioned but Queen Elizabeth in their Communion-Book, and no other Ceremony nor Order to be used, (as they crave in their Bill exhibited) inforceth, that no Man must use any other Form at all in his Prayer, but only the bare Name of K. James or K. Charles, without mentioning all the other part of his just Titles, according as in our Universities is requir'd, and in other Godly Prayers is duly administred.

In his Authority. For speaking in that Book of the Civil Magistrate, they attribute not only Direction or Government for Ecclesiastical, either Orders or Person, only Reformation at the first Planting.

2. In the Rubrick before Baptism, Authority is given the Minister, by consent of the Presbyteries, to appoint a Publick Meeting, which we call a Holy-Day, and hath been a Prerogative which Kings and Emperors have always had.

3. Untruths.

As when they call it *publishing the Contract*; for asking the Banes is too old, and may perhaps be accused of Superstition; yea, what if the Parties be not contracted, nor mind to be till Solemnization, as it often falleth out by consent of both Parties, shall the Minister nevertheless peremptorily affirm they have contracted Matrimony.

Again, in Distribution of the Bread, they say, *who shall distribute and divide it among themselves* that all may communicate. This Ceremony, it seems, they urge of Necessity; for they say, (who shall) yet no such thing to be gathered out of Scripture; but on the contrary, when it is said, he brake it and gave it, not that they did break and give it one to another. As also it appears by the Ritual of the Jews, that their Talmud, and their very Custom at this Day, for the Master of the Family in the Feast of *sweet Bread* (which is celebrated after the Paschal Lamb is eaten) doth take a Piece of Sweet Bread, and giving Thanks (*per concepta verba*) there set down, doth dip it in the Sauce provided to eat the sower Herbs, which he doth eat, and then break so many Pieces as there be present sitting there, and giveth to every one a piece to be eaten, saying, *this is the Bread of Tribulation* which our Fathers did eat in Egypt, &c.

4. Misapplying Scripture, as that in the Commandment, *Six Days shalt thou labour*. Therefore no Holy-Day to come together in Publick but only on the Sabbath; and yet herein so much Contradiction, because by Consent of the Presbytery (as is before the Minister) may appoint a publick solemn Meeting.

5. Misinterpreting. For they translate in Genesis, *It is not good for Man to be alone*, that it is not good for Man to live alone; implying it Sin for Man to live unmarried.

6. Leaving out. As where having only spoken of the Persons the Father and the Son, they conclude, *To whom be all Praise*, leaving out the Holy Ghost.

7. Putting in. As in the Action of the Lord's Supper, *Take eat, this Bread is the Body of Christ*. Had it been in our Communion-Book, we should have been challenged for adding these Words *this Bread*, more than is in the Apostles or Evangelists.

To conclude, In all their Book this may be worth noting, that albeit that themselves cannot

not deny but many Points in our Liturgy are singularly well set down, yet their Spight unto it is so great, and themselves so wedded to Innovation and Self-love, that (excepting the Exhortation before the Communion) they have not translated any thing from thence into their Book.

C A P. X.

Exceptions taken against the Book of Common-Prayer by Puritans, at King James his first coming to the Crown of England.

THe Genevian Disciplinarians in England, at the first coming in of King James, apprehending a fit Opportunity to be offer'd, began again to set on foot their former Exceptions against the Book of Common-Prayer; and obtained a Publick Hearing of their Complaints, before his Majesty and his Bishops and Privy Council, at Hampton-Court, Jan. 14. 1603, as is before declared. At which Conference, divers of the former Exceptions were proposed, and others more new were framed and objected: Whereunto they received full Answers, and in some things full Satisfaction: And in Conclusion, some things in the Book, were, by his Majesty's great Care, caused to be amended; the particulars of both which doth hereafter follow.

These next following are some of the same Objections which had been before made, and are herein formerly answered; yet now again insisted upon.

Confir-
mation.

1. Confirmation being now (at this Conference at Hampton-Court) exposed by Doctor Reynolds, Doctor Sparks, Mr. Knewstubs, and Mr. Chadderton, Agents for the rest of the English Disciplinarians, it was shewed unto them by the Bishops, in his Majesty's Presence, that Confirmation was an Institution Apostolical, and one of the particular Points of the Apostles Catechism expressly set down, Heb. 6. 2.

The Conclusion therein now was, that for the fuller Explanation thereof (that we make it not a Sacrament, or a Corroboration to a former Sacrament) it should be consider'd, whether it might not, without Alteration, be entitled, *An Examination with the Confirmation of Children*; but this Amendment was not made.

Private
Baptism.

2. Touching Private Baptism; it was alledg'd by the King, and the Lord Archbishop of Canterbury, that the Administration of Baptism by Women and Lay-Persons was disallowed, and censured by the Laws of our Church; albeit the Words of our Service-Book, in that point, were doubtfully set down.

Another Bishop answered, That it was intended by the Book, that Private Persons might Baptize in Case of Necessity, and that it agreed with all Antiquity to be done, when Ministers could not be so suddenly gotten.

Alterati-
on made
in that
Book.

The Issue was, that in the Rubrick of Private Baptism, which then left it indifferent to all Laicks or Clergy, it was agreed by his Majesty, that where the Words in the Rubrick in the second Paragraph, *where they baptize not Children*, now it should be thus read, *they cause not Children to be baptized*. And again, in the same Paragraph, for these Words, *then they minister it*; it should be, *the Curate or lawful Minister*

present shall do it on this fashion. Which Alterations were made accordingly.

3. Touching the Cross in Baptism, the Cap and the Surplice, upon much warm Debate of these things before his Majesty, they were at length all allow'd as ancient and necessary, with this concluding Declaration, *That no Church ought further to separate it self from the Church of Rome in Doctrine or Ceremonies, than she had departed from her self when she was in her flourishing and best Estate, and from Christ her Lord and Head.*

Afterwards in the same Year 1603. the Book of Canons was set forth, whereby the true and lawful use of the Cross in Baptism was explained, and these three Directions or Observations thereby commended to the Church, 1. That the Apostles and Christians then, were so far from being discourag'd from their Profession, by the Ignominy of the Cross, that they triumph'd in it. 2. The Christians in the Primitive Church, in all their Actions, used the Sign of the Cross, hereby making a Profession to the Astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who dyed upon the Cross; herewith also they signed their Children in Baptism, to dedicate them by that Badge to his Service, whose Benefits bestowed upon them in Baptism, the Name of the Cross did represent. 3. Though in Process of Time, the Sign of the Cross was much abused, after Popery came in, yet the lawful use thereof was not taken away; but this, with divers other lawful and antient Ceremonies, hath been still retained in our Church; because the use thereof in Baptism was ever accompanied here, with sufficient Cautions and Exceptions against Popish Superstition.

The Church of England teacheth first, That the Sign of the Cross, used in Baptism, is no Part of the Substance of that Sacrament; nor addeth to the Perfection thereof. 2. The Infant (before 'tis Crossed) is received into Christ's Church. 3. It being purged from Popish Superstition, we hold it the part of every Man, reverently to retain the use of it, prescribed by Authority.

4. Touching the Ring in Marriage, it was in this Conference allowed to be used.

5. Touching the Words, *with my Body I thee worship*; it was concluded some other thing to be meant by the Word *Worship*, than what St. Paul calleth, 1 Cor. 7. 4. the Man to give his Body to his Wife alone, nor any more than what St. Peter counselleth, 1 Pet. 3. 7. *to give honour to the Wife as to the weaker Vessel*; yet for their Satisfaction, the King then allowed should be put in, *with my Body I thee worship (and honour)* if they pleased.

C A P. XI.

Other Matters in the Book of Common-Prayer objected against in 1 Jac. to which no Exception was before taken, viz.

1. Absolution; which by the Form thereof used in the Church of England, is like unto the Pope's Pardons, as they alledge.

The Bishops (at this Conference) having read to his Majesty, both the Confession in the

Book of
Canons.
The Cross
by the
Book of
Canons.

The Ring.
With my
Body I
thee wor-
ship.

Addition.

Absoluti-
on.

be-

beginning of the Book of Common-Prayer, and also the general Absolution following it, and likewise the particular Absolution prescribed to be used in the Order for Visitation of the Sick, cleared this point from all Abuse or Superstition, as it is used in the Church of *England*, alledging they were not only retained and allowed by the Confession of *Augusta*, *Boheme* and *Saxon*; but that *Calvin* himself did approve such like Confessions and Absolutions.

Rubrick amended.

The Conclusion was, that in the Rubrick of the general Absolution, these words *Absolution or Remission of Sins* should be added; for Explanation sake.

And so it was, as it appears by the Book following.

1 Jac. Addition made to the Catechism.

2. Doctor *Reynolds*, and his Associates, further complained, that the Catechism, in the Book of Common-Prayer, was too brief, for which cause one made by Mr. *Nowel*, Dean of *Paul's*, was added, which was too long for young Novices to learn by Heart, wherefore they desired one uniform Catechism might be made, or that to the short Catechism in the Book of Common-Prayer, something might be added for the Doctrine of the Sacrament.

Hereupon the King allowed of such addition, so it might be a Catechism, in the fewest and plainest affirmative Terms that might be.

And then was added that Catechism, touching the Sacraments, which we call the *New Catechism*.

Against Subscription.

3. They desired the Minister's Subscription, at his entrance into the Ministry, might be spared, as touching the allowance of the Communion-Book only, which was not thought fit.

To the other two points of Subscription, viz. touching the Articles of Religion, and the King's Supremacy, they were content. But to the 3d point, touching the Service-Book, they could not; Because,

The Service-Book Erroneous. Apocrypha.

1. It enjoined some Apocryphal Books to be read, whereof some are erroneous, as *Ecclus* 48. 10. where it was held that *Elias* in Person was to come before Christ. But herein nothing was concluded.

Jesus said to his Disciples.

2. The next scruple against Subscription, touching the Book of Common-Prayer, was, that therein it is twice set down, *Jesus said unto his Disciples*, when as, by the next Original it is plain he spake to the *Pharisees*.

Amended.

Here his Majesty willed, that the word *Disciples* should be omitted, and that the words *Jesus said*, be Printed in a different Letter, that it might appear to be no part of the Text.

This amendment is made in the Gospel on the second Sunday after *Easter*, Jo. 10. 11. and in the Gospel on the 20th Sunday after *Trinity*, Mat. 22. 1.

Book of Articles.

4. They moved the King, that the Articles of Religion of 1562, might be explained, and enlarged, where was needful, as *Article* 17, 23, 25, and 27.

Places ill Translated in the Bible.

5. That there might be a new Translation of the Bible, those allowed by King *Henry VIII.* and *Edward VI.* being corrupt, and answerable to the truth of the Original; as, *Gal.* 4. 25.

The word *bordereth* not well expressing the Apostles Sense.

Psal. 105. 28. *They were not obedient*; the Original being *They were not disobedient*.

Psal. 106. 30. *Then Phineas stood up and prayed*, the *Hebrew* hath it, *Executed Judgments*.

Albeit these Objections were held old and

trivial, and had been already answered in Print; yet the King willed that some especial pains should be taken to make one uniform Translation, by the best learned in the Universities, and after them to be reviewed by the Bishops, and the chiefest learned of the Church, from them to be presented to the Privy-Council, and lastly to be ratified by Royal Authority, and the whole Church be bound unto it, and none other.

But no Marginal Notes to be added, for that in the *Geneva* Translation (which they thought the worst) there were some Marginal Notes very partial, untrue, seditious, and favouring too much of dangerous and traitorous Conceits: As for Example, 1 *Exod.* 19. where the Marginal Note alloweth *Disobedience to the King*; and 2 *Chron.* 15. 16. the Note taxeth *Asa* for despising his Mother only, and not killing her. Undecent, as *Levit.* 15. 2. and so throughout the Margin of that Chapter.

Corrupt: on in the Geneva Translation.

C A P. XII.

Other Exceptions, touching our Church Service and Garments, made by Puritans in the Reign of King Charles, who by sundry libellous Books endeavoured to kindle a Jealousy in Mens Minds, that there are great Innovations brought to the Church by the Prelates, tending to advance Popery: For some of which Libels Doctor Bastwick, Mr. Prynne, and Mr. Burton, were censured in the Star-Chamber, in June 1637.

THE pretended Innovations, as they were gathered out of their Books called *Burton's Apology*, and *News from Ipswich*, and at the Sentence in the Star-Chamber [* learnedly answer'd by the Lord Archbishop of Canterbury his Grace,] are briefly these following.

Innovation 1. That the last Year's publick Fast was enjoyn'd to be without Sermons.

Answer. This was done not by the Prelates, but by the Council-Board, purposely to avoid the Increase of the Infection of the Plague.

Innovation 2. Wednesday was appointed for the Fast-Day, with intent to suppress all Wednesday Lectures in London.

Answer. The last Fast before was on Wednesday, and was now also so appointed by the Council-Board, and no Wednesday Lecture is suppressed, the Fast being ended.

Innovation 3. The Prayer for seasonable Weather was left out of the Fast-Book, and was one Cause of so many Shipwracks, &c. that happened.

Answer. When that Book went out the Weather was seasonable, but not so when the former Book went out; and if there were cause, the Prayer in the Service-Book, for that Purpose, might have been used.

Innovation 4. One useful Collect was left out in the Fast-Book, and a Clause in another omitted.

Answer. The one Collect mentioned Preaching, which then was not to be used. And for the Clause in the other, (which is the first Collect) though God delivered our Fore-fathers out of *Romish* Superstition, yet we were never in, and therefore that unfitting Clause was omitted.

Prayers for seasonable Weather omitted.

Collects alter'd.

5. There

Merit by Fasting. 5. There is a Passage omitted in the Fast-Book touching the abuse of Fasting, in relation to Merit.

Answer. It was omitted, because in this Age and Kingdom here is little opinion of meriting by Fasting.

Lady Elizabeth omitted. 6. That the Lady Elizabeth and her Children are dash'd out of the Collect, as well in the latter Edition of the Common-Prayer-Book, as of the Fast-Book.

Answer. The Church ordinarily names none in the Prayer, but the right Line descending, and this was not done 'till the King himself having commanded it.

Words omitted. 7. That these words (*who art the Father of thine Elect, and of their Seed*) are changed in the Collect, with intent to exclude the King's Children out of the number of the Elect.

Answer. This Collect it self was not used in Queen Elizabeth's time (She having no Issue to pray for) and was made about 1 Jac. and must be changed as Times and Persons vary: And this Omission was long since made by the King's Command, before he had any Issue to pray for.

At, for in, the name of Jesus. Exception 8. In the Epistle on the Sunday before Easter, *In* is omitted, and made *at the Name of Jesus every knee shall bow*, which is against the Act of Parliament confirming the Service-Book.

Answer. 1. In the last Translation of King James 'tis *At*, and not *In*; and there is no essential difference betwixt them. 2. That if any thing were false printed in the Service-Book, the Act of Parliament intended not to Establish it. 3. It was the Printer's mistake, or if it were purposely altered, it was rather to gratifie the preciser sort, for therein they followed the Translation printed at Geneva, 1557. which hath it so. 4. By the Queen's Injunctions, Anno 1559. there is neither *In*, nor *At*, but only this, *Whensoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise pronounced in the Church, due Reverence shall be made by all Persons with lowliness of course, and uncovering Mens heads, &c.* so here is Necessity laid upon it, and Custom for it, and both expressed by Authority in the beginning of Reformation.

Alteration in the Prayers for 5th Nov. Exception 9. That two places are changed, in the Prayers set forth for the 5th of November. As, 1. *Root out that Babylonish and Antichristian Sect*, which say, &c. is made, *Root out that Babylonish and Antichristian Sect (of them) which say, &c.*

2. *Cut off those workers of Iniquity whose Religion is Rebellion, &c.* is made, 1635. *Cut off those workers of Iniquity, who turn Religion into Rebellion.*

Answer. The alterations are of no moment, and are made by his Majesty's own direction. Because,

1. In the Liturgy of Hen. VIII. and the Litany in his Primer, and in both the Service-Books of Edward the VIth of 1549, and 1552, there was this clause, *From the Tyranny of the Bishop of Rome, and all his detestable enormities, &c. Good Lord deliver us.* But in the Litany in Queen Elizabeth's time, this clause about the Pope was omitted for avoiding of scandal, and now 'tis a far greater scandal to call *their Religion Rebellion*, than to call *their chiefest Bishop Tyrant*. And besides, we shall make their Religion and Rebellion to be all one, which is against the ground both of State and Law.

Exception 10. The Prayer for the Navy is omitted in the Fast-Book. *Prayer for the Navy.*

Answer. The King had then no declared Enemy, and the Navy was then returned from Sea.

Exception 11. The reading the second Service at the Altar. *Second Service.*

Answer. This is most proper so to be, for those Prayers are then read, which both proceed and follow the Communion; and is very ancient, though lately by degrees omitted; with this agrees the Rubrick of the Common-Prayer Book, viz. the first after the Communion tells us, that upon Holy-Days, though there be no Communion, yet all else, that's appointed at the Communion, shall be read. And the last Rubrick before the Communion tells us where, and that the Priest standing at the North side of the holy Table, shall say the Lord's Prayer with that which follows.

Exception 12. Bowing at the first coming in to the Church, or at our nearer approach to the Altar. *Bowing to the Altar.*

Answer. Moses did the like Reverence at the Door of the Tabernacle, Numb. 20. 6. 2 Chron. 29. 29. So did Hezekiah.

After Judaical Worship ended, *Venite adoremus* (as far upwards as there is any track of a Lyurgy) was the *Introitus* of the Priest; and all the Latin Church over, which also was retained in the Church of England at the Reformation, yet no Man is constrained thereto, but only called upon, *Venite adoremus*, and this is to God only, who is to be worshipped as well with the Body as the Soul.

This Reverence is done to God himself, though it be towards the Altar, as the greatest place of his Residence upon Earth; yea greater than the Pulpit; for it is *Hoc est Corpus meum*: But in the Pulpit 'tis at most but *Hoc est Verbum meum*; and a greater Reverence is due to the Body than the word of God; and so in relation answerably to the Throne, where his Body is usually present, than to the Seat whence his word useth to be Proclaimed.

And if this were Idolatry to worship God towards his holy Table, Queen Elizabeth, nor King James would not have used it, at so many Solemnities; nor the Knights of the Garter, who by their Order and Oath (according to a constitution of King Henry the Vth) are bound to give due Honour and Reverence *Deo & Altari ejus, in modum virorum Ecclesiasticorum.*

Exception 13. Placing the Table Altar-wise, Table Altar-wise, at the upper end of the Chancel, and placing a Rail before it. *Table Altar-wise.*

Answer. This hath been the practice of the Church ever since the Reformation, and continued in the King's Royal Chapel, and divers Cathedral Churches. And there is more reason the Parish Churches should be made conformable to the Cathedral, than *E converso*: Yet still preserving the Indifferency of the standing one way or other.

This ought to be so done, as well by the 82d Canon in 1 Jac. as also by the very words of the Queen's last Injunction, whereby the Communion Tables are ordinarily to be set, and stand with one side to the East Wall of the Chancel. And in the same Injunction it follows, that when the Altar is taken down, the Holy Table shall be set in (not cross) the place where the Altar stood, which must needs be Altar-wise.

Also

Also this has been the usage in other Churches of Christendom, both before and since the Reformation.

Articles of Religion on altered Charge 14. The Prelates have forged a new Article of Religion, giving to them full Power to alter the Doctrine and Discipline of the Church, and have put it into the beginning of the 20th Article of Religion, Printed 1628, which is not to be found in the Articles of Edw. VI. or Queen Elizabeth.

Answer. The Clause pretended to be forged is this; The Church (that is the Bishops, say they) hath Power to decree Rites and Ceremonies, and Authority in matters of Faith. The Articles of Edward VI. and those under Queen Elizabeth, differ much, and those of Edward VI. are not now binding, so that 'tis not material, whether this Clause be therein, or not.

Those Articles of Queen Elizabeth are agreed on and set forth the 29th of January, 1563, according to our English account; and in that Book this affirmative Clause is found. They were reprinted in Latin and English, 1571, and this Clause for the Church left out in both, which certainly must be by the means of the Puritans themselves, who at that time refused to Subscribe. But the Articles being reprinted in Latin, in 1563, 1593, 1605, 1612, and 1628, in all those Copies this Clause is inserted, and

agrees *verbatim* with the Original 1562; therefore it must needs be the Puritans themselves, that first falsified the Articles, by this omission in 1571.

One thing more my Lord's Grace of Cant. Bishops Calling, Jure Divino. In this his Speech before the Lords in the Star-Chamber added, and that positively against this Sect of Puritans, that the calling of a Bishop is *Jure Divino* (though not all Adjuncts to their calling) and yet they may not exercise their Episcopal Power, either of Order or Jurisdiction, but as God hath appointed, that is, not in any Christian Kingdom, but by and under the Power of the King.

He averreth further, that from the very time of the Apostles, in all Ages, in all Places, the Church of Christ hath been still governed by Bishops; and that Lay Elders were never heard of 'till Calvin's new-fangled device at Geneva. Their Antiquity.

Wherefore his Grace desires, that the Judges of this Kingdom might resolve, and the King publish, that the Bishops keeping their Courts, and issuing Process in their own Names, is not against the Laws of the Realm. Their Power.

Which thing the King shortly after published by Proclamation accordingly.

Touching the Consecration, &c. of Bishops, &c. See more at the end of this Book.



A BRIEF CHRONOLOGY, SHEWING

*The several Times, wherein * sundry Parts of our Church
Liturgy, Doctrine, Discipline, Rites, Ceremonies, Fast, Feasts, &c. were first instituted, altered, or brought
into the Church.*

Divided into 17 several CENTURIES.

CENTURY I. from *Anno Christi* 1, to
Anno 100.

Anno 71. **A**BOUT *Anno Christi* 71, Ignatius Bishop of Antioch first enjoined the Singing of Hymns by turns, in imitation of the Angels glorifying the Trinity. See more, *Anno* 387. *Socr. lib. 6.*
94. Sunday, Easter, Pentecost. The Feasts of Sundays, Easter and Pentecost, are mentioned by Classical Authors, to have been observed in this first Century, and Ascension Day to be included in the 50 days of Pentecost.

CENT. II. to *Anno* 200.

123. Holy Water. Pope Alexander I. first instituted Holy Water in the Church, also that Water should be mingled with Wine in the Sacrament.
342. Lent. Lent was instituted seven Weeks before Easter, by Telesphorus Bishop of Rome.
153. Churches consecrated. Consecration of Churches instituted.
God-fathers. A God-father and God-mother at Baptism ordained.
Pope. The Name of Pope began by Higinus.
Easter Day. Pope Pius ordained Easter Day to be kept on Sunday.
157. Parents consent in Marriage. Parents consent necessarily required in Marriage. *Plat.*
173. Christmas Day. Christmas Day began to be observed as a Festival.

CENT. III. to *Anno* 300.

209. Ember-days. The four Embers, or Fast before Ordination, instituted. Also Church-yards by Calixtus: And Churches.
256. Copes. Copes instituted by Pope Stephen.
264. Ecclesiastical Degrees. Pope Caius instituted Ecclesiastical Degrees of Ostiarius, Lector, Exorcista, Acoluthus, Subdiaconus, to be added to Diaconus, Presbyter, Episcopus.

CENT. IV. to *Anno* 400.

284. Lamps in Churches. The lighting of Wax Candles and Lamps in the Church in the Day time, began by the Emperor Constantine.
St. Peter ad Vinc. The Feast of St. Peter ad vincula, instituted by Silvester.
Lord's Day. Constantine commandeth the observation of the Lord's Day; he made a goodly Feast in the Church he built.

The Nicene Creed was made, and by 361 Bishops confirmed.

Athanasius made his Creed.

The Feast of the Anunciation observed in Athanasius's time.

Gloria Patri added to the end of every of the Psalms and Alleluja's; Athanasius Creed to be sung at Mass, by Damascus.

The Scriptures are appointed to be openly read per Conc. Laod.

The Canonical Scripture allowed, but not the Apocryphal; yet shortly after is allowed by 3 Conc. Carth. Can. 47.

Marriage in Lent is Prohibited, *ibid.*

Easter Day is appointed and decreed to be kept on the Lord's Day, and not on the 14th Day of the first Month, as the Jews did, per Conc. Nicen.

The Feast of the Epiphany began to be kept. Also the Parents standing by at their Childrens baptizing.

Anthems are brought into the Church by S. Ambrose.

Te Deum composed by St. Ambrose when he baptized St. Augustin, and then sung by them both, in Profession of their Faith.

Canonical hours for Prayer, instituted by St. Jerom.

The word Mass brought into the Church about this time.

Standing, when the Gospel is read, appointed by Anastasius: Also by Siricius, 401.

The Sacrament to be received Fasting, appointed per 3 Conc. Carth.

Auricular Confession abrogated in the Greek Church per Nestor.

CENT. V. from *Anno* 400, to 500.

Responds and Lessons were first gathered out of the Scripture.

Rogations or Litanies first instituted by Leo.

Images were first brought into Churches, but not worshipped.

None to go out of the Church 'till Mass ended, per Conc. Agath.

To Fast every Day in Lent except Sundays, *ibid.*

Kyrie Elieson brought into the Mass, per Conc. Vascenf. Can. 5.

325. Nicene Creed.

347. Athanasius's Creed.

370. The Anunciation.

368. Gloria Patri, Alleluja's.

364. Scriptures.

Apocrypha.

Marriage in Lent.

330. Easter Day.

377. Epiphany.

Baptism.

387. Anthems.

Te Deum.

391. Canonical hours.

Mass.

398. Stand at Gospel.

399. Sacrament Fasting.

379. Auricular Confession.

442. Responds and Lessons.

Litany.

Images.

Go out of Church.

Fast in Lent.

Kyrie Elieson.

F

Holy,

* The Author here does not mean, that all the Particulars contained in this Collection are Parts of our Liturgy, or Doctrines or Ceremonies received in our Church, but that sundry or several of them are: the rest were used indeed by the Church of England and the rest of the Latin Church before the Reformation, but were laid aside then, and some of them were never received by the Greek Church.

Holy, Holy, &c. *Holy, holy, holy*, also brought in by the same Conc. Can 6.

Circumcision, Advent and Ash-Wednesday. In that Century were first observed the Feasts of the *Circumcision*, *Advent*, and *Ash-Wednesday*.

CENT. VI. from Anno 500 to 600.

307. Gloria in Excelsis. *Gloria in excelsis* to be sung every Sunday and Holy-Day, appointed by *Laur*.

527. Extream Unction. *Felix IV.* first ordained Christians to be anointed with Oil before their Departure out of this Life, which is now called the Sacrament of Extream Unction.

Swearing. Swearing by the Gospels first instituted by the Emperor *Justinian*.

542. Purification. Feast of Purification instituted at *Constance*, upon a Plague happen'd.

Marriage. The Councils of *Ilerdo* and *Valencia* prohibited Marriages at certain Times.

Gospels read. Also that the Gospels should be read after the Epistles.

Sunday. Fasting on the Lord's Day is forbidden. Also to labour then.

588. Offerings read first instituted by the Council of *Gascon*.

595. Supremacy. *Gregory I.* wrote to the Emperor against his own Election, and wrote an Epistle shewing his Detestation of the Title of Supremacy.

Servus Servorum. He was the first that wrote himself *Servus Servorum Dei*.

Give Peace in our Times, O Lord. He added to the Liturgy *Dies nostros in pace disponas*.

Kyrie Eleeson. He ordered the Words *Kyrie Eleeson* to be 7 times repeated.

Hallelujah. He borrowed from the *Jews* Liturgy *Hallelujah*.

Litanies. He reduced Litanies to our Form out of many, for the use of all Churches.

Prayer to Saints. He brought into the Church Prayer to Saints.

Purgatory. Purgatory and Sacrifices for the Dead.

Priests Marriage. Presbyters and Deacons not to marry. Nor any Man to marry his Spiritual Sister, whom we call Gossip.

Cent. VII. from An. 600 to 700.

607. All Souls. The Feast of *All Souls* first instituted by *Boniface*.

Supremacy. Privilege of Supremacy given by *Phocas*, was first published; and *Boniface* first ordained universal Bishop.

Lamps. *Boniface* ordained Lamps to burn in the Church.

Organs. Organs first admitted to the Singing of Psalms by *Vitelian*.

627. Sanctuaries. Sanctuaries for Offenders instituted by *Boniface*.

629. Exaltation of the Cross. Feast of the Exaltation of the Cross instituted the 14th of September, upon the Recovery of the Cross from the *Persian*.

639. Easter-day. *Per Conc. Toletan.* Easter-Day appointed to be kept upon the Day of Christ's Resurrection.

Kept always on the first Sunday after 14 Days, after the first new Moon after the Vernal Equinox.

Once dipping. Also once dipping in Baptism to be sufficient, Can. 5.

Good-Friday. Good-Friday to be wholly kept in Fasting, Can. 7.

Lord's Prayer. The Lord's Prayer to be daily used, and often repeated, Can. 9.

Apocalypse. The Apocalypse decreed to be Canonical, Can. 16.

Confession. Confession to a Priest declared profitable *per. Con. Cabil.*

Absolution afterwards to be pronounced *Absolution.*
per Con. Toler.

A die Resurrectionis per integram Hebdomadam ferientur, Conc. Constan. Easter Holy-day.

Ac-crucis figura in pavimento fiat, Can. 73. Cross.

The Latin Service which Pope *Vitulan* brought in, was not generally put upon the Church till An. 666. 666. Latin Service.

The first Lent was now used in England. 640 First Lent.

The Kissing of the Pix brought in by *Leo II.* 680. Kissing the Pix.

O Lamb of God which takest away the Sins, &c. appointed by Pope *Sergius* to be sung at the Communion. 688. O Lamb of God.

He made a Feast of the Virgin *Mary's* Nativity. 695. Nat. Mary.

The Feast of Transfiguration observed. Transfiguration.

Cantus & Cursus Romanos, jussu *Agathonis* Papa, in *Britanniam* advehuntur a *Johanne* Archicantore, Ecclesia S. Petri Roma, Spel. 680 Cantus & Cursus Rom.

Con. 175.

CENT. VIII. to An. 800.

Worshipping of Images brought into England *per Conc. Laod.* 712. upon a pretended Vision of our Lady to *Edwin* the Monk in his Sleep, Spel. fol. 216. 714. Images.

Image-Worship was condemned by the 7th Gen. Council at *Const.* 755. Invocation of Saints.

Yet hereby Invocation of Saints hath Allowance, Can 15.

Picturing of Images, but not Worshipping, allow'd *per Con. Fran.* 794.

At a Council of *Cliff* in England, the Lord's Prayer and Creed were appointed to be read in English, Godw. Sp. 747. Lord's Prayer and Creed Englished.

CENT. IX. to An. 900.

At a Synod at *Meuz* were ordained the Feasts of St. *Andrew*, *Martin*, *Peter*, *Paul*, Assumption of *Mary*, &c. 813. Feasts made, St. Andrew, &c.

The Feast of the Holy Trinity instituted by *Gregory IV.* 834. Trinity.

The Feast of all Martyrs kept May 12. alter'd to November 1. to All Saints, *ib.* All Saints.

Sergius II. (before named *Os Porci*) added to the Mass the *Agnus Dei*: And ordained the *Hostia* to be in 3 Parts. Agnus Dei.

Benedict III. ordained the Service in all Places to be in Latin. Latin Service.

The Rogation ordained to be held three Days with Fasting, *per Conc. Mentz.* Cap. 33. 813. Rogation.

The *Pater-Noster* and Creed to be in the Vulgar Tongue, Can. 43. Creed in English.

Kneeling is appointed at Prayers, except on the Lord's Day, and other solemn Days; and then to stand, in Remembrance of our Lord's Resurrection, *per Conc. of Towers* Can. 15. Kneeling.

All Sins to be confessed to a Priest, and Penance to be enjoined, *per Conc. Chalon* Can. 32. Confession. Penance.

In the Mass, Prayers to be made for the Dead, Can. 30. Prayer for the Dead.

The Dead are to be buried where they paid Tithes, *per Conc. Strasb.* 899. Burial.

Laicks in the Church-yard only, Can. 17. Wine and Water.

Wine in the Chalice not to be offered without Water, Can. 19.

Joh. Scotus & al. began to write in Defence of the Real Presence. Real Presence.

CENT. X. to Ann. 1000.

Bells began now to be in request. And Pope *John XIV.* began the Christening and Naming of them. Bells.

The *Kyrie Eleeson* brought into the English Liturgy. 960. Kyrie Eleeson.

CENT.

CENT. XI. to Ann. 1100.

1004. *Fasts.* John I. brought in the Fasts on the Eves of St. John Baptist and St. Laur.
1050. *Transubstantiation.* Berengarius was condemned for holding the Transubstantiation: Which Opinion he afterwards recanted at Rome in 1057.
- First in England. Lanfrank, Archbishop of Canterbury, first brought into England the Opinion of the real Presence.
1060. *Investitures.* Investitures were ordained to be only from the Pope's Authority.
1068. *Conception of Mary.* The Feast of the Conception of the Virgin Mary instituted in England.

CENT. XII. to Ann. 1200.

1100. *Secundum usum larum.* The Service *secundum usum larum* receiv'd in most Churches in England.
1130. *Fasts.* The Feast of St. Thomas, Bartholomew and Luke, instituted.
- Investitures and Priests Marriage.* Investitures and Priests Marriage defended by Anselm, and by Tho. Becket.
- Indulgences.* Indulgences brought in by Boniface VIII.

CENT. XIII. to Ann. 1300.

1260. *First Jubilee.* Boniface VIII. instituted the first Jubilee at Rome.
- Greek Church.* The Greek Church departed from the Romans.
1215. *Transubstantiation.* In the Council of Lateran Transubstantiation was first brought in, and allow'd as an Article of Faith.
- Priests Marriage.* Also decreed Priests to abjure Matrimony. Prohibition of Marriage within the first four Degrees.
1240. *Cup denied.* The Cup in some Places began now to be denied to the Laity, but was never instituted so till Conc. Constance 1414.
- Bible Chapter'd.* The Bible was now first distinguish'd into Chapters.
1264. *Corpus Christi.* Corpus Christi Day instituted by Urban IV. at the Instance of Thomas Aquinas.

CENT. XIV. to Ann. 1400.

1361. *Maundy.* The Maundy first instituted in England.
- Provisions.* In this Century began Opposition in England against the Pope's Provisions, and bestowing Spiritual Dignities, against which sundry Acts made.
- Part Protestants.* In the former, and this Century began the Waldenses. Now also the Wicklevists and the Lollards in England.
- Conception of Mary.* The Feast of Conception of Mary instituted.
- Jubilee.* The Jubilee before being at 100, now reduced to 50 Years, afterwards to 30 Years, and then to 25 by Sixt. IV. 1470.

CENT. XV. to Ann. 1500.

1441. *Fasts.* Feast of the Visitation of our Lady instituted.
1458. — of Transfiguration instituted.
1414. *Communion.* At the Council of Constance Communion in both kinds forbidden.
1431. But by the Council of Basil it was permitted by both kinds.
1382. *Stat. for Religion.* The first Statute made in England touching Religion, viz. 5 Ricb. 2. against Preachers of Heresy, but repealed, 6 Ricb. 2.
1400. *For Burning.* 2 Hen. 4. cap. 15. the Statute *ex Officio*, which was the first for Burning. Sawtree the first Martyr burnt for Religion.
1414. 2 Hen. 8. cap. 7. The Statute made against Lollardy. Lo. Cobham and 36 Lollards burnt for Religion.
- Also Jo. Hus, and Jer. Prague.

CENT. XVI. to Ann. 1600.

1 Temp. Hen. VIII.

- Luther began to publish his Propositions against Indulgences. 1517. Luther's Revolt.
- He is excommunicated by the Pope, and his Books burnt. 1520.
- King Henry VIII. writes a Book against him, and he answers it.
- For which the Pope styles him *Defensor Fidei*. 1522.
- A general Reformation of Religion was made and publish'd in Anno 1528. 1528.
- The Name of Protestant now first began upon the protesting of the Duke of Saxony, Elector, Langrave, &c. against the Emperor's Edict at Spiers. 1529. Name of Protestants.
- The Protestants make a League. And at the Diet of Auspurg they exhibit to the Emperor the Confession of their Faith, called the *Augustan Confession*. 1530. Augustana Confessio.
- The Clergy of England found in a *Premunire* for obeying the Legatine Power of Wolsey; whereupon they stile the King *Caput Ecclesie*. 1530. King, Caput Ecclesie.
- The King being divorced from Q. Katharine marries Ann Bullen: And then was made the Stat. of 24 H. 8. cap. 12. inhibiting Appeals to Rome, and for abolishing the Pope's Jurisdiction here. 1532. Pope shak'n off.
26. Hen. 8. cap. 1. The King declared by Parliament to be supreme Head of the Church. 1534. Supreme Head.
- And First-Fruits and Tenths are given to the King. First-Fruits.
- All Bishops and others take an Oath for the King's Supremacy, except Fisher and Sir Thomas More, who are therefore executed.
- Stat. 27. Hen. 8. cap. 28. All small Religious Houses under 200 l. per Ann. are given to the King, and after demolished. 1535. Small Houses demolished.
- And cap. 16. The Pope declared an Usurper in this Kingdom, and his Bulls and Dispensations to be void. Pope Usurper.
- The King set forth a Book of Articles of Religion, and also Injunctions against Popery: And for the Bible, Pater-Noster, Creed, and Ten Commandments to be read in English in all Churches. 1536. English Service.
- Stat. 21. Hen. 8. cap. 13. All Religious Houses whatsoever are dissolved, and given to the King. 1539. All Religious Houses dissolved.
- Yet, cap. 14. (Religion again declining.) The 6 Bloody Articles were made, 1. For the Real Presence, 2. Touching Sacrament in one Kind, 3. Priest's Marriage, 4. Vow of Chastity, 5. Private Masses, 6. Auricular Confession. The six Articles.
- For opposing which Articles Protestants suffered; and for denying the Supremacy Papists were executed, all in a Day. 1541.
- Stat. 34. and 35. Hen. 8. Tindal's Translation of the Bible abolish'd: And the King's Stile to be *Defender of the Faith and Supreme Head* confirmed. 1543. Defender Fidei.
- The King's Primer in English, and a Book of the Doctrines in Religion, set forth. Primer.
- The Primer in English and Latin for Youth, allow'd by Proclamation, 1545.
- Stat. 37. Hen. 8. cap. 4. All Chantries, &c. given to the King. 1545. Chantries.
- A Proclamation prohibiting the Books of Tyndal, Wickclefs, Frith, &c. 1546. Protestant Books.
- Feb. 17, 1546. Luther died. Luther died.
- Calvin flourished at Geneva. Calvin.
- The Council of Trent began, wherein all the Points of Popery formerly brought in, are

are now established. And this Council ended not till the 26th of Jan. 1564.

Temp. King Edward VI.

1547. Injunctions
against Popery.

Injunctions are set forth against Popery, and for the Homilies and great part of the Service in *English*. And Commissioners sent to see them executed, and Popery abolished.

Bonner, Gardiner, and other former Bishops are committed.

Chantries.

In the Parl. 1. *Edw. 6. cap. 14.* Chantries are given to the King.

Sacrament.

None to speak against the Sacrament of the Altar.

Both Kinds.

To be received in both kinds. Popery abolished.

Communion-Book.

A Communion-Book is set forth with public Prayers to be used in *English*.

1548. Common-
Prayer-Book.

In the 2d Parl. of 2. and 3. *Edw. 6. cap. 1.* the Book of Common-Prayer was first composed and established.

Priests Marry.

And Priests permitted to marry.

1549. Popish
Books, Images.

3. and 4. *Edw. 6.* Popish Books are abolished by Parliaments, and Images to be destroyed.

Ceremonies.

Ceremonies *Popish* abolished, and Altars taken down.

Latin Service is abolished.

1552. Second Book
of Common-Prayer.

5. and 6. *Edw. 6.* The Book of Common-Prayer is altered, explained and established.

Articles.

The Articles of Religion published.

Homilies.

The first part of Homilies

Catechism.

The first part of the Catechism inserted.

Queen Mary.

1553. Popery re-
stored.

In Queen Mary's Time, the former Bi-

shops were displaced, Mass and Superstitious Ceremonies revived, Articles of Popery published; the Statute of *Edw. 6.* for Religion repealed, Protestants persecuted.

Temp. Queen Elizabeth.

Alteration of Religion is now in *Scotland*. 1558. Scot. Al-
The Name of *Hugonots* began in *France*, 1559. Hugonots.
from St. Hugh's Gate, where the Protestants had their Meetings.

The Protestant Religion in *England* is re- English Service.
stored.

The Epistle, Gospel, Creed, Ten Commandments, Litany, to be read in *English*.

At the Parl. 1. *Eliz.* The Oath of Supremacy appointed for all Persons. Supremacy.

The Book of Common-Prayer established with some Additions. Common-Prayer.

In Parl. 5. *Eliz. cap. 1.* The Pope's Authority is utterly abolished. 1562. Pope.

The Thirty Nine Articles of Religion reviewed and confirmed. Articles.

Also the second Book of Homilies made and published. Homilies.

Puritans in *England* began first to shew themselves. See more of that before. 1568. Puritans.

CENT. XVII. King James.

At the Conference at *Hampton-Court*, some Alterations in the Book of Common-Prayer were agreed on: Which see before. 1603. Puritans.

King James setteth an Uniformity of Religion in *Scotland*. 1606. Scotland.

The Bishops of *Scotland* consecrated in *England*. 1608.

The Synod held at *Dort*. 1619.

OBJECTIONS

AGAINST THE

Lawfulness of BISHOPS.

CAP. I.

Of the Consecration of Bishops, and Ordination of Priests and Deacons, and the Lawfulness of their Calling in the Church of England: With some Answers to Popish Objections touching the same.

Objections a-
gainst our
Ministers.

IT is most falsely pretended, and scandalously objected by the *Romanists*, that the Ministers in *England* (being none other but Bishops, Priests and Deacons) have none of them any ordinary Calling, and so are not Ministers, but merely Lay-men: Inferring hereupon, that we have no Church, no Salvation.

A Bishop's
Calling, how.

For they say, 1. To the ordinary Calling of a Bishop, Ordination or Consecration is requisite, by preceding Bishops having Episcopal Power of Order and Jurisdiction: And that our Bishops are descended from such Progenitors as had neither of these: No Episcopal Power of Order, because either they had no Consecration at all, or at

least such as is invalid. No Episcopal Jurisdiction, because they are neither elected nor confirmed by the Pope, the Successor of St. Peter, to whom only Christ gave the Keys, and in them the Fulness of all Ecclesiastical Power. And that therefore our Bishops are no Bishops, and consequently all Ordinations derived from them are meer Nullities.

Next they object, That our Ordination of Priests is irregular; which they say ought to be done, 1. By the Bishop's imposing his Hands upon the Minister, and investing him in a Stole, and delivering him the Chalice with Wine, and the Patten with the Host, saying, *Accipe potestatem, offerre Sacrificium Deo,*

Deo, Missasque celebrare tum pro vivis, tum pro defunctis, in nomine Dei, &c.

The second Function of his Priesthood is to receive the Power of Absolution. In both which Points, besides the Ceremonies of Crossing, Anointing, &c. the *English* Church is defective.

Deacons. Lastly, for the Deacon, they say, his Office is to assist the Priest in saying Mass, which is not now used in *England*. And besides, they are not Deacons, because the Bishop has no Authority to Ordain them.

Answers. To these several points, first touching the validity of the Bishops Consecration, which (as is pretended) ought of necessity by the very words of the Canon to be done by three Bishops; and that there was a time when the *English* had neither three nor two Bishops, and therefore were fain to seek their Confirmation from the Prince and Parliament, after they had enjoyed their Episcopal Office some Years, without Episcopal Consecration.

We Answer, 1. That the Presence of three Bishops, when they may conveniently be had, we greatly commend, yet not as a Commandment of God, but as a Constitution of the Church, to be embraced of Congruity, not of Necessity.

It appears before, in the third Conversion, that *Austin* was Consecrated only by one, viz. the Archbishop of *Arles* in *France*; and that he returned and here yielding to Necessity, proceeded to Episcopal Consecration, and made the first Bishop, i. e. *Melitus*, alone; and the next, i. e. *Justus*, by the assistance of *Melitus* only; and afterwards, when there was a Canonical number, then they observed the number of three at least. And we shew, that there is not now a Bishop in *England*, which was not Consecrated by three. Our Book of Consecration shews, that in the Church of *England* two Bishops do always present the Person to be Consecrated, and the Archbishop, or some other Bishop appointed by his Commission, pronounceth the Blessing, as principal Consecrator.

Objections. But it is objected, that our Consecrating Bishops are not themselves Canonical, in regard that to a Canonical Bishop is required by the Canon, that he have three Bishops for his Consecrators, as were every one of them Consecrated by three, and again each of them by three, and so by continual Succession, 'till we come to the Apostles, as the *Romanists* can.

Cranmer not our first Bishop. And they object, that our Bishops are all built upon *Cranmer*, and can go no further for their Succession than him, who, as they pretend, was not Consecrated by any Bishop, but intruded and designed by the King alone, and that therefore as many as were afterwards Consecrated by him, were not lawfully Consecrated, but by Presumption.

We answer. The Priesthood which the Apostles conferred, was only a Power to administer the Word and the Sacraments, which being conveyed to Posterity successively by Ordination, is found at this Day in some sort in the Church of *Rome*; in regard whereof they may be said to succeed the Apostles, and *Cranmer* them, and we *Cranmer*; and consequently we also, in this, succeed the Apostles as well as they.

Of the Bishops in *England* from *Austin* to *Cranmer*, there is no doubt or scruple on either side, touching their Consecration, or Canonical Settlement or Legality: And for *Cranmer* himself, the Records and Registers do make it appear, that

Tho. Cranmer was Consecrated 30 Martii, 24 Hen. VIII. 1533, by

Jo. Lincoln. Ex Regist. Cranmer, Jo. Exon. fol. 5. Hen. Asaph.

Touching the usual Ceremonies required to Consecration, it is not to be doubted, but that they were then used; for they continued all the time of *Hen. VIII*'s Days, even after the Pope's Power was banished hence. Also he had the Pall sent him by Pope *Clement*; and the same Pope by sundry Bulls, both to King *Henry VIII*, and also to *Cranmer*, called him *Magistrum in Theologia Presbiteratus ordine constitutum* and *Electum Cantrariens.* Also the same Pope by his Bull dated *Bonon. 1532*, directed *Dilecto filio Thoma elect. Cant.* gives him license to receive the gift of Consecration, &c. And it cannot be denied, that he was not only Bishop, but also truly and legally made Archbishop of *Canterbury*.

It is objected then, that albeit *Cranmer* had a lawful Consecration, yet he fell into Schism and Heresie, and lost his Order and Power of Ordination: And that therefore the Bishops in King *Edward*'s time, which were consecrated by him, received nothing, because he had nothing to give.

Answer. If those Allegations should be found, what shall become of *Bonner* Bishop of *London*; *Heath*, whom Queen *Mary* made Archbishop of *Tork*; and of *Thurlyby*, whom she translated from *Norwich* to *Ely*? For all these were Consecrated at such time, as (in the *Romanists* Judgment) the Consecrators and Consecrated were stained with Schism and Heresie; surely by the same reason they received nothing, because their Consecrators had nothing to give; for they were not Re-ordained, neither was any Re-ordination necessary. But the Truth is, and must be agreed of all sides, that every Canonical Bishop hath an Episcopal Character, which is so indelible, that no Schism, no Heresie, no Censures of the Church, no Excommunication, Suspension, Interdiction, Degradation; nothing, nothing at all, save only Death (if Death) can dissolve it. And that every Bishop by virtue of this Episcopal Character, hath power to give Holy Orders, yea even the Order of a Bishop: And all this is approved of, both by the Councils of *Florence* and *Trent*.

Moreover there was nothing done in King *Henry VIII*'s Time, to disanul the Canons of the Church, requiring a Bishop to be Consecrated by three.

Neither, as touching the Form of Consecration, was there any alteration in his time; for it was enacted that the Consecration should be Solemnized with all due Circumstance: And that the Consecrators should give all Benedictions, Ceremonies, and things requisite.

So that if we can (as we do) derive our Bishops from any three in King *Henry VIII*'s Time, either before or after the banishing the Pope's Power hence, they must needs be acknowledged for Canonical; else *Bonner*, and all the Bishops made in Queen *Mary*'s time, must be cancell'd out of the Catalogue of Bishops.

In King Edward VI. his Time.

Those which were Priests in King *Hen. VIII*. Priests in his time, and made Bishops in *Edward VI*'s Hen. 8. time, are denied by the *Romanists* to be effectually Consecrated, because they were not effectually appointed with those Ceremonies, and solemn Unction, nor did observe that Ecclesiastical manner, as was used in King *Hen. VIII*'s Time.

But

But it appears by the Book of Ordination, that their Ordination was by godly and religious Prayers used in this Church; and that their old Ordinals were abolished by a special Act of Parliament, 3, 4, *Edw. VI. Cap. 10.* and another Act *Cap. 12.* was made for ordering Ecclesiastical Persons; and ours are ordered accordingly.

Book of
Common-
Prayer.

And 5 and 6 of his Reign, *Cap. 1.* an Act was made touching the Common-Prayer, which Book, with the Form of Ordination and Consecration as part thereof, was annexed to the Statute.

Popish
Ceremo-
nies.

An. 1 Maria, by repealing the Act of *Edw. VI.* the Book of Common-Prayer was disannulled, but was re-established 1 *Elizabetha*, and confirmed 8 *Eliz. cap. 1.* so that all the Ministers of *England* are ordered according to that Book. And, as for the Popish Ceremonies, some of them were retained, as Imposition of Hands, some are confessed to be but accidental, as solemn Unction; others being partly Superfluous, our Church hath religiously pared them away, and established a better Form.

Queen Mary.

Queen
Mary's
Bishops
derived
from
Cranmer.

In Queen *Mary's* Time, *An. 1555.* were Consecrated *Reginald Pole*, Arch-bishop of *Canterbury*, and other Bishops. All which derive their Consecration from Bishops made in the time of the pretended Schism, and some of them from *Cranmer* himself; and such as upon their Consecration had sworn to the King, against the Pope. Therefore either all of them, and namely *Cranmer*, must be acknowledged for Canonical, or else neither *Cardinal Pole*, nor any of the rest made in Queen *Mary's* time, can be Canonical.

Queen Elizabeth.

Suprema-
cy denied.

Bishops
deposed
not un-
justly.

Why?

In Queen *Elizabeth's* Time, *Nicholas Heath* Archbishop of *York*, *Bonner* Bishop of *London*, and twelve others, being all the Bishops then of *England* (saving only *Anthony Kirchin*, Bishop of *Landaff*) were deposed, because, according to the Stat. of 1 *Eliz.* they would not take the Oath of Supremacy. The rather, in regard that most of them (whereof *Fisher* Bishop of *Rochester* was one) in a Synod *An. 1530*, had given King *Hen. VIII.* the same Title of *Supreme Head of the Church*; and that, within two Years afterwards, the two Universities had delivered their Judgments, that the Pope had no more to do in *England*, by the Law of God, than any other foreign Bishop.

And in *An. 1535*, an Act of Parliament was made, for renouncing the Pope, and acknowledging the King's Supremacy upon Oath, which Oath these Bishops did take, both in that time, and in King *Edward* his Reign; and therefore now refusing it, were not unjustly deposed.

How Bi-
shops are
deposed by
secular
Power.

But it is said, that the deposing a Bishop being a Spiritual Censure, cannot be performed by a Secular Power.

To which may be answered, that the Secular Powers do not depose a Bishop by Degradation, but only by excluding him from the Exercise of Episcopal Acts upon the King's Subjects within his Dominions.

The man-
ner of
Consecra-
tion of Bi-
shops.

The Romanists would make the World believe, that our Bishops derive not their Consecration from Bishops, but from Princes and Parliaments, which is an impudent Slander; for our Kings do but what belongs to Kings, and our Bishops what belongs to Bishops. As in a

Vacancy the King by the Statute of 25 of *Hen. VIII. cap. 20.* granteth to the Dean and Chapter (as of old time hath been accustomed) a Licence called *Congé d'eslire* to proceed to Election, with a Letter containing the Person's Name whom they should elect; which being done and signified, the King gives his Royal Assent, signifying to the Archbishop and his Bishops the Name of the Person elected; requiring them to confirm the Election, and to Invest and Consecrate the Person elected, using all Ceremonies and other requisites for the same. Whereupon the Archbishop and Bishops, proceeding according to the ancient form, do cause all such as can object either against the manner of Election, or Person elected, to be cited publicly to make their appearance. When the validity of the Election, and sufficiency of the Person are by publick Acts and due proceedings judicially approved; then follows Consecration, which is performed by a lawful number of lawful Bishops, and that in such form as is required by the ancient Canons.

And the Parliament of 8 *Eliz.* did not make them Bishops, they being before that time Bishops by lawful Consecration, but did declare and enact them so to be.

It is further objected, That by the Laws of *Mat. Parker*, by the Stat. of 25 *Hen. VIII. cap. 20.* and revived by Queen *Elizabeth*, no Man can be a Bishop, unless Consecrated by three others with consent of the Metropolitan; and that the first Bishop, *Mat. Parker*, was not so Consecrated; for *Cardinal Pole* being dead, and *Mat. Parker* come into his place, and *Heath* and others deposed, and others refusing, there were none left that could or would canonically Consecrate them, and there being then no Metropolitan.

We answer. The Words of the Statute are, that he is to be Consecrated by one Archbishop, or two other Bishops, or else by four Bishops to be assigned by the King. And accordingly *Dr. Parker* was Consecrated by four Bishops, according to the King's Letters Patents to them directed, and recorded in Chancery, *Dat. 6 Dec. 2 Eliz.* whereof this is the Register,

Anno 1559, Math Parker,
Cant. Conf. 17 Dec. by
Will. Barlow.
Jo. Scorie.
Miles Overdale.
Jo. Hodgskins.

And for these Consecrators, two of them, viz. *Barlow* Bishop of *Chichester*, and *Hodgskins* the Suffragan of *Bedford*, were Consecrated in *Henry VIIIth's* time, and the other two in King *Edward VIth's* time, as appears by the Records. And although for a Time, during Queen *Mary's* Reign, these Consecrators were dispossessed of their Bishopricks, yet their Character of Bishop being indelible, they could not lose the Power of Consecrating by losing their Bishopricks; but might Consecrate by virtue of their former Episcopal Titles, as *Atbanasius* did. And the form of Administration then used was the same as in King *Edward's* time, and the very same which is now extant, in our Service-Book and Book of Ordinations.

It thus clearly appearing that *Math. Parker* was well Consecrated and duly made Archbishop of *Canterbury*, as aforesaid; I will now briefly shew, when, how and by whom some others were about the same time Consecrated, to the end it may fully appear that all the succeeding Bishops of *England*, from that time to this, have likewise been duly Consecrated, and Canonically settled in their several Sees.

	Sees.	Displaced.	Placed.
Province	London	Bonner	Grindall
	Winchester	White	Horn
	Ely	Thurlby	Cox
	Lincoln	Watson	Bullingham
	Cov. & Litch.	Bane	Bentham
	Bath & Wells	Bourn.	Barkly
	Exon	Turbervill	Ally
	Worcester	Pates	Sands
	Peterborough	Pool	Scamler
	Asaph	Goldwell	Davis
York	Tork	Heath	Young
	Durham	Tunstall	Pilkington
	Carlisle	Oglethorp	Best
	Chester	Scott	Downham

The Consecration of the Bishops of the Province of Canterbury.

An. 1559, Edm. Grindall
Consecrated 21 Dec. by
Maib. A.B. of Cant.
Will. Cicester.
Jo. Hereford.
Jo. Bedford.

The same time was Consecrated Richard Cox and Edwin Sands, by the same Consecrators.

An. 1559, 21 Jan. Nich. Bul-
lingham Consecrated by
Matb. Arch. Cant.
Edm. London.
Rich. Eliensis.
Jo. Bedf.

The same Day Richard Davis and Thomas Young Consecrated by the same Consecrators.

Et sic de ceteris, prout Mason, fol. 134.

By all which it appears, that whereas other Reformed Churches were constrained of necessity to admit extraordinary Fathers, that is, to receive Ordination from Presbyters, which are but inferior Ministers, rather than to suffer Christ's Fabrick to be dissolved; the Church of England had always Bishops to confer sacred Orders, according to the ordinary and warrantable Custom of the Church. And altho' in Queen Mary's time five Bishops were burnt, yet God reserved a number, which being forced to fly or hide themselves, when the Tempest was overblown, in Queen Elizabeth's time they returned again, preached the Gospel, and with holy Imposition of Hands, ordained Bishops, Presbyters and Deacons in the Church of England.

C A P. II.

Of Bishops Jurisdictions.

Touching the Jurisdiction of our Bishops; they have it not (as is pretended) from the King only; but partly from Christ, partly from the King. 1. From Christ, and that is received when they are made Bishops by Consecration; where the Archbishop and Bishops impose their Hands, saying, *Take the Holy Ghost*, so here is given him whatsoever belongs to the Episcopal Office; as the Prayers going before the pronouncing of these words, and following after, do declare, 2. From the Prince; yet is not Episcopal Jurisdiction of the same Nature with the Princely; for 1. Episcopal Jurisdiction is only Spiritual and Ecclesiastical, but Regal is both Ecclesiastical and Temporal. 2. The King doth govern Ecclesiastical Affairs, not Ecclesiastically, but Regally, with Sovereign Authority, outwardly coercive with temporal Punishments. The Bishop handles Ecclesiasti-

cal matters in an Ecclesiastical manner, for he is enabled by himself, and *ex officio ordinario*, not only to minister the Word and Sacraments, but also to Ordain Ministers, and inflict Spiritual Censures upon Offenders, as Excommunication, and again to Absolve, &c. Which Sacred Office our Church ascribeth not to the Prince, nor did our Kings or Queens ever practise them.

C A P. III.

Of Bishops Elections and Investitures.

THE Records do manifest, that as in other Kingdoms, so in England, Investitures were anciently and long before the Conquest practised by King Alfred, Edw. Confessor, and other Princes. So likewise after the Conquest was Lanfrank elected, and invested by William the Conqueror, in the Place of Stigand Archbishop of Canterbury. So was Anselm elected by William Rufus; and so did Henry I. after Anselm's Death, An. 1113, give the same Archbishoprick to Rodolph Bishop of London, and invested him with a Ring and a Staff: Also he gave the Bishoprick of Lincoln to Alexander, of Bath to Godfrid, and of Worcester to Simon: And so did some other succeeding Princes. But afterwards the Popes perceiving, that if Princes should have the bestowing of Bishopricks after the old Custom, it would abate that Power to which they themselves had aspired; whereupon they began to spurn at it. Excommunicating both the Givers and the Takers. And the Chronicles and Records do abundantly shew, how lamentable the Estate of England was, when Bishopricks and Benefices were given by the Pope's Provisions.

And this may appear by one Instance for all. In the days of King John, Pope Innocent III. went about to swallow all England and Ireland at a Morsel; for Hubertus Archbishop of Canterbury being dead, the Monks elected first Reginald their Sub-Prior, and afterwards, at the King's request, John Gray Bishop of Norwich; by means of which double Election, the Pope took occasion to disannull both; charging the Canterbury Monks then at Rome, under pain of a Curse, to chuse Stephen Langton a Cardinal, which they did, and brought him to the Altar with a *Te Deum*. The King Proclaimed those Monks Traitors; the rest that lurked at Canterbury he proscribed and banished: He forbade Stephen Langton to come into England, and Confiscated the Goods and Lands both of the Archbishoprick, and of the Church of Canterbury; whereupon the Pope authorized certain Bishops to interdict the Kingdom, Excommunicated the King, sent out a Sentence Declaratory to deprive him, and committed the Execution of it to Philip the French King. By which Papal means bereft of the Love of his People, abandoned of his Nobles, hated of his Clergy, forsaken of his Friends; behold, he hoped for some comfort at the Pope's Hands; but finding none, he was forced, so much as in him lay, to resign his Kingdoms to Pope Innocent, and to farm them again at 1000 Marks per Annum.

In like manner was this Kingdom continually vexed by the Pope's Provisions and other Exacti-

Bishopricks anciently bestowed by Princes.

How Popes began to bestow Bishopricks.

Pope's Provisions.

K. John.

Exactions, even till *Cranmer's* Consecration in *Anno 1533*, notwithstanding sundry Complaints thereof made by the Subjects of this Kingdom, as well to his Holiness, as to the King and Parliament in *England*, and could have little Redress. Yet,

Anno 1364. 38 Edw. 3. the Statutes of *Provisions* and *Prenunire* were made, whereby the Power of the Court of *Rome* in *England* being bridled, did never afterwards prevail with so much licentiousness and impunity.

Anno 1367. Upon view then taken, it was found that some had above twenty Churches and Dignities in *England* by Authority of the Pope.

Yet afterwards *1419.* Pope *Martin* bestowed in *England* thirteen Bishopricks by Translations and Provisions in the space of two years, whilst King *Henry V.* was in the Wars.

Anno 1532. Inquisition was made of Papal Expilations, and it was found, that in four years then last past, the *Roman* Court had received for Investitures of Bishopricks 160000*l.*

Anno 1533. The Pope had of *Cranmer*, for his Bulls touching his Consecration, and his Pall, 900 Ducats. But the same Year his usurped Authority was banished out of *England*.

C A P. IV.

Of Confirmation of Bishops.

Three things concur in the making of a Bishop, viz. *Election*, *Confirmation* and *Consecration*: Wherein it is objected, That the Confirmation must proceed from the Pope, or some Metropolitan by Commission from him, or that else they can have no Jurisdiction.

The Confirmation of Bishops was a good Constitution for the avoiding of Schism: And the Council of *Nice* ordains, that through all Provinces it shall belong to the Metropolitan. And all the Bishops in *England* are confirmed by their Metropolitans, and that by a lawful and orderly Proceeding: For when the Dean and Chapter, by Licence from the King, have made the Election, certified it under their Common Seals, and thereunto have obtained the Royal Assent, the Metropolitan, with other Bishops, by Commission from the King, proceedeth to confirm it according to the Canons, sending out a publick peremptory Citation to summon all personally to appear, which can object any thing, either against the Party elected, or the Form of Election. And when, after due Examination and judicial Process, they are both found consonant to the antient Canons, he confirmeth the Election. Thus it is clear, that all the Bishops of *England* have Canonical Confirmation; and withall, that the Pope in challenging this unto himself, transgresseth the Canon, and usurpeth the Right of the Metropolitan. And it is not necessary, that the Metropolitan himself should be confirmed by the Bishop of *Rome*.

C A P. V.

The other Difference is concerning Priests and Deacons.

Priests two Functions. IT is objected by the *Romanists*, that to the very Being of a Bishop, the order of Priesthood is essentially requir'd, which they say

is not to be found in the Church of *England*, neither in the one Function of the Power of *Sacrificing*, nor in the other of *Absolution*.

To which is answered, That by the Book of *1. Sacrificing.* Common-Prayer and Ordinations, they are called and made *Presbyteri*, Priests, as appears thereby. And as touching the Function of *Sacrificing*, whereby, they say, A true and proper Sacrifice is to be made for the Sins of the quick and the dead, and an Oblation of the very Body and Blood of Christ:

We say, that forasmuch as our Priests have Authority to minister the Sacraments, and consequently the Eucharist, which is a Representation of the Sacrifice of Christ; therefore they may be said to offer Christ in a mystery, and to sacrifice him by way of Commemoration.

And our Church by the Articles of *1562.* Art. 31. teacheth, that the Offering of Christ once made is sufficient and perfect, and that there needs no other Satisfaction for Sins, and consequently condemns the Mass for the Quick and the Dead as Blasphemous. And by the Place of *Acts 13. 2.* there cannot be any thing thence inferred, to prove that their ministring at that Time, may warrant the *Popish* Massing in these Times as now it is used.

Touching the second Function of the Priesthood, being Absolution, which Power is given only to the Priest, we say, There is first an Absolution in the Consistory, which is from Excommunication and other Spiritual Censures. And secondly, another Absolution from Sin, (which is the Absolution here meant) and is given in Priestly Ordination by the Words of Christ himself. For the Bishop imposing his Hands saith, *Whose Sins ye forgive, &c. and Receive the Holy Ghost.* Which very Words and Manner is used in the Church of *England*, as may appear by the Book of Ordinations hereto annexed. And therefore in regard we take the Words in the same Sense according to the Scriptures, we conclude, that albeit we use no Auricular Confession, or *Popish* Absolution, we follow the Rule which Christ hath left unto the Church, consisting in the publick and private use of the Word and Sacraments.

It is further objected, We have no Deacons *Deacons.* in the Church of *England*, and therefore our Presbyters cannot be lawful; and That the Office of a Deacon is to assist the Priest in saying Mass.

Answer. Although the Office of a Deacon be not essential to the Order of Priesthood, yet our Church hath decreed, *Can. 32.* that the Office of a Deacon being a Step to the Ministry, no Man shall be made a Deacon and a Minister both on a Day. And that there be ever some Trial of the Deacon's Behaviour, before he be admitted to the Order of Priesthood: And for the Ordination afterwards, it is performed by a Bishop on a Sunday, in the face of the Church, according to the Book of Ordinations.

And for the Deacons assisting the Priest in saying Mass and Sacrificing, we hold it a profane Usage, neither lawful for the Priest to do, nor the Deacon to assist in.

Wherefore, seeing we have justified both our Bishops which ordain, and the Functions of our Priests or Presbyters; we conclude, that as our Bishops and Presbyters, so our Deacons also, are lawful in the Church of *England*.



OFFICES

*Out of several Protestant Liturgies, &c. which are
not in the Liturgy of the Church of England.*

Out of the DANISH RITUAL.

Of Women with Child, Midwives, &c.

ARTICLE I.

Of WOMEN with CHILD.

LET the * Ministers of the Parishes diligently instruct and admonish Women with Child, that they pay their bounden thanks to God for his great Blessing bestowed upon them, and that they diligently avoid every thing that may

* What I Translate Ministers, is in this and other places of the Danish Ritual, Pastors. For the Divines of the Augustan Confession have no fancy for the word Minister. And when they use it, they add the word God to it, viz. God's Minister, as it is in many places of this Ritual. But because we use the word Minister in England without exception, and 'tis warranted by our Liturgy; I have used this word in the Translation, whenever I meet with Pastor or God's Minister in the Ritual.

injure themselves, or the Child they go with, and that when the time of their delivery comes they discharge their Duty as they ought; knowing that, tho' their pains proceed from Sin, yet they continue, during their Labour, in God's Favour, if so be they remain constant in the Faith, in Sanctification and Holiness, and with Meekness wait for a safe Delivery.

Let him likewise frequently exhort them to study Patience, and often to commend to the Divine Favour, the

Child they go with, in this or the like Prayer.
I give thee Thanks, O Almighty and Eternal God, and my most beloved Saviour Jesus Christ, for this thy Blessing; and whereas thou didst command little Children to come unto thee, I now offer up to thee this Child the fruit of my Womb, humbly desiring of thee, that thou wouldst mercifully receive it, and take it into thy Favour and Protection, that it may partake of the Benefit of thy precious Blood, and by thy good Will and Pleasure, when the time of my Delivery comes, it may

be born in Perfection, being intire in all its Members, and that by Holy Baptism it may be regenerated to Salvation. Amen.

But if the Child happen to die in its Mother's Womb, or before it can partake of Baptism, by no fault or negligence of the Parents, nothing need trouble their Consciences; being most cert in that the deceased Infant died a Child of God, and has obtained favour of God in Christ Jesus, relying upon his own Promise, by which he has owned himself to be the God, not only of all who *believe in him*, but of *their Seed*, Gen. xvii. 7. Acts viii. 39. For, tho' according to the unsearchable Will of God, the Child could not enjoy the stated and ordinary means of Salvation, yet without doubt God who does not tie himself up to means, out of his infinite Mercy and incomprehensible Wisdom, has received him to Salvation by some other extraordinary Ways and Means, as he did to the Children of the *Israelites in Egypt*, when they were Murdered yet warm from the Birth, and to those Children who died without Circumcision during that forty years together when they wandered in the Wilderness: Nor is it likely, concerning that first Child of *David* by *Bathsbeba* that died within the eighth Day without Circumcision or Imposition of Name, of whom his pious Father said; *I shall go to him, but he shall not return unto me*, 2 Sam. xii. 23. That that Man according to God's own Heart would ever have said that of it, if he had conceived the least suspicion of the Child's being Reprobated.

But if the Mother happen to Die by the difficulty of Labour, she must know that she loses her Life in

[A a]

doing

doing her Duty, and that she shall be saved in Child-bearing, if with Faith and Patience she bears her Pains and Labours.

But if the Child be still alive in the Womb of its dead Mother, Baptism must not be given it (as some have been bold to do) because the Child is not yet come out of its Mother's Womb; for how can that be born again, which has never been born at all? But if by Incision, or any other way, it comes entire and perfect out of the Womb, it is lawful to baptize it, so it be found to be alive.

A R T. II. Of MIDWIVES.

IN Towns the Midwives must be appointed by the Magistrates, and in Villages by the Sheriffs of the Counties, being such as are reputed for Honesty and Piety, skilful in their Profession, and have a Certificate from the Minister of their Parish, of their good Life and Conversation.

But before they are admitted, they must be examined by skilful Physicians or Surgeons, whether they be qualified for that Employ; and being thus approved, in Towns they must have a License under the common Seal of the Corporation, in Villages from the Sheriff; paying a small Fee to the Secretary for such License, whereby they are impowered to afford their Assistance to those Women in Labour who send for them; being obliged to live in convenient Places to be sent for; as well by poor as rich. Of these such a due Number must be appointed, as one may not be an hindrance to another.

There must be a certain Fee settled for their Attendance; but the Poor they must deliver gratis.

After the Midwives are thus chosen, they must be diligently instructed by the Minister of the Parish where they dwell, with what Fidelity, Care and Diligence they must administer the Office committed to them, consulting equally the Welfare both of the Labouring Woman and the Child.

And first of all, they must be instructed how to afford due Consolation to Women that are near their Labour, exhorting them to pay their humble Thanks to God, for the Blessing which he has vouchsafed them which is not common to all Women, and constantly to implore the ready Aid of God, to whom they must principally owe the Safety of their Delivery; putting them also in Mind that the Pains of Child-Birth were laid upon them for Sin, *Gen. iii. 16.* which nevertheless, by God's prospering their Labour, will quickly be turned into Joy, if with a patient Mind and an immoveable Faith they wait for the Hour of God: And that tho' the Difficulty of their Labour bring their Life into Danger, that nevertheless they should preserve their Patience, that they with all others whose Lot it is to bear the Cross, should commend themselves to God. But however, there is no need of insisting upon these last Particulars, unless it be visible that their Lives are in imminent Danger.

Besides, That they should carefully handle the new-born Child; and if they perceive it to be alive in the Womb, but not to be of sufficient Strength to be brought forth, they shall commend it to God, in these or the like Words.

O Lord Jesus Christ, who dost delight in young Children which are offered unto thee, and hast promised that thou wilt receive them into eternal Life: relying upon

this thy Word, with Prayers poured out unto thee from the bottom of our Hearts, we do offer to thee this Infant: Receive it we beseech thee, sweet Jesus, and command that it may for ever enjoy that Redemption which thou didst obtain on thy Cross for us. Amen.

If the Child be born alive, but appears to be so weak that it is in Danger of present Death, let them Baptize it forthwith, according to the Form before-mentioned, adding, if Time will permit, this short Prayer.

O Lord Jesus Christ, we offer to thee this Child according to thy Word, beseeching thee that thou wouldst accept him, and command him to be made a Christian.

Or in this shorter Form,

O Lord Jesus receive this Child.

But if the Child be dead in its Mother's Womb, they must commend it to God, employing all their Care that the Mother may be preserved under that difficult Labour: And that they may the better remember to discharge the Trust committed to them with a good Conscience, twice every Year, at *Easter* and *Michaelmas*, in the Presence of the Deacons and their Assistants, let the Ministers in their respective Parishes read the Rules hereafter written, which may be more conveniently done in the Sacrary, where there is one, or otherwise in the Choir or Chancel of the Church.

1. "Forasmuch as you have taken upon you to execute the Office of a Midwife in this City or Parish, to whose Care and Fidelity a great many pious Women do commit the Lives and Safety of themselves and the Children which they go with, it does behove you to fear and love God with all your Hearts, and diligently to study and hear his holy Word, that you may learn therefrom to afford proper Comfort to Women in Travel, and to call upon the Author and Giver of Life, by daily and devout Prayer, that he would be aiding and assisting to you in your Office; and that by his Counsel, Grace and Benediction, he would further your Endeavours; as well knowing that this Work does not stand only in need of human Aid, but that the principal share of bringing an Infant into the World, does belong to God.

2. "Be circumspect and diligent in your Office, taking all due Care, that neither the Mother nor the Child come to any Harm under your Management; knowing, if through your Negligence, Imprudence or Intemperance, or unfit handling, either of them miscarry, that you are Murderers, and that God will require the innocent Blood at your Hands.

3. "Take Care diligently, that you be not sway'd by any unlawful Passion, and that you do not act any thing out of Hatred, Enmity, or Desire of Revenge; but if you have formerly received any Injury, you readily forgive it for Christ's and Conscience sake; that you blot it entirely out of your Mind, or however not presume to revenge it upon the Woman in her Pains. If the Child be dead in the Womb, do all in your Power to preserve the Life of the Mother.

4. "Behave your selves modestly and prudently towards the Women with Child, loving them as your own Daughters, doing them all Motherly Offices, affording them solid Comforts out of God's Word, forbidding them to despair of their Safety; pray for them in the Presence of other Women, seriously exhorting them, when the Time permits, that they do their Duty in that Work which God has called them to, and that to avoid some short Pains, they do not do any thing to deprive their Child of Life, the doing of which will be the most heavy Load upon their Consciences.

5. "Be

5. "Be always ready to do your Office to the poorest Women, as well as to the richest; laying aside all Respect of Persons, they being all of like Dignity in the Sight of God: Neither demand more than your Fee of any one, offering your Service freely to those, who have nothing to give: And tho' you be bound to afford your Assistance to every one at all Times, even to those who are with Child out of Wedlock, and from an unlawful Love, yet you must not give your Assistance in concealing those illegitimate Births; but as soon as the Infant is born, you must discover it to the Minister, by which the Honour of God may be secured, and, the Sinner being reduced into the right way, the Contagion of the Example may be taken away.

6. "Make use of no Medicines without Prayer, applying only those Remedies which are supplied by Nature, and warranted by Experience, and are in no ways derogatory to Christianity: In a difficult and perplexed Labour, call in the Advice of the next Physicians or Surgeons: But as for other Remedies which are wicked, unlawful, idolatrous or Diabolical, you must not only shun them, but if you find other Women making use of them, immediately give in their Names to the Magistrate or Pastor: Neither be ye ashamed to make use of the Advice of pious Matrons and other skilful Midwives, lest by the Wisdom which you may seem to your selves to abound in, you may bring both Mother and Infant into Danger; but rather with an humble Mind make use of any wholesome Advice which may be given you.

7. "Be always sober, mortally hating all Intemperance: Do no Injury by your ill Example, but detest all such Discourse and Behaviour as may be a Reproach to Modesty; rather carrying your selves so, that you may set an Example of good Behaviour to other Women.

8. "When extraordinary Haste is not required, do not set about your Work by your selves, but call in other not imprudent Matrons: And if need be, in proper Time, you may send for the Minister to afford Comfort to the Woman.

9. "Engage your selves to Secrecy, not publishing any Womanly Defect, which may occasion any Shame to the Party.

10. "Do you altogether abstain from administering Baptism: But if the Infant being born entire is in extream Danger of Dying, and neither the Minister, nor any good Man of due Age, can be had in the Neighbourhood, then you may baptize him in the Name of the Father, Son and Holy Ghost: Otherways, when the Child cannot be brought into the World, commend it to God, begging that he, for Christ his sake, would receive it to his Favour.

11. "Avoid all clandestine Burial of any Infant; and when there is any Abortion, advise with the Pastor about it, how it should be buried.

All Midwives ought in their own Persons to swear to these Rules, before they are admitted to this Office.

And the Oath is this.

I N. chosen Midwife, do promise and swear,

1. That in this weighty Office I will always fear God, and that relying upon the Divine Assistance, and the use of lawful Remedies, I will afford my utmost Assistance both to poor and rich Women, and will use such Caution, both with relation to Mother and Child, that neither of them may receive any Damage by my Negligence or rough Management.

2. That I will not cover over with Silence any unlawful Birth, or the Murder of a Child which may

come to my Knowledge; but that I will make Information thereof to the proper Magistrate, without respect had to any Person whatsoever.

3. That I will be sober, chaste, and diligent in the Trust committed to me; and besides, in all my Undertakings, I will conform my Life according to the Articles now read to me, that by God's Grace assisting me, I may never afford any just occasion of Complaint against me.

Exhortation to the Woman who is Churched.

BELoved in the Lord, you come to Day into God's House, joyful and happy after your Labour, to pay your Thanks to Almighty God for his great Favour vouchsafed to you, that he hath delivered you by his divine Aid from the Pains of Child-Birth, that he has afforded you Strength to carry your Burden during the appointed Time of Nature, and, when you were delivered from it, that he has blessed you with a goodly Son [or Daughter] which by being born to you is made your Heir, and by being born again in Baptism, is entituled to the everlasting Inheritance of the Saints in Heaven. Being therefore come into the Church upon this Occasion, you ought seriously to consider two things.

1. What you owe to God for so great a Benefit.

2. What Care you ought to lay out upon your Child.

In the first Place therefore take care, that you, as becomes a good Mother, offer up your Child to God his Creator, who had far the largest share in his Production: For tho' Children do proceed from the Flesh and Blood of their Parents, so that all Parents may affirm of their Children what *Adam* did of his Wife the Mother of us all, *She is bone of my bone, and flesh of my flesh*, Gen. ii. 23. yet we all of us have God for our common Creator; and what *David* said, every Mortal must confess, *O Lord thou hast covered me in my Mother's Womb*, Psal. cxxxix. 13. God is our Creator, whose Hand fashions us when we come into the Womb, and brings us out from thence into the Light. He shuts up the Womb of a Woman when she does not bear, as he formerly did to the Family of *Abimelech*, Gen. xx. 18. And he again shuts up the Womb in another manner, when the Child cannot be born, but begins its Life, and ends it in that narrow Prison: Or else becomes a *Benoni*, or Son of Grief to the Mother, killing her in its Birth, Gen. xxxv. 18. With regard to which things, the Spirit calls it the Blessing of God, that a Woman does bring forth Children, Gen. i. 28. Without which in vain is the pleasant Name of a Mother, much less of a happy Mother, hoped for; both which Favours, O you Blessed of the Lord, God has been pleased of his great Bounty to confer upon you. He has bestowed upon you the Blessing of your Womb, whereby you are become a Mother, and likewise a Blessing on your Body, by which you are a joyful Mother of a goodly Infant, that has all the Parts of its Body entire, and by vertue of Regeneration has obtained God for his Father. As often as you cast your Eyes upon this, or any other Children which God has blessed you with, think with your self, what the courageous Mother of the *Maccabees* formerly said: *I am indeed your Mother, but cannot tell how you came into my Womb; for I neither gave you breath nor life, neither was it I that formed the Members of every one of you*, Macc. vii. 22. Therefore do you with the most thankful Mind receive this Divine Gift of the Lord, and to Day and every Day after praise God for this Blessing, following the Example of *Hannah*, 1 Sam. i. 24. Nor should you

you only this day make use of those words; which *Lea* spake to God when she had brought forth her Son *Juda*, *Now will I praise the Lord*; but you should also break out in that pious Rapture of Holy *David*, *Whilst I live I will praise the Lord; I will sing praises unto God whilst I have any being*, Psal. cxlvi. 2. For 'tis he that has made you a joyful Mother of Children, Psal. cxiii. 9. and caused it, that your Children arise up and call you blessed, and that your Husband also praiseth you, Prov. xxxi. 28. But to render your Gratitude the more effectual, keep your mind intent upon this Consideration, that as this so successful a Child-birth has made you a joyful Mother, so the due care of Educating your Child in the fear of God may make you a thankful Mother; which will enable you to discharge,

2. Your whole duty which is incumbent upon you in the Education of your Child, which does consist not only in providing Food and Maintenance for its Body, but in bringing it up for Heaven; that it may increase, not only in Age and Strength, but in Wisdom and Favour both with God and Men, Luke ii. 52. Whenever you hold this Infant to your Breast to be nourished by your Milk, take care that you do not forget to instil that sincere Milk which St. Peter speaks of, 1 Pet. ii. 2. that it may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. iii. 18. Present him to God not only now, but every Day in your Morning and Evening Prayer, taking care, that from a Child knowing the holy Scriptures, he may be wise unto Salvation, 2 Tim. iii. 15. that he may be timely instructed to cleanse his way, and to take heed unto God's word, Psal. cxix. 9. frequently inculcate into him those words of Solomon, *Remember now thy Creator in the days of thy youth*, Eccles. xii. 1. And let not those words which St. Paul directs to all good Parents, both Father and Mother, ever slip out of your mind, *Fathers bring up your Children in the nurture and admonition of the Lord*, Eph. vi. 4. Have a care of dropping any words which may lay a stumbling Block before your Child, for we unto them by whom offence cometh, Mat. xviii. 7. Let those words Day and Night be present to your mind, which God himself with his own Mouth hath pronounced in Mount Sinai. If any one wilfully transgress his Commands, God's wrath will be kindled against him, and God will visit his iniquity to the third and fourth Generation. On the other side, if you love him and keep his Commandments, he will shew mercy to his Children's Children to a thousand Generations, Exod. xix. 1, 5, 6. Which Blessing I heartily pray that you may partake of, for the sake of Jesus Christ, in whose Name we pray.

Another Exhortation to the Mother, when the Child is dead.

DAughter beloved in God, perhaps you are come to Day mournful and complaining into God's House, that after the pangs of a painful Labour, you became a sad Mother, and are now deprived of your dear Infant: Nevertheless I advise you to come with thankfulness into the Courts of the Lord; for, although you are sorely troubled that God has taken your Child from you, you ought to consider that he took away only that which he gave before; and since this is the Will and Act of God, you ought to apply what was said by that calamitous Father, who having lost all his Children, yet still shew'd an invincible strength of Mind, *The Lord hath given, and the Lord hath taken away, and blessed be the Name of the Lord*, Job i. 21. What tho' your Labour was very painful, yet you must consider that this was from God, who more-

over by this distinguished you from the unhappy number of unfruitful Women, that he gave you strength to go through your labour, which has been wanting in others; *when the Children come to the birth, and there was not strength to bring forth*, 2 Kings xix. 3. Therefore, why do you stomach a loss of that which you were never Possessor of, and which God claimed a right over himself? *John* iv. 9, 10. Why should you grieve, that the Providence of Heaven has frustrated your hopes, since this is what has so commonly happened? Did not the Mother of *Sisera* expect her Son to come home alive, and yet he was brought home dead, she looked for the joys of a Triumph; but behold trouble, Jer. viii. 15. Remember therefore that you ought not to despair, but to strengthen your Mind with a Constancy equal to that of *Job*, among whose greatest Calamities and Misfortunes, that Heroical Voice of his was heard, *Altho' he kill me, I will yet trust in him*, Job xiii. 15.

If it be an occasion of your Grief, that your Child went out of this Life before it was renewed in Christ by the washing of Regeneration, Gal. iii. 27. it may be a comfort to you to consider, that your Child was reputed with God for one of his faithful Christians, as having, I hope, been frequently offered up to the Lord your God, by the daily Prayers of his pious and faithful Mother. You know moreover, that tho' Baptism be principally necessary to Salvation, *John* iii. 5. yet God is not tied to Baptism, nor to any other means of Salvation, but that he can save as well without means as with means. How many do you think, under the Old Testament, have died before the eighth Day, uncircumcised? How many died, during the forty Years wandering in the Wilderness of *Arabia*? *Josh.* v. 4. How many in *Aegypt*, during the cruelty of *Pharaoh* to the young Children? *Exod.* i. 22. How many during the Tyranny of *Antiochus*, whose cruelty was so remarkable? 1 *Mac.* i. 63. 2 *Mac.* vi. 10. Shall any one say, that these were all excluded from Salvation? Nay, why might not God, possibly, ingenerate Faith into this Infant whilst he was in your Womb, as he did to *John* the Baptist in the Womb of his Mother? *Luke* i. 44. especially when you are conscious, that he did not come by his Death thro' any fault of yours. Rely therefore upon the Grace which is promised by God to you, and your Children, which God has asserted by his Apostle St. Peter, *Acts* ii. 39. and that which God, speaking of old to *Abraham*, said to all believers, *I will be a God to thee, and to thy seed after thee*, Gen. xvii. 7. Let those sweet words of our Saviour comfort your grieved mind, *It is not the will of your Father which is in Heaven that one of these little ones should perish*, Mat. xviii. 14. for of such is the Kingdom of Heaven, Mat. xix. 14.

If you are grieved for any personal blemish which has happened to you or your Child, so that you may apply that of *Naomi* to your self, *the Lord hath dealt bitterly with me*, Ruth i. 20. you must remember that the Divine Will does excel the human, and that, being quiet and patient under all these things, you must say with *David*, *I was dumb, I opened not my Mouth, because thou didst it*, Psal. xxxix. 9. Sometimes a Child is born, one part of whose Body is wanting or useless, as that blind Man, *John* ix. 1. or the lame Man, *Acts* iii. 2. Sometimes a monstrous Child is born with superfluous Members, as that Giant which had on every hand six fingers, and on every foot six toes, 2 *Sam.* xxi. 20. Sometimes a Child is born dead; but who upon these accounts shall dare to say to his Creator, *Why hast thou made me thus?* Rom. ix. 20. *Wo unto him that saith unto his Father, what begettest thou? or to the Woman, what hast thou brought forth?* If you think,

think, that this misfortune is sent you as an Act of Vengeance from God who is angry with you, and you cry with the Woman of Sarepta, *Art thou come to call my sins to remembrance, and to slay my son?* 1 Kings xvii. 18. or if you have reason to say with Rebecca, if the Lord had blessed me, *why is it thus with me?* Gen xxv. 22. I would you would consider, *that judgments must begin at the house of God*, as St. Peter tells us, 1 Pet. iv. 17. and that God does exercise his Children under a most severe Discipline, Heb. xii. 6. Think upon the Son of God, who being the most innocent Person that ever was, was nevertheless the most afflicted, *a Worm and no Man*, Psal. xxii. 6. Think upon the holy Apostles, what evils they suffered; think upon Job, Job i. 18. think upon St. Paul who was chosen an Apostle by God, 2 Cor. xii. 7. Nay think upon the whole series of God's Children, ought they not all to suffer with Christ, if they will be glorified with him? Rom. viii. 17. Fix those words of our blessed Saviour in your mind with which he confutes the Pharisees, that disputed with him about the Man's being born blind; *Neither hath this man sinned nor his Parents, but that the works of God might be made manifest in him*, John ix. 3. let that Expression of St. Paul be your comfort, *that all things will work together for your good if you fear and love God*, Rom. viii. 28. Your Child was sick in its Birth, but it was healed by Regeneration, and hereafter shall be glorified at the Resurrection, when it shall appear *without spot or wrinkle*, Eph. v. 27. For what is sown in Corruption, is raised in Incorruption, in Power and Glory, 1 Cor. xv. 42, 43.

If your Child be now far distant from you, he is at home with his and our good Father in Heaven; if you want him in your Lap, you ought to rejoice that he is now at rest in the bosom of Abraham, Luke xvi. 23. If he has ceased to be here among Men, he is gone to the heavenly Jerusalem, and to an innumerable company of Angels, Heb. xii. 22. If he be dead here to us, he lives among eternal joys, and no torment shall touch him, Wisd. iii. 1. Therefore there is no reason why you should any longer bewail your deceased Child; for the blessed Jesus has taken your Infant to himself, that where he is he may be there also, and has, and commanded him to enjoy for ever that Salvation which he has purchased. Being therefore content and joyful in the Divine Will, do you enter into the House of God, and pay your Praises and Thanksgivings with a Soul confirmed and settled in God, praise his holy Name who doth all things for the best.

Now if you do this, his blessing will rest upon you, and you shall experience it from the Joy you will receive thereby all the days of your Life, which I heartily wish and pray for, and do intercede for you to God with my humble Petitions. *Our Father, &c.* The Almighty God strengthen you by his Spirit, and make you every day to see and taste how gracious the Lord is.

Of Confession and Absolution.

Those who would partake of the Sacrament of the Lord's Supper, must offer themselves in confession before their Minister, either the day before, or, if then they have any just hindrance, the same Day it is celebrated, confessing their sins to him and desiring Absolution; but those, who come the first time to confession, or in whose confession there occurs something very remarkable, must present themselves to their Minister several days before, that he may have an opportunity of discoursing with them fully about

those matters, and may rightly inform their Consciences out of God's Word. Therefore when they come to confession, they must bring along with them a true humility of Mind, and, whilst they are making their Confession and receiving Absolution, as if they were placed in the presence of God himself, they must with lowly Reverence kneel before the Lord's Minister.

After the Minister has heard the Confession of the Sinner, and he does observe in him a hearty grief for his sin, and an earnest desire of being reconciled to God's favour, together with a constant and Christian purpose of amending his Life, he must with all gentleness and moderation of Mind shew him out of the Divine Law the heinousness of Sin, and the grievousness of the Punishment attending it; on the other side laying before him those proper Counsels and Remedies which the Gospel affords, accordingly as he finds his Conscience is touched. Let him lay before the Eyes of the Penitent, Christ's most precious Merits, who by his most perfect Obedience and undeserved Death, has obtained Pardon and Remission of Sins to all who by Faith do turn unto God: Adding, moreover, an Exhortation to the renewing the innocency of his Life, that for the future he detest all sin, and that he do not by a future Disobedience forfeit the Grace of God which he has received; with several other things which are left to the prudence of the Minister, adapting them as necessity shall require to the Circumstances of the Penitent. After which he shall lay his hand upon him, and in the Name of the Holy Trinity, he is to declare to him the pardon of all his sins, not by wishing it, not by adding the condition of true Repentance, but by certainly and firmly concluding it in this Form.

Forasmuch as from the bottom of thy heart thou art sorry for, and dost detest thy sins, and with a firm faith dost fly to the mercy of God in Christ Jesus, moreover promising that by the Grace of God thou wilt hereafter live a more holy and godly life; in the Name and Authority of God, by virtue of my Office, and from the power which is given me by God from above to remit sins upon earth, I do declare to thee the forgiveness of all thy sins, in the Name of God the Father, Son and Holy Ghost.

May God who has begun a good work in thee perfect it even to the day of our Lord Jesus Christ, and keep thee in a true and lively Faith to the end of thy life, through Jesus Christ. *Amen.*

In this manner is every Person to receive Absolution as briefly as may be, according as the time will permit, and the Circumstances of the Sinner require, which is a part of Duty which every Minister of God ought with a particular diligence to attend to.

For since the Minister is substituted in the place of God among those who are grieved with their sins, he ought to discharge his Duty with so great fidelity, that he do not neglect any of those things, which may either tend to God's honour, or the Sinner's comfort; but let him use great caution that he does by no means abuse the Authority of his holy Office, and give occasion to God *to require the blood of the sinner at his hands*, Ezek. iii. 18. when out of fear of Men, or the incurring their displeasure, he omits what is needful for the reclaiming Sinners; or out of hatred, envy, covetousness, enmity, or any other unwarrantable Passion, he chides the Sinner in that sacred Place with an inhuman severity, upbraiding him with private enmities, or contumeliously repelling him from the Communion, to the great Offence of pious Minds. But if any one shew himself impenitent, let the

the Minister diligently exhort him to Repentance and Amendment of Life, by the most gentle words of God himself, persuading him to defer his Resolution for some short time, when, by the Grace of the Holy Spirit composing his Mind, he shall be more fit and better prepared for that sacred Act.

Whilst the Confessions are performed after this manner, in the Towns let the Churchwardens always be present in the Churches, and in the Villages the Parish Clerks, observing what number there are who make Confession, taking down all their Names in a Book prepared for that purpose, whereby those that are negligent of that Duty may be known, and that they may be able to make an estimate what quantity of Bread and Wine may be sufficient; so that the faithful may receive no delay in the furtherance of what may conduce to their Salvation, and that no scandal may arise to the Church.

Upon this account let the Minister keep a Table-Book, which may accurately shew what number of Heads have made confession.

Those who are under the lawful Discipline of the Church, may not be admitted to private Confession; but such must publicly deprecate their Crime before the Church, and be publicly absolved.

A R T. II.

Of Publick Confession and Absolution.

LET publick Absolution be performed in Towns upon Friday, in the Country on the Lord's day, immediately after the end of the Sermon, in those places which the Law prescribes.

They that are thus to be absolved, ought some short time before to open their Minds to the Minister, and to beg Absolution, who if he finds in them a true Penitence of their fault, being admitted to the Sermon, when this Absolution is to be given, he shall Absolve them in the manner hereafter prescribed.

The Sermon of that Day being ended, in which the Absolution of a Sinner of this kind is performed, let it be declared to the People from the Desk, that such an one a Penitent Sinner, who by committing a sin against N. Commandment, has given scandal to the Church, upon that account is present, publicly to deprecate before the Church of God what he [or she] has offended against God and the Church; therefore all good Persons should pour out their hearty Prayers to God for him [or her] that God of his Mercy would work true Repentance in him [or her] and so govern him [or her] by his Holy Spirit, that he [or she] may not hereafter, by falling into this or any other grievous sin, provoke the Anger of the great God; for which end we would, that all here present should pray for Grace and Benediction upon him from God the Father, and our Lord Jesus Christ.

After which the Deacon begins in the Quire this Penitential Psalm.

Ex omni conqueror sensu, &c.

Of which Psalm, one or more Verses, as occasion shall permit, may be Sung.

In the mean time the Penitent going to the steps of the Chancel, kneels down, or where there is no Chancel, to the upper part of the Church near the Altar.

The Hymn being ended, the Minister coming to the Penitent, shall in short declare out of the word of God the turpitude of his Crime, how grievous a sin has been committed by this Person both against

God, against other pious Persons, but particularly against this Church of Christ, which has received a great degree of scandal: Exhorting the Sinner to a true and serious Conversion, whose sincerity the Minister shall inquire into by a few questions, by which he shall try the Sinner, after this manner.

1. *Therefore I ask of thee N. N. in the name of God, whether thou dost seriously confess before God and this his Holy Church, that thou, besides many other Sins, especially in this thy Sin N. hast grievously offended thy Heavenly Father, and by thy Example hast injured thy Neighbour, but particularly this Church of God, whereof thou hast been a Member?*

It shall be answered with a distinct Voice, *Yes.*

2. *Whether thou dost from thy Heart repent thee of this thy grievous Sin, by which thou hast merited the wrath of God, together with temporal and eternal Punishments?*

Answer, *Yes.*

3. *Dost thou firmly believe, that God, for the Merit and Satisfaction of his only begotten and most innocent Son Jesus Christ, will have mercy upon thee, and will not impute this Sin to thee?*

Answer, *Yes.*

4. *Hast thou in thy Heart a pious and serious Resolution, hereafter, by the grace of God, to fly and detest this and all other grievous Crimes of this kind, and strive every Day more and more to mend thy Manners?*

Answer, *Yes.*

5. *Dost thou seriously and religiously desire to be received into the Society of this holy Church of God, from which, for a grievous and most crying Sin, thou hast been excluded; that, together with other pious Persons, thou maist be partaker of the most holy Body and Blood of Christ, in the Sacrament?*

Answer, *Yes.*

It is here particularly and duly to be observed, that if confession be made of an Adultery, or a Fornication, it shall be asked of the offending Woman, *Who is the Father of the Child?* Whom she ought then truly to name.

Then shall the Minister say further to the Party confessing,

Therefore turning thy self to the People, deprecate the Scandal that thou hast given them by this manifest Crime.

After which the Sinner rising, and turning him [or her] self to the People, shall say these or the like Words.

I pray and beseech you, O you Children of God, that you would give up this Offence to my Tears, that you would not insult over my Misfortunes; nor ever draw me into an Example.

Then again he must fall upon his knees before the Minister, who having made a Prayer to deprecate God's Judgment from the Sinner, shall exhort every one of them, that they who seem to stand, should take heed that they do not fall, 1 Cor. x. 12. And then laying his Hand upon the Penitent, shall thus absolve him [or her] in this Form.

According to this thy Confession, which thou hast here made openly, before the face of God and this his Holy Church, I will in the name of God, and by virtue of my most holy Office, according to the command of Jesus Christ, and his most express and efficacious Words, declare to thee N. N. the remission of this Sin N. whereof thou art convicted, and of all thy other Sins, in the name of God the Father, Son and Holy Ghost, Amen.

Go in the peace of God, and sin no more.

Of Persons Troubled in Mind.

IF any one on account of a Distemper, or other ways being burthened by his Sins, has reason to complain with *David*, that his iniquities are gone over his Head, and are like a sore Burden too heavy for him to bear, *Psal. xxxviii. 5.* Let the Minister, if he can with conveniency, visit him several times every Day, for that end making use of all his thought and diligence, that he may reduce his Mind to Tranquillity, that, out of Despair, he may not fall into that sorrow which worketh Death, *1 Cor. vii. 7.*

In this case let the Minister lay before the Eyes of the disconsolate Person,

1. The infinite and boundless Mercy of God, which is far greater and more powerful than all our Sins.

2. Christ, and his all-sufficient Merits, by which he most fully made satisfaction for all our Sins. He was delivered up for us all, *Rom. viii. 23.* He died for us all, *2 Cor. v. 15.* Heb. 2. 9. He redeemed us all, *1 Tim. i. 15.* He hath born the Sins of us all, *If. liii. 4, 5.* He suffered for us all, *Joh. i. 29.* He is a Propitiation not only for our Sins, but for the Sins of the whole World, *1 Joh. ii. 2.* Therefore how great soever any Sinner be, he must know that his Sin does not lye upon him, but upon the most innocent Lamb of God Christ Jesus, who taketh away the Sins of the World, *Joh. i. 29.* And that this may appear the more certain to the Person under trouble of Mind, let the Minister lay before him,

3. The precious Promise of God, and that Oath by which he has obliged himself to Sinners of the greatest Rank; *As I live saith the Lord God, I have no pleasure in the death of the Wicked, but that the Wicked turn from his way and live, Ezek. xxxiii. 11.* Whensoever the wicked Man turneth from the Wickedness which he hath committed, and doth that which is lawful and right, he shall save his Soul alive; he shall surely live, and not die, *Ezek. xviii. 27, 28.* But if the Sinner can be brought to acknowledge, that he has committed his Sin against God, and the Divine Grace which is afforded in Jesus Christ, there is no reason then that he should fear the heinousness of his Sin, how great soever it be; *For the Lord is merciful and keepeth not his Anger for ever, Jer. iii. 12.* If our Sins be as Scarlet, they shall be as white as Snow; especially if we are heartily grieved for our Sins, and do not offend God any more by our wilful sinning against him, *Isa. i. 16, 18.* Of this we have,

4. These clear Instances so full of Comfort, both out of the Old Testament and the New, which will conduce much to restore Hope to the Sinner under trouble of Mind. How grievously had *David* offended God by Adultery, Murder, and other heinous Sins? But yet God received him into favour again, and forgave the iniquity of his Sin, when he acknowledged his Fault, *Psal. xxxii. 5.* What wickedness did *Manasses* commit against God in propagating Idolatry in *Judah*, in exercising Magical Arts, in Sacrificing Children to *Moloch*, and making them pass thro' the Fire, in persecuting the Servants of God, among whom he cut the Prophet *Isaiab* asunder with a wooden Saw? But however he found favour with God, when acknowledging his Sin, he humbled himself before the Lord, *2 Chron. xxxiii. 12.* Was not *Paul* a Blasphemer, a Persecutor, and Injurious? And yet he obtained Mercy, when he left off his impieties and turned unto God, *1 Tim. i. 13.* Was not *Peter* guilty of Perjury against God, and three

times denied his Master, and once upon Oath? And yet God had mercy on him, when he bewailed and detested his Sin. No one is rejected from Grace, tho' he be never so great a Sinner, unless he reject it himself by Contumacy or Despair, as *Cain*, *Gen. iv. 13.* and *Judas*, *Mat. xxvii. 5.*

But if to the troubled Person his Sin seems extraordinary heinous and grievous, let him contemplate the case of the sinful Woman, *Luk. vii. 47.* whose Sins were many, and yet God forgave them all.

If he thinks that his Repentance is too late, let him consider the Thief upon the Cross, who repented when he was just a Dying, and yet he received this answer from Christ, *This day thou shalt be with me in Paradise, Luk. xxiii. 43.*

If he thinks he wants Faith, by which he may lay hold on the Mercy of God in Christ, let him beg for it of God, being content in the mean time with that weak degree of Faith, which he already has, and the desire of a more perceptible one: For where this is, there is certainly Faith. The Lord beareth the desire of the Humble, *Psal. x. 17.* When a Sinner does not stubbornly resist God, there is in him Faith, tho' he does not perceive it, nay, whilst he complains of the defect of Faith, he owns that he has Faith, altho' it be like the smoking Flax, and the shaken Reed. For Faith is oftentimes like a Spark in the Embers, like a Lump hidden in the Earth, or the Moon under an Eclipse. It is there tho' it be small, tho' it be hid, it may be discovered: And therefore it ought to be a great comfort to Men of a weak Faith, that they know, that God will not break the bruised Reed, nor quench the smoking Flax, *If. xlii. 3.* That he had rather the Bones which he hath broken may rejoyce, *Pf. li. 10.* For 'tis only God who giveth assurance unto all Men, *Act. xvii. 31.* and giveth to every one his Measure, *Eph. iv. 7, 16.* by which his Strength may be made perfect in Weakness, *2 Cor. xii. 9.*

If he seem to himself to be forsaken of God, because his Sins do so terrify him, let him hear the answer which God gave to *Zion*, *I will not leave thee, nor forsake thee, Heb. xiii. 5.* He may seem indeed to himself to be forsaken by God, but with great mercies he will gather him; in a little wrath he hideth his Face for a moment, but afterwards with everlasting kindness he will have mercy on him, *If. liv. 7, 8.*

If the Sinner fears that he shall not be able to bear God's Chastisement, let him know, that God does not suffer any to be tempted above what he is able, *1 Cor. x. 13.* And when he hath begun a good Work in any one, he will perform it untill the day of Jesus Christ, *Phil. i. 6.* If he has given to a Sinner to will, he will also give him power to do, *Phil. ii. 13.* And because a Child of God is not tempted by God to Evil, but that all things work together for good to them that love God, *Rom. viii. 28.* Nay, perhaps God for this reason deals thus with a Sinner, that, by making a trial of his Constancy, he may make his Light shine the clearer before Men, *Mat. v. 16.* Among these storms of Temptations, a good Man ought to pay his hearty thanks to his Heavenly Father, for his being pleased to exercise him in this manner, desiring of God Patience to the End, that having fought a good Fight, he may keep the Faith and a good Conscience, until he obtain that Crown of Righteousness, which is laid up for all them who love his appearing, *2 Tim. iv. 7, 8.*

These and the like things let the Minister diligently inculcate to the Mind of the disconsolate Person, according as circumstances may arise; pressing them home upon him, least, when God is so infinitely merciful, and has promised Grace in Jesus Christ to

all Sinners, he fall into the most heinous sin of Despair, by which he may tread under foot the Son of God, and count the blood of the Covenant wherewith he was sanctified an unholy Thing, and do despite unto the Spirit of Grace, Heb. x. 29. Let him likewise put him in mind of his Baptism, wherein being made a Child of God he obtained pardon of all his Sins. Why has God indulged him the use of his Holy Word? Why has he declared to every one, that confesses his Sins, Remission of them by his Minister? Why has he made him partaker of the most holy Body and Blood of his Son Jesus Christ, and confirmed that favour by this so great a Pledge? Has God provided us with all these Advantages for our Souls, to no purpose? What, that God does yet offer him his Grace, calling upon, as it were by Name, the Man who is loaded with the burden of his Sins, *Come unto me all that labour and are heavy laden, and I will give you rest*, Mat. xi. 28.

When therefore the Sinner finds, that that God whom he has so grievously offended, is so much concerned about, and desirous of his Salvation; nor does he shew any but the most manifest signs of his Favour, in the midst of his most grievous Temptations, who is it that would persuade him to throw off these merciful conditions offered by God, and exclude himself by his Obstinacy from the divine Favour, but only the Devil, who hunts about to make a prey of his Soul? Let him rather kiss the hand of God, and with thankfulness take the bitter Cup. Let him rejoice at the infinite goodness of God, saying with David, *I will be glad and rejoice in thy mercy: For thou hast considered my trouble, and hast known my Soul in Adversities*, Psal. xxxi. 7. Let him rejoice in God his Saviour, saying with Job, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth*, Job xix. 25. Let him consider with David how good a thing it is to cleave unto God, and to put his trust in the Lord; who shall hold him by his right Hand, and guide him with his Counsel, and afterwards receive him to Glory, Psal. lxxiii. 23, 24. Let him follow the counsel of St. Peter, and resist Satan stedfast in the Faith, knowing that the same Afflictions are accomplished in your Brethren that are in the World, 1 Pet. v. 9.

Several other things may be added, which the Minister himself may gather out of the Word of God in his Study thereof, shewing in this particular a great deal of Diligence and Earnestness, that, by the Assistance of God, He may convert a Sinner from the Error of his way, and save his soul from death, Jam. v. 20.

5. Let him diligently exhort the Person under Trouble of Mind to Prayer, that he may continually with David, in Psal. li. beg of God, *Have mercy upon me, O God, according to thy Loving-kindness*, &c. But more especially let him with an earnest Devotion repeat these Words, *Create in me a clean Heart, O God, and renew a right Spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. Restore unto me the joy of my Salvation: and uphold me with thy free Spirit*. Or in short with the Publican, *God be merciful to me a Sinner*, Luke xviii. 13. Or out of that Form prescribed by Christ himself, *Father forgive us our Debts, as we forgive our Debtors*, Mat. vi. 12.

In likemanner, let others, that are present with the Persons troubled in Mind, with continual Prayers, Reading and Singing of Hymns, raise their Souls to delight in God their Saviour, that they may daily gain a fuller Knowledge of God's infinite Mercy for their Comfort, and at last a wished for Deliverance from their sharp Conflicts of Temptations. To which

end, God grant to every afflicted Sinner, Grace, Strength and Help through Jesus Christ!

But if the Pains of Mind be so vehement upon any one, that they make him every Day more and more weary of Life, let him vent his Complaints in the Words of Job, *I will not refrain my mouth, I will speak in the anguish of my Spirit, I will complain in the bitterness of my Soul. When I say my Bed shall comfort me, my Couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions. So that my soul chuseth strangling and death, rather than Life*, Job. vii. 11, 13, 14, 15. Let the Pastor, as the Minister of God and a true Physician of Souls,

1. Diligently visit such an one every Day, and first of all dexterously examine into his former Life, whether there be any heinous Sin lying hid within his Breast, which creates these terrible Pangs in his Conscience.

2. Let him exhort him to Quietness of Mind, and to subdue his Affections, using all his Endeavours to rule his spirit, Prov. xvi. 32. That he avoid all heady Rage, that he fly Solitude, and be always upon his Guard, that the Devil take no Occasion of tormenting his Mind, bearing in Mind that good Advice of the Son of Sirach, *Give not over thy mind to heaviness, and afflict not thy self in thine own Counsel. Love thy soul and comfort thy heart, remove sorrow far from thee: for Sorrow has killed many, and there is no comfort therein*, Eccl. xxx. 21, 23, 24, 25. Another Place of the same Writer affords two Excellent Instructions: *Of heaviness cometh death, and heaviness of heart breaketh strength. Take no heaviness to heart; drive it away, and remember the last end*, Eccl. xxxviii. 19, 21.

But because nothing does afford so efficacious, so ready and wholesome a Remedy to heal sick and pained Minds, as the saving Word of God, and his most holy Sacrament of the Lord's Supper; let the Minister lay before the disconsolate Person the Force and Expediency of these, never desisting to repeat the sweet Promises of God, that cleaving to and relying upon these, he may alleviate the Force of his Sorrows, and learn from thence that the Joys of this World are not the Lot of God's Children. For, verily, verily (saith our Saviour) *I say unto you, that you shall weep and lament, but the World shall rejoice*, Joh. xvi. 16. for there is found the only true joy and rejoicing of heart against every Calamity, Jer. xv. 16. It is that which comforts, it is that which refreshes, it is that which strengthens any one, tho' oppressed with the Anguish of Death: *For unless thy Law had been my delight, I had perished in my trouble*, Psal. cxix. 92. There one receives Assurance, that God is not therefore an Enemy because he lays this Affliction upon him, and will not suffer his soul to be afflicted for ever, Psal. lv. 23. Perhaps this extraordinary Affliction is laid upon him, that he may from thence learn the Force and Wiles of Satan, that he may with the greater Care avoid him; that he may know and perceive the great Power of God to deliver the godly out of Temptations, 2 Pet. ii. 9. Or he is to be exercised with these Misfortunes as David, Psal. cxix. 71. Paul, 2 Cor. xii. 7. that he gratefully, with Job, c. ii. meditate upon the great Goodness of God: For there he sees, in this dismal Time, his merciful Father, as it were through a Lattice, and tho' he seems to him afar off, yet he hears him calling out to him, *Fear not I am with thee: be not dismayed, for I am thy God, I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness*, Isa. xli. 10. There he sees with his Eyes, what a Promise God, who cannot deceive, has made to him, that he shall find an end of his Grief, *Your sorrow shall be turned into joy, and your joy no one taketh from you*, says Christ com-

Of Possessed Persons, and those who are vexed by the Devil, &c. 9

comforting his Disciples, and with them all other Children of God, *John* xvi. 20. 22. If the Calamity seems to continue too long upon him, he knows that all their Grievs shall end in Fulness of Joy, who serve the Lord in Fear, and love his holy Name: For *Light is sown for the righteous*, and tho' like the Seed of the Husbandman it seems for some time be buried in the Ground, yet it shall afterwards *spring up in gladness for the upright in heart*, *Psal.* cvii. 2. Which kind of Comfort drawn from several Parts of the Old and New Testament, the Minister shall make use of, chusing some comfortable Sentences agreeable to the Circumstances and Condition of the Person troubled in Mind, enlarging upon them and applying them.

3. To which end let him seriously admonish him, constantly to go to Church (if his Health will permit) that he may have the Benefit of the Prayers and Sermons, and not to suffer any ordinary Occasion to hinder his joyning in the publick Worship: And likewise that he frequently partake of the holy Sacrament, with serious and earnest Prayers commend himself to God, imitating the Example of Christ himself, who when he was pressed with the most vehement Sorrows, was still instant with the more vehement Prayers, *Mat.* xxvi. 38. If he cannot utter Prayers with his Tongue, let him pour out Groans within his Breast: *The Lord heareth the desire of the humble, when they call upon him he will answer them, and be with them in trouble*, *Psal.* x. 17. and xci. 14. For God heard *Moses*, *Ex.* xiv. 15. when they prayed thus, and *Hannah*, *1 Sam.* i. 10. and hearing them vouchsafed them his Blessing.

If they think there is wanting in their Prayers, either the Spirit to go along with them, or Faith, or Holiness, or Attention; however, they may be sure, they have in Heaven a faithful Intercessor with the Father, Jesus Christ, and also the Holy Ghost, who not only helps their Infirmities with Groans that are unutterable, *Rom.* viii. 26. but raises them up into Hopes, and forces them, as Children of God, to cry *Abba Father*, *Rom.* viii. 15, 16. The same shall make them, that being filled with all Joy and Comfort, they may say to their Souls those Words of *David*, *Why art thou so heavy, O my Soul, and why art thou so disquieted within me? Wait thou still upon God, for I will yet give him thanks, who is the help of my Countenance and my God*, *Psal.* xliii. 5.

Let the Minister admonish those who are present likewise to pray with the disconsolate Person, to read the holy Scriptures and other good Books to him, and to sing Hymns with him, that by keeping up a pious Cheerfulness of Soul, it may by degrees wear out his Sorrowfulness. Publick Prayers ought to be put up at Church for him, that God would be pleased by his holy Spirit, to keep him in a firm Faith and a good Conscience to the end.

In Towns this is to be done in all the Churches, till some Change is observed; in the Country, in some of the neighbouring Churches. If they be recovered to their Health and Quiet of Mind, the same Thanksgiving Prayers shall be used in their behalf, as are made use of for those who recover their Health after Sickness, and this in all those Churches wherein they were prayed for.

Of Possessed Persons, and those who are vexed by the Devil, or any of his wicked Spirits.

IF the Minister be called to any one who is possessed or otherways vexed by the Devil, he must not deny his Assistance to them who send for him; but

having prayed for him, as he is in ordinary Duty bound, he shall then set himself to enquire into the State and condition of the indisposed Person.

But if he shall not be called, and he be credibly informed that there is such a Person among his Flock, he ought then to come of his own accord, accompanied, if he pleases, with his Co-adjutors, or some other pious Persons of the same Church.

But let him take care that he does not judge rashly in this Matter, or make Fault either in the Excess or the Defect: For tho' (God be thanked) Examples of this kind in this Age are very rare in the Christian World, since the strong Man is overcome by the stronger than he, and the Lion of *Judah* has obtained Victory, and since the Angel from Heaven, Christ Jesus, has trodden upon the great Serpent, shewing his Power over Satan, has *bound him in chains, that he should deceive the Nations no more*, *Rev.* xx. 1. However, all things which are related of this kind among us, are not to be esteemed as Fables, Dreams, melancholy Illusions and Dotages of a disturbed Mind; neither must we think that we are now altogether free from the Insults of Satan, as if he had no Place among Christians; for he is not so tyed to the bottomless Pit, but that every day he still *walks about like a roaring Lion, seeking whom he may devour*, *1 Pet.* v. 8. And why should he not at present walk about among Christians, as well as he formerly did among the *Ephesians* and *Philippians*, where the Doctrine of Christ was taught as truly as among us? *Acts* xvi. 16. and xix. 15. If he was present in Paradise, and did not spare the Inhabitants thereof in their unlapfed State, *Gen.* iii. 1, 13. If he was present in the holy Temple, and did not spare God's own, and only begotten Son, *Mat.* iv. 5. What Peace can we expect from him, whilst we continue in this militant State of the Church? And now, to our Grief, we find many Instances among Christians upon whom he exercises his Craft and Cruelty, both inwardly and outwardly, and those very pious and innocent Persons.

Neither must the Minister unwarily credit all the common People's Talk about these Matters: But being serious and grave, let him know how to distinguish what are the Works of the Devil, and not taking one thing for another, judge that Person to be possessed, who experiences only the outward Assaults of the Devil, or is reduced to that Condition by Poison or other evil Arts, or being under a natural Disease looks as if he were possessed; for there are several Diseases found which in all respects look like Possessions; as those of Lunatics, Mad Men, Epilepticks and the like.

Therefore when a Minister visits a Person so afflicted, he ought first of all to consider the State and the Passions of the afflicted, accurately examining by what means his Affliction came upon him. Which when he has found out, he ought to give notice thereof to his Bishop, with all the Circumstances attending it; in the mean time being diligent in Prayer, using all his Endeavours to afford comfortable Advice to the afflicted Person, taking daily notice of what occurs, for his fuller Information concerning the Nature of his Distemper.

After this, let the Bishop assign certain Ministers in the Neighbourhood, who together with the Minister of the Place, may pray and read in their turns before the affected Person.

Let these several times meet, in the Presence of some Physicians, at the afflicted Person's, and consult among themselves whether it be a natural Disease or otherwise: If it be not Natural, whether it be a Diabolical Illusion, by which the Devil oftentimes blinds Men, and so perverts their Senses, that they oftentimes seem to see that with their Eyes, which are

plainly nothing at all; whether he may truly be esteemed to be corporally possessed by the Devil, so that he has got the Mastery over his whole Body, and all its Members, Senses, Reason, and all the Faculties of his Soul; or only has gained Possession of one or two Members of his Body, and there chiefly exerts his Power, as he did over the dumb Man in the Gospel, *Luke xi. 14.*

If the affected Person by his own Crimes has brought this Judgment and Affliction upon himself, or having tied himself by any Pacts with the Devil, has voluntarily made himself a Slave to him, or by any other Wickedness, has given Occasion to the Devil to exercise his Tyranny over him, let the Minister admonish him out of the Word of God, how grievously he has offended therein against his Lord and God, shewing how great a Power the Devil has over those who despise God, *Job i. 8. Tob. vi. 17. Eph. ii. 2.* How ill he treats his Servants, and how miserable a Reward they must expect for their Service to him. Let him also admonish him, that he acknowledge his Sin for which he is so miserably vexed, offering to him yet in the Name of God, Pardon and Salvation, if from the Bottom of his Soul, he detest his wicked Manners, bidding adieu to Satan, and, tho' his Tongue be bound, he breathe out of his Breast fervent and devout Prayers, and at length with a true Faith fly to the infinite and precious Merits of his dear Saviour Jesus Christ, for whose sake, relying upon the Divine Mercy, he may, according to the Fatherly Will of God, expect a certain Deliverance from these Snares of the Devil, that being disengag'd from these he may sing eternal and immortal Praises to God.

But if he be a pious Person, who having lived a godly and Christian Life, so that it can be objected by no one, that he has brought upon himself this great Affliction by his own Fault, as a Sign of the Divine Anger, as a just Punishment for any horrid or Diabolical Wickedness; let the Minister, bringing Comforts out of the Word of God, shew him that God does for just Reasons permit even honest and pious Persons some short Time to be afflicted by the Devil, as *Paul, 2 Cor. xii. 7.* and before him holy *Job*, chap. i. 12. and ii. 6. altho' God gave Testimony in his behalf, and said, *There is none like him in the Earth, a perfect and an upright man, one that feareth God and escheweth evil;* and in all these things we must say with *David*, a Child of God, *Righteous is the Lord, and true are his judgments*, *Psal. cxix. 137.* For we know that all things work together for good to them that love God, *Rom. viii. 28.* He should exhort him, not to have that regard to Satan and his Instruments, to think that they have this Power from themselves, or that they can torment the Children of God at their Pleasure. No; but let him have regard to God alone, from whom both good things and evil things proceed, *Job ii. 10. Deut. xxviii. 59.* That a hair of our head cannot fall without his pleasure, *Mat. x. 30.* And when he saith to Satan, *Behold he is in thy hand*, before that Time Satan does not dare to lay his Hand upon any pious Person, nor is he able to torment him longer than God permits him, as the History of *Job* does clearly represent to us. Neither let the Sinner who is under this Tryal, think immediately that he is deserted by God and delivered over to the Tyranny of the Devil, because he suffers him to be exposed to the outward Insults of a wicked Spirit; but interpreting this Misfortune to be only God's Fatherly Correction he should return to himself, and cry out with the People of God in the Prophet, *I will bear the indignation of the Lord because I have sinned against him*, *Mic. vii. 9.* Let him therefore consider and

weigh in his Mind, that perhaps God would by this Tryal prove the constancy of his Faith, what Hope and Patience he has in him worthy of a Christian, whether God and Christ be of that account with him, that for his honour he can patiently bear the troubles of this World without dejection of Mind; but in all things like to constant *Job*, he can say with a strong and confirmed Mind, *Tho' God kill me I will yet trust in him*, *Job xiii. 15.* Being conscious that God is merciful to him in the midst of his greatest Anguish, and that *he will not suffer him to be tempted above what he is able*, *1 Cor. x. 13.* And that he will not allow Satan to have a Power over his Soul, but that he will find ways to preserve it to the Day of our Lord Jesus. *For there is no condemnation to them that are in Christ Jesus*, *Rom. viii. 1.* Neither can Satan, let him do what he can, be ever able to separate a Child of God from that Love which is in Christ Jesus, *Rom. viii. 39.*

And if the Minister finds the tempted Person thus disposed, viz. full of Love towards God, patient under the burden of his Cross, resolutely bent to oppose our common Enemy the Devil, and desirous to partake of the most holy Body and Blood of our Saviour Christ, let him deliver it to him in his most holy Name, in the Intervalls between the Devil's Temptations, and when he is judged to be in the best condition fitly to receive this holy Rite: At which time he shall briefly admonish him of the Vow which he has bound himself by in Baptism, to renounce the Devil and all his Works, to fight valiantly against his and God's sworn Enemy as a good Soldier of Christ, that holding a good Conscience to the end he may with joy see and feel the force of the Death of Christ, by which he has deprived the Devil of all Power against those who love and fear him.

Then the Minister shall conclude all with the Lord's Prayer, and the solemn Form of Blessing pronounced over the tempted Person, which he must always make use of when he departs from him.

Of Prisoners, and Malefactors.

THE Ministers must several times visit Prisoners and Malefactors, who are kept in custody, in order to be executed for their Crimes which they are justly condemned for, before they give them the Sacrament of Christ's holy Body and Blood; to the end that they may be right prepared, as good Christians ought to be, for their receiving it.

But chiefly let them endeavour to bring them to a confession of their Crime, and that they do not out of fear of the judgment of Men, by concealing their Wickedness, heap one Sin upon another, and thereby provoke God's greater Anger and Judgment upon them, if they behave themselves contumaciously against God, and by a Lie give place to the Devil, the Enemy of all Truth: But that ingenuously confessing their Fault, they may give glory to God, least they bring a new load upon their Consciences when they come to Die, and go out of the World obstinately standing in their Wickedness.

Afterwards let them exhort the Prisoners to a true and serious grief for their Faults, and that they seriously and heartily repent of them, not so much that they must undergo a temporal Punishment for them, but that they have incurred the Anger of their good God; and by that have brought everlasting Punishment upon them.

And let them shew them out of God's word, God's hatred to Sin in general, and in particular let them

set forth the grievousness of that Sin which they have been guilty of, as Theft, Murder, &c. So that they may look within themselves and consider, how great their Sin is, especially in the Eyes of God, who has pronounced so severe a sentence upon all Sinners, according to the quality of the Fact. Let them look diligently into their former Life, whether they have not lived in a course of Drunkenness, Uncleaness, Covetousness, Hatred, Envy against their Neighbour, Disobedience to their Parents or Magistrates, and Profanation of the Lord's Day, in contempt or neglect of God's Word, and other Crimes of the like Nature, whereby they have justly brought this Misfortune upon them; so that God has justly suffered them to fall into this horrible Sin, according to that his severe Declaration, wherein he threatens, *I will lay a Stumbling-block before him, at which he may stumble and die*, Ezek. xxx. 20.

But however, they may not despair of their condition upon having committed so heinous and dreadful a Sin, nor think that they are utterly undone, that there is no hope for them in Repentance, that there is no place left for them in the divine Mercy, which they have often so ungraciously despised, but that they are cast off and abandoned by God, and left open to the will of the Devil, to take what advantage of them he pleases: No; for if we have been never so great Sinners, yet God is faithful, and has bound himself by a sacred Oath, *that he does not delight in the death of a Sinner*, but that *the wicked Man may turn from his way and live*, Ezek. xxxiii. 11. And that *Sin abounding Grace does much more abound*, Rom. v. 20. Only we must lay hold upon it with a firm Faith, and be heartily sorry for the Sin we have committed. Therefore they must firmly believe, that God has not shut the Gate of his Mercy upon them, because he has suffered them to be shut up within the doors of this Prison, but because his Goodness could not hitherto bring them to a true Repentance of their Sins, he was forced to use these severe Remedies; that by Disgrace, Trouble, Confinement, and lastly by Death it self, he might bring them to a true knowledge of their Sins, as he did to *Manasses*, 2 Chron. xxxiii. 11. to *Achan*, Jos. vii. 20. to the Thief upon the Cross, *Luke* xxiii. 42. and several others. Let them exhort them, that they place a firm hope and confidence upon God, that he will certainly be merciful unto them for the Merits of his Son Christ Jesus, that he will forgive all their Sins, and that relying upon this hope, they may certainly expect that God will give to them the Answer given to the Thief upon the Cross, *This day shalt thou be with me in Paradise*.

Here the Minister should lay before them, God's precious Promises which the word of God does afford, concerning the free forgiveness of Sins in Christ, and how he is a Propitiation and a Sacrifice for the Sins of all Men, as is laid down in the former Article, *concerning Persons troubled in Mind*.

Afterwards if they desire it, and be duly composed in Mind, they are before their Execution to be refreshed by the holy Body and Blood of Jesus Christ, in the manner before described in the *Office for the Sick*, the Minister still remaining with them to instill comforts into them, to pray with them, and to sing Hymns with them. But if they shew themselves obstinate and refractory, they are not to be admitted to the holy Supper, but are to be commended to God by serious Prayer, that he would of his infinite Mercy work in them a thorough Repentance and Conversion, that they may not shut up their Life in their Contumacy, but by the power of the Spirit of God

being brought to the knowledge of the Truth, they may close an ill Life by a happy End.

When the day of Execution comes, the Minister of the Parish where the Criminal is to Die, with some other Ministers, if occasion requires, is to come betimes to the condemned Person, or at least an hour or two before the dismal Procession begins, and with great earnestness endeavour to recall to his Memory what he laid before him in the preceding Days, exhorting him to a courageous Constancy in the midst of Death; that since God has been pleased to punish him for his Wickedness here, he should greatly rejoice; being in good hopes that this is the last day of his Troubles, and the first of his true and sincere Joys, that being now free from all evil, he shall make a passage out of this Life, which is full of Sin and Misfortune, into that eternal happy Life which never dies, with God in Heaven. Therefore let him beg of God by earnest Prayer, that he may be present to him with the grace of his holy Spirit, That with such a firmitude of Mind he may bear now the last stroke of Death, That with such a strength of Faith he may perform this last Combat with Flesh and Blood, that being a glorious Conqueror he may quickly experience a happy change. Moreover the Minister ought to strengthen him with continual Exhortations, Prayers, and Hymns, that he may always keep his Mind in Devotion to God. Especially, he must read the Articles of Faith to him over and over, and cursorily explaining some of them to him, as may be most proper to afford him solid comfort against all Temptation. As also those Versicles out of the Litany.

O Lamb of God, &c.

with some other Prayers drawn up for this purpose.

If the Minister finds in him any great Consternation and Fears, he may order a little Wine to be given him, being warranted from that command of God, *Give strong Drink unto him that is ready to Perish, and Wine to those that are of heavy Hearts*. Let him drink and forget his Poverty, and remember his Labour no more, Prov. xxxi. 6, 7. But however the Minister must be cautious, that by inviting him to Drink he does not let him Drink too much, and violate that command of our Saviour, who forbids us to *overcharge our Hearts with Drunkenness*, Luke xxi. 34.

And here it may be advisable to put him in mind, of his late drinking our Saviour's Blood in the holy Sacrament, which will preserve him to eternal Life.

If he be a-dry again or would drink more, let him be put in mind, That he should thirst after Christ alone, That he should desire him with all his Heart, being shortly to enjoy that Salvation which he in great love to us has obtained for us: That in a little time his thirst will be satisfied, in drinking at Rivers of Pleasure; with the Saints and Elect of God in Heaven.

When the Malefactor is to be led to the place of Execution, the Minister must go along with him, continually urging him, begging of him, beseeching him, in the name of Jesus, to go out of the World with a good Courage, remembering that sad time, when our blessed Saviour the Son of God was led to Mount Calvary, to suffer among Thieves, for our Sins.

Let him be exhorted heartily to rejoice, that every step he makes brings him nigher to his liberty, when he shall see no Sorrows, no Fetters, no Prisons any more; let him consider how ill he formerly spent his

his time whilst he lived in the World, but now Death will open a way to him that he shall be for ever free from Sin. Let him recollect in his Mind what difficult and dangerous travelling he has undergone in this Life, but this journey will carry him to that place, where he shall be for ever out of all danger, so that he may say to his Soul with holy David, *Return to thy rest oh my Soul, for the Lord hath rewarded thee: He hath delivered my soul from death, my eyes from tears, and my feet from falling: I will walk before the Lord in the land of the living*, Psal. cxvi. 7, 8, 9. And that he may not be carried away by worldly thoughts, let the Minister discourse with him all the way out of God's word, laying before him the most principal Texts of Scripture concerning our Redemption by Christ, and his abundant and most plentiful mercy to Sinners, and lastly concerning the deliverance of the faithful from the troubles of this World, as *Isa. liii. 4, 5. Ezek. xxxiii. 11. Mich. vii. 18, 19. John iii. 16. Rom. v. 8, 9, 10. and viii. 32. 1 Tim. i. 15. 1 John i. 7. John v. 21. 1 John ii. 1, 2. Rom. viii. 34. Rom. viii. 17, 18. Rev. xiv. 13.*

The Minister must likewise take care to answer clearly and distinctly to the questions proposed to him by the Criminal, asking him over and over again, whether he takes his meaning, or whether he believes what he says, whether he heartily relies upon it, whether he receives any comfort in his Mind from it, and whether, as much as may be, he has laid aside all fear of Death, his Mind be wholly taken up with heavenly and eternal things. Then let the Minister pray with him, and sing those Hymns which are assigned to this use.

Anxius jam desidero, &c.

O Christe, qui verissimus Homo, &c.

Vita mea quum sensero, &c.

When they come to the place of Execution, let the Minister excite him by his Exhortations to constancy, that he do not suffer Shipwreck of his Faith, as we say, in the very Haven, nor be born down under the terrors of Death, *knowing that his redemption draweth nigh*, Luke xxi. 28. and that *whether he live or die he is unto the Lord*, Rom. xiv. 8. And that the Minister in the Name of God and all the Company of the Spectators, may be more certain of the Repentance and Conversion of this so miserable a Sinner, let the Minister put him upon making his last open Confession, and to repeat with a loud voice all the Articles of his Faith. Then the Minister shall interrogate him thus.

Is this thy firm Faith and Confession, in which thou art resolved to conclude this mortal Life?

Dost thou believe that thou art a wretched Sinner, and hast by many ways offended thy good God, especially by this heinous sin, for which thou art now to suffer, ingenuously and openly confessing, that thou hast justly deserved Death for it, and that thou dost heartily repent of it?

Dost thou believe, That thou hast obtained Pardon with God of this and all thy sins by the Merits of Christ, and That Death will open to thee an entrance to Eternal Life?

Hast thou blotted out of thy Mind whatsoever has been offended against thee by any one, so that thou bearest no malice in thy Heart, hast no anger against any one, neither against the Magistrate who hath condemned thee to this Punishment, nor against any other of thy Neighbours, whosoever he be?

Hast thou so composed and prepared thyself, in the Name of Jesus, willingly to suffer the Punishment inflicted upon thee for thy Crime?

To all which he is to answer singly, in the Affirmative. Then shall the Minister say,

To confirm this Faith the more in thee, and the more to improve thy reliance on the Divine Mercy, by the Power and Authority committed unto me by God, that whatsoever sins I remit on earth are remitted in Heaven, I do declare unto thee the pardon of thy sin N. and of all thy other sins, in the Name of God the Father, Son and Holy Ghost.

Whilst the Minister is pronouncing this Absolution, he must lay his Hand upon the Head of the Criminal kneeling.

And then he is to add this short Benediction.

The Lord Jesus confirm and retain thee in the sound and true Faith to the end, for the sake of his holy Death and Passion. Amen.

Then the Malefactor rising again, the Minister begins to sing *Sanctum rogamus Spiritum.*

That Hymn being sung, the Minister goes to him again, saying, Endeavour so to arm thyself with the strength of the Divine Spirit, that thou mayest receive thereby comfort and consolation to despise all the Reproaches of this World which are to be undergone by thee, and to fix thy Soul and all thy thought upon the Eternal Joys of Heaven, which thou art now entering upon, where with thy blessed Jesus, after having bid adieu by a blessed Death to all the Vices, Troubles and Grievs of this World, thou art to be glorified, which happiness you shall devoutly pray for, in this sweet Hymn of our Church,

Te rogo ego mi Deus, &c.

which the Minister begins and goes through with.

After this the Minister: *I trust therefore that thou art so prepared to meet thy God, that thou art not in the least afraid of Death which lays wait for thee in the way; therefore with a Mind, Soul and Heart rightly composed toward God, receive this blessing of the Lord.*

The Lord be with thee!

The Lord bless thee and keep thee, &c.

Go in the peace of the Lord! Amen.

Whilst he is preparing for his Execution let the Minister by his Exhortations excite him with constancy to cleave to God, to preserve an invincible Faith to his last Breath, that he may obtain a Crown of Life; *for to him that is faithful to death, and overcometh, shall be given a Crown of Life*, Rev. ii. 10. Let him be no way frightened by the terribleness of his Death, for this is the time wherein God shall make him to triumph over all his Enemies, even Death itself: so that being shut up in these straits, it may be said to him as *Moses* said to the *Israelites*, being pent in by *Pharaoh*; *Fear not, stand and see the Salvation of God*, Exod. xiv. 13, 14. which he will certainly give to you to day. For whatsoever Enemies your disturbed Mind may fancy, whatsoever Evil you may seem to have in your view, you will not see these or any other for ever. *Therefore be strong in the Lord, and in the power of his might; stand fast in the faith*, Eph. vi. 10. 1 Cor. xvi. 13.

Last of all let him admonish him, that at the point of Death he deliver up his Soul into the Hand of God, wherein no Evils, no Sorrows, no Torments shall ever touch it.

In like manner he is to exhort the Spectators, that they put up their earnest Prayers to God for this miserable Sinner, that he would accept of his Repentance, granting him Pardon of all his Sins; that he would strengthen him, confirm

firm and preserve him in the Faith to his last Breath.

Then the Malefactor is to fall down upon his knees, and the Minister must, together with him, repeat a Prayer suitable to that sad occasion, concluding with the Lord's Prayer.

The Minister must stand by him 'till the Execution be over, raising up his Mind by holy Discourse, Prayers and Comforts.

If he be hanged, if his Limbs be broke, or if he be torn or cut in pieces alive, the Minister must not leave him before he has breathed his last; whilst he is going up the Ladder, whilst he offers himself to the Executioner to have his Body torn or broken, let him cry out upon his Saviour, let him call for aid upon his Saviour,

Lord Jesus have mercy upon me!

Holy Lord God!

Holy Lord God!

Holy Lord God have mercy upon me!

Lord Jesu I commend my Soul into thy Hands!

Amen.

Of Excommunication, and Reception into the Church.

A R T. I.

OF EXCOMMUNICATION.

THE Names of those who are to be excluded from the Communion of the Church, are to be declared three several Sundays together by the Minister, after this manner.

It is well known to this holy Congregation, how great an Offence and Scandal has been given to us by the impiety and wicked life, altogether unworthy of a Christian, of N. who has not reformed him [or her] self upon the several Admonitions which he [or she] has had both privately and publicly, I do now solemnly declare by this first solemn denunciation of the Church, that he is shortly to be excommunicate, beseeching him in the Name of God, and of my sacred Office, that he yet by a speedy and timely Repentance repent him of his heinous sin of N. and perform due Obedience to the word of God and the holy Ministry.

The Denunciation must be made again in the same form, *mutatis mutandis*, the two following Sundays: But if he does not give satisfaction to the Church before the third Denunciation, the Minister (having first advised with the Provost and Bishop, and having their consent) shall proceed to his Excommunication, and shall exclude him from the Communion of the Church in the following manner.

On Sunday after Sermon, having published all other things that are to be declared, he shall thus proceed.

Forasmuch as our Lord Jesus Christ has entrusted the Keys of the Kingdom of Heaven to the Church here upon Earth, and has vested it with such Authority, that *whatsoever they bind on Earth shall be bound in Heaven, and whatsoever they loose upon Earth shall be loosed in Heaven*, Mat. xvi. 19. and xviii. 18. A fuller explication of which Power our Saviour after his Resurrection made to his Disciples, *that whosoever sins they remit they are remitted, and whose sins they retain they are retained*, John xx. 23. Also the Apostle St. Paul, be-

ing directed by the Holy Spirit of God, did afterwards strictly command, that such Persons who had publickly offended should be publickly censured, that others being kept in awe, damage to the Church might be avoided; for which reason it is necessary, that we of this Church, for the Honour of God, the Conversion of this Sinner, and the Edification of the Church, do faithfully and diligently assert this Power of the Church.

And whereas, to our great grief, N. N. a grievous and pestilent Sinner, has disgraced this our Church by the sin N. [here he is to set forth the heinousness of his sin by one or more Texts of Scripture] it does behove us, as true Christians, to purge away this old leaven, and to separate this notorious Offender from the Church, least by his sin he bring scandal and mischief to the Church, and draw God's just anger upon us all, to his greater condemnation. And whereas I doubt not, but every one of you who has a regard to Piety, has the same Opinion as I have, grounded upon the Word of God, of his diabolical and most abominable sin; Therefore, in the name of our Lord Jesus Christ, by virtue of my Office, and in the name of the Church, I will declare and pronounce, and do by these presents declare and pronounce, N. N. for his heinous sins, to have incurred the penalty of Excommunication, and to be excluded from the Communion and Sacrament of the Christian Church, as a Heathen Man to continue under the retention and bonds of his sins, and under the anger of God, which he has heaped upon him by the hardness and contumacy which he has hitherto shewn; and I do by these presents deliver him [her] into the hands of Satan for the destruction of the flesh, that his Soul, upon his [her] conversion, may be delivered and saved in the day of our Lord Jesus.

After which the Church-warden (in Towns) or the Parish-Clerk (in Villages) shall immediately carry the Excommunicate Person, if he be there present, out of the Church, before the whole Congregation.

But however the Sinner, whilst he lies under his Excommunication, shall not be hindered from coming to Church to hear the Word of God, but he must sit in a place separate from the rest, in some lower part of the Church which shall be shewn him; and every time when the Minister comes out of the Pulpit, the Church-warden or Parish-Clerk shall go to his Seat, and turn him out of the Church.

If for just reasons it cannot be, that the Excommunicate live in the same Parish without scandal, he [or she] must be removed to another in the Neighbourhood, where at the same time and manner, as has been said, he [or she] must every time be turned out of the Church.

A R T. II.

Of the Absolution of an Excommunicate.

WHEN a Sinner is so obstinate and obdurate, as is declared before, that he is Excommunicated, and as an Heathen Man, upon the Command of Christ, is cast out of the Church, however, let not a faithful Minister of God cast out of his Mind all care of him, but consider that Excommunication is in order to Conversion, and not to Destruction, 1 Cor. v. 5. But as a good Shepherd

herd diligently seeketh his lost Sheep by Prayer and Intercession, by Services, Admonitions and Information, both in publick Sermons when the Text leads to it, and also in private Discourse with him; he continually must endeavour by the Grace of God, and the efficacious working of the Holy Ghost, that all the Power of Satan may be conquered by the mightier Power of God, he may loose this miserable Man [or Woman] from the burden of his [her] sins, that being converted he [or she] may live to God.

When matters are brought so to pass, that the Excommunicate Person, by the Grace of God, is come to consider the heinousness of his sin, and the dangerous and damnable condition into which his wickedness has plunged him, so that hating and condemning the hardness and stubbornness of his Heart, he earnestly desires and prays to be restored to God's favour, and to be received into the Congregation of the Church, to enjoy Communion of the Holy and Heavenly things with the rest of God's Children, for the Comfort, Joy and Refreshment of his Soul, if he expresses his grief by a true and serious Repentance, and other signs of a sincere Repentance do discover themselves in him, the Minister communicating the whole matter to the Provost, or to the Bishop, if the weightiness of the thing requires it, the Excommunicated Person being called, shall be thoroughly examined, in the presence of several other Ministers, and if they find that he appears to have a serious contrition, he shall be received again by a solemn pronouncement of Absolution in the Church, in the manner as is here set down.

1. The Sunday before the Minister shall give notice, *That whereas N. N. some time before, for his Contumacy and confirmed Wickedness, being Excommunicated and shut out of the Church, has now by the infinite Grace of God come to Repentance and a true knowledge of his Sin, earnestly desiring to be reconciled to God, and to be received into the Church, it is resolved in the name of the Lord Jesus, the next Sunday to loose this Person from the bands of the Church, by holy Absolution, and to admit him again to the Communion of the Saints, he being accurately examined, and rightly informed, how grievously he has offended God by his heinous and contagious Sin, and having shewn his hearty grief and sorrow by true signs of Repentance; Therefore the whole Congregation is to be admonished, That they put up their earnest Prayers to God for this Sinner, that by his Grace and holy Spirit he would work in him a true and saving Conversion, and that whereas he has begun a good Work in him, he would perfect the same to the Day of our Lord Jesus, to the eternal Praise and Glory of his holy Name.*

The same day the Sinner shall be present in the Church, in his appointed Place, joining his Prayers with the Deprecations of the Church, and witnessing the truth of his Repentance with Sighs and Groans.

2. The same Day, the Sermon being ended, the excommunicated Person shall stand at the entrance of the great Door of the Church, in Towns, in Villages at the Door of the Room where the Parish Officers meet, and in doleful manner, his Hands folded and his Head bare, if it be a Man, shall beg of the Minister and all the Congregation, that they would take pity of his miserable condition, and, upon his Repentance, forgive the scandal which he has given them by his contumacious Sinning, and that they would pray to God for him, that he

may be again restored to the favour of God and the Church: And then shall be mildly admonished, 2 Cor. vi. 6, 7. that he diligently avoid the like Sin for the future, and that he prepare himself the next Sunday to make an ingenuous Confession and Deprecation to God and the Church.

3. When the Day is come that is designed for the publick Absolution of the Sinner, he must appear in the place of the Church ordered for him whilst he is excommunicate, and the Minister after the end of the Sermon, shall again give notice of the intended Absolution in this manner.

" Beloved, it is known to you, that N. N. by reason of his great Affront to God, and his Contumacy and Irreverence shewn to his holy Word, by which he has most grievously offended God, and given Scandal to his holy Church, has for some time been excluded from the holy Sacrament of the Altar; and when despising all private and publick Admonitions, he had impiously persisted in the same Wickedness, after three solemn Admonitions declared from this place, at length upon Sunday N. N. (here the Day when he was excommunicated must be mentioned) as a dead and contagious Member, was cut off and separated from this Spiritual Body of Christ, being publicly excommunicated, left bound with the Bonds of his Sins as a Heathen and prophane Man, and excluded from the Communion of the holy Church, being retained under his Sins, and obnoxious to the most grievous Anger of God, being delivered over to Satan for the Destruction of the Flesh, that his Soul, after true Repentance, might be saved in the Day of our Lord Jesus.

" But whereas, through the singular Grace of God, he coming to a serious Knowledge of his most grievous Sins, is heartily sorry that he has so often and grievously offended his most gracious God, and that he has given so great a Scandal to this Church, reconciling himself to God by earnest Prayers, desiring Pardon of his Fault, being ready and prepared to appear in the Face of this Congregation, and to deprecate the scandalous Offence by which he has injured you. It is therefore meet and right, and worthy of Christian Charity, that we join with the Angels in their Joy for the Conversion of this Sinner N. N. and praise God for his Grace to him, who out of his infinite and unsearchable Mercy, has not only taken Pity of all Mankind in general, but has in particular shewn the Bowels of his Mercy to this lost and grievous Sinner N. N. in that he has joined his saving Efficacy and Power to his holy Word in order to his Conversion; so that we have just Reason to join all our Hearts and Voices with him, in praising the Name of God, for this Goodness, publicly in the Church.

" Therefore being led by Christian Commiseration and Charity, for the sake of our blessed Saviour, in compliance with the earnest Desires of this Penitent, we are willing to receive him again to the Communion of the Church, and the holy Sacrament, when he has first made the publick Confession of his Sin, and the Deprecation thereof; which that he may the better do, may God Almighty grant to him his holy Spirit and Grace, though Jesus Christ our Lord.

Then is sung the proper Hymn for the Day; if any Baptism, or Oblations at the Altar, or any other things which are used to be done before the Communion

munion offer themselves, they are first to be finished; afterwards are sung some Versicles of *De profundo ad Deum nos*, &c. or Versicles of some other Hymn out of the prescribed Book, proper for the Occasion, whilst the Sinner is coming forth to receive Absolution. But if none of these things occur, the Versicles must be sung as soon as Sermon is done.

4. As soon as these Versicles begin to be sung, the Church-Warden or Parish-Clerk must go down to the Sinner, and command him in the Name of Christ to come up into the Presence of God and this Congregation, to deprecate the Sin and Scandal which he has been guilty of: and then the Sinner must fall down on his Knees at the Entrance into the Chancel (if there be one) but where there is none, at a Place assigned for the Purpose, not far from the Altar; and after the end of the Hymn, the chief Minister of the Church, who must always execute this Office himself, shall briefly lay before the Congregation the miserable Condition in which excommunicated Person lie, as also the plentiful Effusions of God's Grace, which breaks asunder their Bonds, and restores them again to Liberty, when by Repentance they turn to him: And that in this Form.

" Beloved in the Lord! There now lies before
" the Tribunal of the divine Grace this afflicted and
" penitent Sinner, who by reason of his Contempt
" of the most holy Word of God, and by his ob-
" stinate Continuance in his Wickedness, did ren-
" der himself unworthy of the Communion of the
" divine Grace [*here the Heinousness of his Sin must*
" *be shewn.*] Therefore (out of that Apostolical
" Authority and Power which the only begotten
" Son of the Almighty God, our High Priest and
" Saviour Jesus Christ, going out of the World
" hath left and granted to his Church and to all
" his true Disciples, that *whatsoever they shall bind*
" *on Earth shall be bound in Heaven*) as a Man to be
" restrained by the Bonds of the Church, was some
" Time ago excluded from the Communion of
" Saints and the use of Christ's Benefits in his holy
" Church; do you consider with your selves, in
" what a miserable Condition was he then left; for,
" when a Man is under Excommunication, is he
" not under the Anger of God, *a Child of Wrath?*
" Eph. ii. 3. Is he not under the Dominion of Sin
" and Satan, a Servant to his Lusts and the Devil?
" Rom. vi. 12, 16. Is he not *without Christ, and a*
" *Stranger from the Covenant of Promise?* Eph. ii. 12.
" Is he a Man? No, he is rather the Carcase of
" a Man, and *a Canker which eateth up the whole*
" *Body,* Eph. ii. 12. He is a Dog, to whom *that*
" *which is holy is not to be given,* Mat. vii. 6. A
" *Dog without,* Rev. xxii. 15.

" Oh! What a dangerous, what a lost State of
" Life is such a Sinner under? To speak the Truth,
" we may say of such a one, as *Mattathias*, the
" High Priest, said of the Temple of *Jerusalem*,
" when under the Tyranny of *Antiochus*, it was de-
" filed by profane Men. *The Sanctuary of the Lord*
" *is in the hand of Strangers: the Temple is be-*
" *come as a Man without Glory* (or as our old *Da-*
" *nish* Translation renders it, as a condemned Man)
" 1 Macc. ii. 8. This is the Joy, this is the Glo-
" ry of the Children of God in this World, that
" they are *the temple of the living God, as God hath*
" *said, I will dwell in them, and walk in them,* 2 Cor.
" vi. 16. Of these it is truly affirmed, *there is no*
" *condemnation to them who walk not after the flesh,*
" *but after the Spirit,* Rom. viii. 1. But when by

" the Defilement and Guilt of Sin, Satan is received
" into this Habitation of God, so that through
" his wicked Deceits, there is no Place left for the
" wholsom Admonitions of God; what is a Man
" then, but a *Temple without glory*, the Seat of the
" Devil, and in the Condition of a Reprobate?
" Of whom, and of all others like him, if they
" continue in their Wickedness, the same may be
" said which Christ said of the *Jews, I go my way,*
" *and ye shall seek me, and ye shall die in your Sins,*
" John viii. 21.

" Hitherto this poor Sinner here before us has
" lived in this wretched and miserable State; but
" blessed be God and the Father of our Lord Jesus
" Christ, who has granted him *Knowledge of Sal-*
" *vation* by turning from his wicked Course, for
" the Remission of his Sins, Luke i. 77. He has now
" come to the Knowledge of his Sins, how great
" a Punishment he has deserved, if God should call
" him to a strict Account: He now bewails the
" Hardness and Wickedness of his Heart, which
" so blinded his Understanding, as to run boldly up-
" on everlasting Damnation: He now feels the
" Rod of God's Anger by which he was whipped
" out of the Temple, Luke xix. 45. and fears lest
" this Whip of Solomon should be turned into *Re-*
" *hoboam's* Scorpion, 1 Kings xii. 2. and into the
" *Worm which shall not die,* Isa. lxvi. 24. but shall
" be exposed to eternal Torments, unless he pre-
" vent them by a timely Repentance: Therefore
" he casts himself down an humble Supplicant at
" the Throne of God's Grace, and lying upon the
" Ground out of an hearty Contrition for the Sins
" which he has committed, and with a certain
" Reliance upon God's infinite Grace, and most
" plentiful Mercy in Christ Jesus, cries out with
" the Publican prest with the Burden of his Sins,
" *Lord be merciful to me a Sinner,* Luke xviii. 13.
" and with the Prodigal Son, *Father, I have sinned*
" *against Heaven and before thee, and am no more*
" *worthy to be called thy Son,* Luke xv. 21.

" God has now at last melted down his Heart;
" that which was before hard as Iron or Steel, is
" now become supple as Wax; so that he has
" now a Heart of Flesh which was formerly as
" hard as Stone, Ezek. xxxvi. 26. Therefore we
" may now justly acknowledge, that God has in
" his Anger remembred Mercy, who not only invi-
" teth repenting Sinners to come to him, Mat. xi.
" 28. but prevents them with his Grace, that they
" may have Power to repent, Psal. lxxix. 10.

" Know therefore, that the Grace of God, which
" you appeal to, is *not to be received in vain,* 2 Cor.
" vi. 1. knowing, that *because of these things com-*
" *eth the Wrath of God upon the Children of Disobe-*
" *dience,* Eph. v. 6. Take therefore diligent Care
" that your Repentance be serious and sincere,
" so that you may truly confess with David, *the*
" *troubles of my heart are enlarged: Ob! bring thou*
" *me out of my distresses. Look upon my afflictions*
" *and my pain: and forgive all my sins,* Psal. xxv.
" 17, 18. Give Thanks to God, who has made
" his Word to be so efficacious in thy Heart, who
" hath given thee *a godly sorrow, which worketh re-*
" *pentance not to be repented of,* 2 Cor. vii. 10. Fix
" the Eyes of thy Faith upon the immaculate
" Lamb of God, *who taketh away the Sins of the*
" *World,* John i. 29. and with full Reliance upon
" him, cast upon him this and all the Sins which
" thou hast committed: Bear up thy self with
" this Comfort, that all thy Sin is laid upon him,
" that thou mightest be justified; that he bears
" the

" the Chastisement, that thou mightest have Peace,
" Isa. liii. 5.

" Therefore you must take Care by constant
" Prayer to implore the divine Aid and Assistance,
" that you do not, for the future, fall into any
" Sin, or however not suffer it to reign in you,
" Rom. vi. 12. so that you may always enjoy the
" Peace of a good Conscience towards God, till
" you shall enjoy everlasting Peace with him in
" Heaven.

" Now that your Repentance and Grief for
" your heinous Sins, your firm Reliance upon the
" Divine Grace in Christ Jesus, and your fixed Re-
" solution of amending your Life, may appear more
" clear and evident to this Church of God, I there-
" fore ask you, &c.

Here the Minister shall put to him the Questions set down before in the Office of *Publick Absolution*; to all which when the Sinner has clearly and distinctly answered, and deprecated the Scandal which he has given, before the whole Church, the Minister shall proceed in this manner.

" Forasmuch as God willeth not the Death of any
" sinner, but that he repent and live, Ez. xxxiii. 11.
" we ought not only to rejoice among our selves
" at the Conversion of this Sinner, Luke xv. but
" after the Example of Christ joyfully to receive
" him, and to restore him in the spirit of meek-
" ness, Gal. vi. 1. joining our hearty Prayer to
" God with him, that by the Merits of his Son
" Christ Jesus, who came into the World to save sin-

ners, to be merciful to his sins, and to remember his
" iniquities no more, Heb. viii. 12. For we are not
" to make any doubt of the extensiveness of God's
" Grace, whose Arms are always open to receive
" Sinners who turn unto him. Therefore I, an
" unworthy Servant of God, according to the Confession
" made by thee, and thy Deprecation publicly made
" before this Church of God, by the Authority of God
" and my Holy Office, in the Name of the Lord Jesus,
" do pronounce thee to be free from the Bonds of the
" Church, wherewith thou hast been bound, granting
" thee liberty hereafter to hold Communion with us, as
" our Communion is with the Father, and with his Son
" Jesus Christ, 1 John i. 3.

And that thy Joy may be full, and thou made more certain of the Divine Grace for the greater confirmation thereof,

By the Power committed to me by the Lord Jesus, relying upon his clear and efficacious words, I do pronounce to thee N. N. the pardon of this thy sin N. and of all thy other sins, in the Name of God the Father, Son and Holy Ghost.

Arise, go in the peace of the Lord, give God thanks, who has received thee into his favour; and hereafter sin no more.

After this, the Church-warden, or Parish-Clerk shall carry him to the place he had in the Church before Excommunication; in the mean time, before the Communion Service begins, are Sung these four Versicles, *Venerunt*, &c. of the Hymn *Dixit Filius*, &c.

A PRAYER for Preparation to the LORD's DAY, out of the Liturgy of Newchatle.

O Almighty God, we praise thee, and with Heart and Mouth we thank thee, for all the Benefits which thou hast bestowed upon us, during the course of our whole Lives, and particularly during this Week which is now concluding. We beg of thee likewise to pardon all the sins which we have committed, and to grant us thy Grace, that we may spend the following Week, and all the rest of our Lives, to the glory of thy holy Name, to the Edification of our Neighbours, and to the furtherance of our Salvation.

And forasmuch as to Morrow is a Day of Rest which is consecrated to thy holy Service, grant that we may not neglect the publick Service of the Church, but that with an ardent Desire, and an hearty Zeal, we may make our appearance in thy House, to celebrate in publick, with the whole Christian Church,

the Worship which we owe to thee. Prepare our Hearts, O God, that they may be Vessels of thy Grace, and Temples of the Holy Ghost: Grant that on this Sunday we may not only abstain from our Temporal Occupations, but that we may sanctifie it by acts of Piety, by fervent Prayer, by the hearing, the reading, and the preaching of thy Word, and by Works of Christian Charity.

Give thy Grace to the Ministers of thy holy Word, that they may acquit themselves by a diligent and faithful discharge of their Duty, and obtain thy Blessing upon their Labours. And finally, O Lord, we beseech thee to grant, that our whole Life may be nothing else but a Preparation to that Eternal Rest which thou hast promised us, and reserved for us in Heaven, by Jesus Christ. Amen.

Out of the FRENCH LITURGY.

A PRAYER for the MORNING.

O Thou our good God, our Father and Saviour, who in thy Goodness hast been pleased to conduct us through the last Night, and to bring us to the present day, grant that we may make such a grateful return thereof, as to employ it wholly in thy Service, so that we may not think, or say, or do any thing but what may be in compliance with, and obedience to, thy Divine Will; to the end that all our Works may be to the Glory of thy Name, and to the Edification of our Neighbours. And whereas thou hast been pleased to make thy Sun to shine upon the Earth for the enlightening our Bodies, grant likewise that the brightness of thy Spirit may enlighten the thoughts of our Hearts, to direct us in the ways of thy Righteousness. So that whatever we apply our selves unto, our chief end and intention may always be, to walk in thy fear, to serve and honour thee; expecting all our Happiness and Prosperity from thy Blessing alone, which will make us enterprise nothing but what is agreeable to thee, and grant, that whilst we labour for the Body and for this present Life, we may always look further, namely, to that eternal Life which thou hast promised to thy Children. Nevertheless, be thou pleased to be our Protector both in Body and Soul, strengthening us against all Temptations of the Devil, and preserving us from all dangers which may happen unto us.

And forasmuch as nothing is well begun which does not go forward, be thou pleased to receive us into thy Protection, not only this Day but all the rest of our life, daily continuing and augmenting thy Grace in us, 'till thou hast brought us to a perfect Union with thy Son our Lord Jesus Christ, who is the true Sun of our Souls, who shineth Day and Night to all Eternity. And that we may obtain these Favours of thee, be pleased to forgive all our past Offences, pardoning us by thy infinite Mercy, which thou hast promised to all those who seek thee with a true Heart. Hear our God, our Father and Saviour, for the sake of our Lord Jesus Christ; in whose Name we pray to thee, as he hath commanded us, saying, *Our Father, &c.*

A Prayer at Night.

O Lord God, since thou hast been pleased to create the Night for the Repose of Man, as thou didst ordain the Day for Work, grant us so to rest our Bodies this Night, that our Souls may always watch to thee, that our Hearts may be refreshed by thy Love, and that we may so escape all terrible sollicitudes, and that we may be comforted as our Infirmary requires, that we may never forget thee, but that the remembrance of thy Goodness and Favour may always be imprinted upon our Memory; and that by this means our Conscience may have its Spiritual, as our Bo-

dy takes its corporal Repose. And grant, that our Sleep may not be immoderate, to an unreasonable indulgence of our Flesh, but only to satisfy the weakness of our Nature, to the end that we may be the better disposed to thy Service. And be thou pleased to preserve us both in purity of Body and Mind, and to defend us against all dangers, so that our very Sleep may be to the honour of thy Name. And forasmuch as we miserable Sinners cannot pass over any day, without having offended thee in many particulars, grant, that whereas now every thing is hid by the darkness which thou hast sent to cover the Earth, so all our sins may be buried by thy Mercy, and that we may not by them be driven from thy Presence. Hear us, O Lord God, our Father and Saviour, for the sake of our Lord Jesus Christ; in whose Name we pray, saying, *Our Father, &c.*

A Prayer to prepare for Reception of the Lord's Supper.

O Lord God, we present our selves before thy Face, acknowledging that we are no ways worthy to come to partake of thy holy Entertainment, which thou hast *this* day prepared for thine Elect, unless thou cleanse and purifie our Hearts from all their soil and defilement, unless thou cast the Arms of thy Mercy about us wretched Sinners, who are here humbled and abased at thy Feet, with great contrition of Heart for having offended thee. Pardon us, good Lord, and receive us this day to thy Holy Table, among the number of thy Children. O Lord God, who by the precious Blood of thy well-beloved Son hast delivered us from the slavery of sin, we being ready at this time to present our selves in the midst of thy People, to worship thee and pray to thee, and to taste and relish the eternal Life which thou hast given us; afford us Grace, O God, attentively to hear the Word which shall be

* preached and declared by one of those whom thou hast appointed Pastors in thy Church, to the end that being prepared by that, we may, being assisted in our Faith, be enabled worthily to partake of the Body and Blood of our Saviour; for without these we cannot take a part in the Eternal Life of thy well-beloved;

that we may sincerely acknowledge our wretchedness and misery, and heartily abhor our sins, which cost thy Son so dear, who is the light that lighteneth us, our Guide who infallibly leads us, the Bread that feeds us, and which will be to day presented and broken, to be for us an authentick Memorial of his Death, a holy Pledge of the sacred Union

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which

* By a Rubrick in the French Liturgy, on all Sacrament-days, the Minister in the end of his Sermon is to explain the Nature of the Lord's Supper, and the Qualifications required in Communicants. *Le jour qu'on la fait, le Ministre en touche en la fin du Sermon: on bien s'il est necessaire en fait le Sermon entierement, &c.*

which we have with him, a strict Bond of concord with our Neighbours, a firm Support of our Faith, an excellent Seal of thy Grace, and a comfort both in Life and Death. O Lord our God and Saviour, how great was thy Goodness towards us, poor Wretches, wallowing upon the Ground in our own filthiness, to be delivered up for us, to save us and to rescue us out of Death and eternal Damnation which we had justly deserved, and to undergo so great Sufferings, that his Soul in the most extreme degree of anguish did pronounce these words, *My Soul is sorrowful even unto death: My God, my God, why hast thou forsaken me?* O gracious Lord God! help our Infirmary, confirm us in the Covenant of the Gospel Promises, and receive us among the number of thy Children. Instil into our Hearts thy Love, and all other celestial Graces, by the operation of thy holy Spirit, that we may this day receive our Redeemer, that we may receive increase in our Faith, hope of our Salvation, in all Holiness and Righteousness. We do repent us, O Lord, of all our former sins, that we may hereafter live according to thy Word, placing all our hope in thy Mercy, and neither seeking nor hoping for any Salvation but in thy Son the Saviour of the World, believing in the Promises which he has pronounced by his own Mouth; namely, that he would make us verily to partake of his Body and Blood, that we should possess it entire, and in such sort as to be made Flesh of his Flesh, and Bone of his Bone, that he might dwell in us, and we dwell in him for ever. O God! how admirable is thy Wisdom, in having provided a standing Table in thy Church, there to give the precious Body of thy Son to all the faithful, for their spiritual nourishment, and for quickening them for ever; being willing thereby to assure us, That his Body could not be destroyed in the Grave, but that we shall have him glorious and triumphing over Death in the midst of us; and that he is ascended into Heaven, where he remains continually present, guiding us assuredly by thy Word, and evident signs of thy Grace, to the Kingdom of Heaven.

Grant, O God, that with true sincerity of Heart, and pure Affection, we may this day receive with certainty of Faith the Body and Blood of our Saviour Christ; that we may enjoy him and all his Benefits, as he is very God and very Man, and that true living Bread which came down from Heaven, to quicken us and render us happy for ever; that by this sacred Mystery we may truly partake of the New and Eternal Testament, namely, the Covenant of Grace; that continuing thus in this happy Society of his Body, we may derive from him continual Life and Vigour; and being united with him, we may also live with thee our Creator.

For these reasons we address our selves unto thee this day, that we may worthily celebrate with thy Church the most sacred Memory of our Saviour, that we may exercise our selves in this all the days of our Life, declaring the benefit of his Death until he shall come to judge the World, at the Resurrection: So that we pursuing in this manner our course of a good Conscience, in the Communion of Saints, we may go in peace, and meet Death without fear, seeing that Christ is our Guarantee, our Life, and certain Crown of hope.
Amen.

A Prayer, when one comes to the Holy Table.

MY God, my Father! raise up my Heart to thee; give me thy holy Spirit. Afford me grace to approach thy holy Table, with an humble Repentance, and with an ardent desire of Jesus Christ our Saviour. Grant that I may receive this holy Sacrament with a firm faith in thy Word, that in receiving these visible signs into my Hand, I may with faith receive the Body and Blood of Christ, who died for me, to nourish me to Eternal Life; that I may be fill'd with that Peace and spiritual Joy, which only belongeth to thy Children, with an ardent Love of thee my God, and a firm Resolution to consecrate the remaining part of my Life to thy Service, till my Soul be united with Christ my Saviour, who hath redeemed me by his Blood.
Amen.

A Thanksgiving after the Communion.

O Lord, my God, my Father! Thou hast comforted my Soul, thou hast filled me with thy good Things: Thou hast rejoiced my Heart by the Testimony of thy Love. How sweet are thy Consolations! How excellent are the effects of thy goodness towards those that fear thee! What am I poor Sinner, and subject to the Curse, that thou hast vouchsafed to receive me to thy Table, and to give up thy Son to die for my Sins, to nourish me to Eternal Life? What am I better than those Persons, to whom thou hast not afforded the like Favour. Therefore, O my God, I will praise and glorify thee in the whole course of my Life, and henceforth will esteem every thing else to be but Vanity, in comparison with the sweetness and excellence of thy Grace. Thou art my only Good, my Joy, and my Consolation. It is this for which I supplicate thee, O God, and which I beg of thee with my whole Heart: And because thou dost enrich us by thy Benefits, do thou also give us grace well to use them, that they may not be unprofitable to me, but that I may make use of them, only under the direction of thy holy Spirit. Therefore give me that Spirit which is the Spirit of Sanctification, which is the Spirit of Adoption, which may seal the Promises in my Heart, and may be a continual Testimony that I am of the number of thy Children. That the grace which thou hast given me, may always be imprinted in my Memory. That the remembrance of this incomprehensible Love, which thou hast shewn us in Christ Jesus, may fix my Heart in thy Love.

Let his Death serve to mortify my worldly Affections, that I may be conformed to his Resurrection in newness of Life. That his Ascension to Heaven may serve to raise my Heart thither, where he is gone to prepare a place for us; That my conversation for the future may be as becomes a Citizen of Heaven. Increase my Faith, and make it to work by Love, and by every kind of good Works. Fill my Heart with spiritual Joy that it may serve to qualify the afflictions of this present Life, and give me such peace as the World cannot give. Help my infirmities, and fortify me in the Combat which I have against the Flesh, and against the Temptations

tions of the World and the Devil. My God, my Saviour, and my Redeemer! I trust in thy Word, I rely upon thy Promises, I give my self up to thy Love, and when I shall pass thro' the vally and shadow of Death, I shall fear no Evil, for thy Rod and thy Staff shall comfort me: For I know that neither Death, nor all the Power of the Enemy, shall be able to separate me from the love of God, which he has born me in his well beloved Son. All things shall work together for good to them that love God: Their Misfortunes are their Remedies: Death it self, which is so frightful in its Nature, is that

which shall bring me nearer to my God. Under this dreadful Scene our Saviour Christ shall come unto us, and make us a present of Eternal Life. My God shall save me, and deliver me from every evil Work, and receive me into his Kingdom. There I shall see the accomplishment of those things, which are represented to us at this Table. There I shall embrace Jesus my Saviour. There I shall drink of the Water of Life. There I shall see my God, and shall be transformed into his Image, and shall be satisfied to the full with his Presence. So be it.

Out of the HELVETIAN LITURGY.

A Form of Prayer appointed to be read after the Examination of Children in their Catechism.

Let us make our humble Supplication together before the Lord, Praying thus.

O Merciful God and Heavenly Father! who, according to thy eternal Wisdom, preparest Praises unto thy self out of the Mouths of Babes and Sucklings, and teachest Wisdom unto those that have no Understandings, thou that givest power of beholding thy glorious Face, unto those holy Angels that take a care for us: Whereas thy only begotten Son Jesus Christ hath (in like manner as thou also hast done) commanded that we be brought unto him, because the Kingdom of Heaven belongeth unto us; We therefore give thee our most hearty thanks, for our being brought unto thee with due Care and Fidelity, to the end that thou maist reveal unto us the Mysteries of thy everlasting Kingdom, whereupon dependeth all our present Happiness, and our eternal Salvation; and whereby the Kingdom of Satan, our malicious Enemy, is hindred and overthrown; it being nothing but Darkness, Ignorance, Ungodliness, and all manner of Sin and Vice, the end whereof is temporal Shame and eternal Damnation.

But we most heartily beseech thee, O most faithful God and Father, that as we daily grow in Years, and in the stature of our Bodies; so we may also daily increase, through the power of thy Holy Spirit, in a right Understanding, and in the knowlege of thy divine Word; in all Christian Virtues, in Wisdom, Godliness, Holiness and Righteousness: That thereby we may continue to Love, to Honour, and Worship thee with the greatest Fervency; and that (as to our inward Man) we may go on from Strength to Strength, from Faith to Faith, from Hope to Hope, from Joy to Joy; to the end we may further enjoy the precious jewel of Peace in our native Country, under the gracious Wings of thy Almighty Protection: And that in due time we may be translated (as well in Soul as in Body) into thy Heavenly and Everlasting Kingdom.

Grant us all this, O Lord, through our dear Lord and Saviour Jesus Christ: To whom with thee, and

the Holy Ghost, be Praise, Honour and Thanksgiving for henceforth unto all Eternity.

Our Father which art, &c.

A Form of Prayer appointed to be read in time of Persecution; that God would be pleased to deliver our Foreign Brethren from all Distress, and to keep us from Wars and Tumultuous Insurrections.

O Lord! Almighty and Eternal God, Heavenly and most gracious Father; we prostrate our selves before thee with our hearty Supplication, humbly beseeching thee, that thou wouldest be pleased to look with the gracious Eye of thy Pity, upon all those godly and faithful Christians, which now at this present time are groaning under the heavy Load of Vexations and Oppressions in several Provinces and Countries, by reason of our most antient and most holy Catholick Faith. We confess we all have indeed deserved (long ago) the dreadful Effects of thy Wrath and Judgment: But, O Lord, those Persecutors of us and our Brethren in the Faith, do not make our Sins the Object of their Cruelty; but the chief and only Reason of their being incensed against us, is because we highly prefer thy holy Laws to the Traditions of Men, and because we would not trust in our own Works, nor in the Merits of Men; but put all our Confidence entirely upon thee the only true God, and upon him whom thou hast sent, JESUS CHRIST. Therefore keep us, O Lord, from stumbling, lest [for fear of Terror] we fall away from the Confession of everlasting Truth. Come (now and ever) to the Deliverance of all distressed and afflicted People; and convince the Adversaries of the Truth of thy Word; and give to the World evident Demonstration

Prayers on several Occasions.

monstration of thy mighty Arm, that they may know it is as strong now, as ever it was in Times past. Replenish our Hearts with a lively Comfort of thy holy Spirit, that with a constant Perseverance we may cleave unto thee till Death, and that, without being affrighted by mortal Men who can only kill the Body, we may rather fix our Eye constantly upon thee, who alone canst cast both Soul and Body into the nethermost Pit of Hell.

Vouchsafe also, O Lord of Hosts, to all Christian Sovereigns and Magistrates, true Faith, Piety, Wisdom and Valour, that in the present dangerous Juncture of such calamitous Times, they may hold

out against all the boasting Threats and deceitful Contrivances of the wicked. Keep their Subjects in Awe, that in true Godliness and Uprightness they may awfully obey them, being always in readiness, both faithfully and valiantly to fight for their Interest; as at all Times thou hast shewed such gracious Effects of thy Love towards thy People. All this we beg for the Glory of thy Holy Name, and for the saving Health of thy beloved Spouse the Church; through our only Lord and Mediator JESUS CHRIST, who has taught us thus to pray:

Our Father, &c.

